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Section 4: The Divine Gifts

Surah Yunus – Verse 31

قُلْ مَن يَرْزُقُكُم مِنَ السَّمَآءِ وَالأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالاَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيّ وَمَن يُدَبِّرُ الاَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلا تَتَّقُونَ

31. "Say: "Who provides you (sustenance) from the sky and from the earth? Or who possesses hearing and sight? And who brings forth the living from the dead and brings forth the dead from the living? And, who administrates (every) affair? They will soon say: 'Allah'. Then, say: 'Will you not then keep from evil?'"

There have been said same examples of Allah's bringing forth the living from the dead and the dead from the living, among which one might cite the case of the human sperm leading to human beings and human seed from human beings, the chicken from the egg and egg from the chicken, plants from seeds, and seeds from plants; socially - righteous children from corrupt parents and corrupt children from worthy parents.

In this verse there are hints regarding the existence of the Lord and His right of being worshipped.

At first, the holy Qur'an addresses the Prophet (S) implying to tell those polytheists and idol-worshippers, that who are going astray, who is it that provides nourishment for you in the sky and on the earth?

The verse says:

"Say: "Who provides you (sustenance) from the sky and from the earth?..."

Definitely, the earth provides nourishment for the roots of plants by means of its nutritious substances. It is probably for this reason that the above verse refers to the nourishing substances coming from the sky and later from the earth.

Later, the verse refers to two of man's most important senses, namely seeing and hearing, without which man's acquisition of knowledge would have been impossible. It tells him to ask them who is He Who is the Creator of their eyes and ears and reinforces these two senses of theirs.

The verse says:

"…Or who possesses hearing and sight?…"

Then it brings up the two phenomena of death and life which are the most peculiar ones in the realm of creation.

It says:

"…And who brings forth the living from the dead and brings forth the deed from the living?…"

This is the very issue confronted by scientists and the learned men of the natural sciences as well as biologists, amazing them that how living creatures spring from inanimate objects.

The meaning of the above verse includes material as well as spiritual death and life, for one can see intelligent, honest and faithful men sometimes born to parents who are corrupt and faithless, and vice versa.

Then it adds implying that Who is He who rules and regulates all worldly affairs?

The verse says:

"…And, who administrates* (*every*) *affair?…"

In fact, the verse at first talks about the creation of the blessings and then it speaks about the guardian and administrator of these blessings.

After putting forth these three questions, the holy Qur'an immediately declares that they will soon answer in reply that it is Allah.

The verse says:

"…They will soon say: 'Allah'…"

One may infer from the above sentence that even the polytheists, infidels and idol-worshippers during the "Age of Ignorance" considered Allah as the sole Creator, Sustainer, Giver of Life as well as the Administrator and Maintainer of the world of existence.

And at the end of the verse the Prophet (S) has been commanded to ask them: why they did not take the path of virtue. It says:

"…Then, say: 'Will you not then keep from evil?'"

Surah Yunus – Verse 32

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّي تُصْرَفُونَ

32. "Such then is Allah, your true Lord; and what is apart from the Truth but error? How then are you turned away?"

After explaining some of the symbols of the signs of the magnitude and the prudence of Allah (s.w.t.) in the heavens and the earth, and through this, appealing to the conscience and intellect of the opponents by which they confessed to it, He decisively declares in this verse that this is Allah, your true Creator, not the idols or other beings you have considered as partners with Allah for the sake of worship in front of which you bow down.

The verse says:

"Such then is Allah, your true Lord; and what is apart from the Truth but error?…"

Concluding these remarks, the Qur'an implies: now that you have come to clearly know the truth, do you not realize that you are certain of being misled if you take any path other than the truth?

How can you turn away from worshipping Allah despite your knowledge that there is no one else worthy to be worshipped?

The verse says:

"…How then are you turned away?"

This verse in fact, offers us a clear logical way for knowing the wrong and abandoning it. This way is that: one must first try to know the truth by way of his own conscience and reasoning.

After the cognition of the truth, one must abandon whatever is contrary to the truth or other than the truth, because they are those things that mislead.

Surah Yunus – Verse 33

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَي الَّذِينَ فَسَقُوا أَنَّهُمْ لا يُؤْمِنُونَ

33. "Thus is the Word of your Lord proved true against those who did wrong, that they will not believe."

Breaking the laws of Allah and committing sins provide the grounds for infidelity and in this way man makes Allah's wrath upon himself inevitable.

The verse says:

"Thus is the Word of your Lord proved true against those who did wrong..."

This is the direct result of their continuous indecency which may darken their hearts and pollute their spirits to the extent that they cannot see the enlightening state of the truth, and thus they go astray.

The verse continues saying:

"...that they will not believe."

Surah Yunus – Verse 34

قُلْ هَلْ مِن شُرَكَآئِكُم مَن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ فَاَنَّي تُؤْفَكُونَ

34. "Say: 'Is there any of your partners (whom you ascribe unto Allah) one (that) can originate creation, then bring it back again?' Say: '(Only) Allah originates creation, then brings it back again; then how are you turned away (from the Truth)?'"

The Qur'an asks whether those whom you consider as Allah's partners are able to create and then annihilate that creation and recreate it again in the same way that Allah is able to do. The polytheists know that creation is solely in Allah's Power. Then, why is it that they again weave false stories and lie?

The verse declares:

"Say: 'Is there any of your partners (whom you ascribe unto Allah) one (that) can originate creation, then bring it back again?' Say: '(Only) Allah originates creation, then brings it back

again; then how are you turned away (from the Truth)?'"

Surah Yunus – Verse 35

قُلْ هَلْ مِن شُرَكَائِكُم مَّن يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَن يَهْدِي
إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّي إِلَّا أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

35. "Say: 'Is there any of your partners (whom you ascribe unto Allah) one that leads towards the Truth? Say: '(Only) Allah leads unto the Truth. Is then He Who leads unto the Truth more worthy to be followed, or he who does not go aright (himself) unless he is guided? What then is the matter with you? How do you judge?'"

The Qur'an asks once again implying that who provides the living with life and leads them while managing their material and spiritual lives, it self Is He your sole Allah, or are the idols?

The verse says:

"Say: 'Is there any of your partners (whom you ascribe unto Allah) one that leads towards The Truth?..."

Then, the Qur'an, answers that it is the Creator Who guides us and has bestowed on us intellect, ears and eyes, providing the living with instincts which help them manage their affairs in their own interests.

Thus, despite all this: Is it appropriate for us to submit ourselves to idols which cannot lead us? How is it that the worshippers of idols submit and surrender to such things which are neither able to guide anyone nor have they the potentiality of being led?

The verse continues saying:

"...Say: '(Only) Allah leads unto The Truth. Is then He Who leads unto the Truth more worthy to be followed, or he who does not go aright (himself) unless he is guided? What then is the matter with you? How do you judge?'"

Surah Yunus – Verse 36

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنّاً إِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئاً إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

36. "And most of them follow nothing but conjecture: truly, conjecture can be of no avail against

the Truth. Verily Allah is well aware of what they do."

Thus the reason for their being misled and misguided is that they follow their own conjectures and their own corrupt speculations. Conjectures will never lead us to the Truth and to Reality. Following conjectures only results in the doing of indecencies.

The verse says:

"And most of them follow nothing but conjecture: truly, conjecture can be of no avail against The Truth…"

What is of real value is "knowledge". Sound conjecture and confidence, if based on proper solid grounds is valuable, i.e. those conjectures deducted from the apparent words of the holy verses (and quotations) derived from the Allah's commandments which are practiced by Islamic jurisprudents (Fuqaha') in even the minute details of problems.

The verse says:

"…Verily Allah is well aware of what they do."

However, conjectures in the realm of ideas, if they are rooted in pursuing the vain way of one's ancestors or fanaticism based on ignorance are groundless, and hence, are of no avail.

Surah Yunus – Verse 37

وَمَا كَانَ هَذَا الْقُرْءَانُ أَن يُفْتَرَي مِن دُونِ اللَّهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَبِّ الْعَالَمِينَ

37. "And this Qur'an is not such as to be produced by other than Allah; but it is a confirmation of (revelations) that went before it, and a (clear) explanation of the Book, wherein there is no doubt, from the Lord of the Worlds."

The comprehensive nature of the Qur'an and its contents are such that any kind of unsound allegation ascribed to it and relating it to other than Allah (s.w.t.) is unreasonable.

The holy verse says:

"And this Qur'an is not such as to be produced by other than Allah; but it is a confirmation of (revelations) that went before it…"

All heavenly Books confirm each other; their differences lie only in the conciseness and detail of their

contents.

The verse continues saying:

"…and a (clear) explanation of the Book, wherein there is no doubt, from the Lord of the Worlds."

Surah Yunus – Verse 38

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

38. "Or they say, 'He has forged it.' Say: 'Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if you are truthful!'"

The Qur'an has reiterated on several occasions that the words of Allah (the Qur'an) are miracles because of the inability of man and jinn to present something similar, and it has presented this challenge to both of them.

Among the verses that testify to this fact, one may cite verse 13 of the Surah Hud. Despite the fact that Islam has had millions of opponents throughout history and still has such enemies, and they have striven to weaken the Qur'an and defeat Islam, carrying out intensive activities in the process, yet this confident challenge of the Qur'an has been left unanswered and will continue to be so until the Day of Resurrection.

Since we are dealing with setting the dimensions and the definition of the Qur'an, we will now point out some aspects of this divine miracle.

1. It distills extensive and profound wisdom into concise words. For instance, regarding the relationship of man and woman, it comments:

"They (your wives) are a clothing for you and you are a clothing for them."[1]

To explain the fragility and vulnerability of the non-divine powers, it likens them to a spider's web or declares that they are unable to create even a gnat.

It says:

"…verily those whom you call upon besides Allah cannot create a gnat…"[2]

2. Its profundity and the sweetness of words do not render it monotonous even if it may be read over and again for more than thousand times; on the contrary, each time it is studied it presents new

messages.

3. Its harmony of words is especially outstanding and if a Qur'anic verse is placed among other Arabic texts or passages it can be easily distinguished from them.

4. The comprehensive nature of the Qur'an: It includes reasoning and demonstration to citing examples from worldly affairs to the life in hereafter, and also the facts concerning family problems, legal, political, military, ethical, historical teachings etc.

5. Its realism: Its contents are not based upon conjecture; even its stories are documented and real.

6. The universal and all-embracing nature of the Qur'an: All people will benefit from it at all levels and in all places regardless of whenever or wherever they are; it is not a Book particular to a special time, place, or people.

7. The eternal effect of the Qur'an: The older the age of humanity and the more the sciences progress the more of its secrets are discovered.

8. Its ever-increasing and its everlasting development: Despite having an increasing number of enemies and the growing number of attacks launched against it during its history, it has not only survived but also it has secured the highest station.

9. It is an ever-existing miracle by itself. A miracle that is available to all and is composed of the kind of words that put it at everyone's disposal.

10. It is both a miracle and a Book of commandments and legal codes.

11. It is a token from an illiterate man from a region deprived of literacy.

12. Nothing has been added to it or deducted from it and it has been kept intact from distortion. The Qur'an puts forth the simplest challenge, of calling people to present a Surah like it, to prove its being miraculous.

It declares:

"Or they say, 'He has forged it.' Say: 'Bring then a Surah like unto it…"

The Qur'an is a miracle not only in its entirety but also every one of its suras proves the same. This challenge of the Qur'an is not confined to a specific time and place. It will stand unanswered all over the globe until the end of the life of mankind and the Day of Resurrection.

The Qur'an's challenge is not only issued to the common people, on the contrary, it is issued to all of mankind, including: jurisconsults, men of letters, and geniuses.

It continues saying:

"…and call (to your aid) anyone you can, besides Allah, if you are truthful!'"

Surah Yunus – Verse 39

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

39. "Nay, they belied that which they comprehended not with the knowledge of it, which whose interpretation has not yet come to them. Even thus did belie those before them, see then what was the end of the unjust ones."

The opponents of the prophets have often had two reasons for their dissidence throughout history, one of which was due to their ignorance and the other to their lack of knowledge and intellectual appreciation of the glorious Qur'an as well as the other heavenly Books.

It says:

"Nay, they belied that which they comprehended not with the knowledge of it, which whose interpretation has not yet come to them. Even thus did belie those before them…"

They rejected the Qur'an before they knew the truth about it and had not grasped command of its interpretation and meaning; because it was fundamentally against their ancestral religion. Hence, as to the eventual fate of the oppressors, the verse continues saying:

"…see then what was the end of the unjust ones."

Surah Yunus – Verse 40

وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَن لا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

40. "And some of them believe in it and some of them do not believe in it; and your Lord knows best the mischief makers."

A leader must not expect everyone to believe in his way. He must lead them on to the Right Path and if they do not follow, he can only let them wait for the divine punishment.

The verse says:

"And some of them believe in it and some of them do not believe in it; and your Lord knows best the mischief makers."

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1. Surah Al-Baqarah, No. 2, verse 187
2. Surah Al-Hajj, No. 22, verse 73

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