

The Divine Signs in Creation: An Exposition of Surah Al-An'am, Verse 99

Introduction

Surah Al-An'am, Verse 99, stands as a profound testament to Allah's creative power, intricate design, and comprehensive provision, inviting deep contemplation on the natural world as clear signs for believers. This verse, along with its surrounding context, emphasizes the unity and glory of Allah through observable phenomena in nature. The verse states:

Arabic Text:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا مِنْهُ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرُجُ مِنْهُ حَبًّا مَّتْرَاكِيًا
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ
انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Translation:

"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." (Quran 6:99)

Detailed Commentary and Interpretation

This verse is part of a series of divine pronouncements that establish the Unity and Glory of Allah through the wonders of the natural world. It meticulously details the process of life emerging from water and the subsequent diversity of plant and fruit life, presenting these as irrefutable signs of a Wise Creator.

The Origin of Life: Water from the Sky

The verse commences by affirming that Allah "sends down water from the sky," specifically from the cloud. This rain is identified as the fundamental catalyst for life on Earth, enabling "the shoot of every growing thing" to emerge. The comprehensive

Arabic phrase *nabat-a-kull-i-say'in* (the shoot of every growing thing) implies that all forms of growth and development, including sustenance for all living beings—beasts, birds, wild animals, and human beings—originate from this divine provision of water. It is presented as the primary cause for the appearance of plants and the general growth of living things, forming their nutrition.

The rain is sent down from a height to reach all terrains, and is separated into drizzle, shower, heavy downpour, and sprinkles, allowing the earth to absorb it effectively without destruction.

From this initial growth, Allah brings forth "green (foliage)," which subsequently yields "grain piled up (in the ears)," referring to essential grains such as wheat and sesame, illustrating a further stage of divine sustenance.

Diversity and Accessibility of Fruits

The verse then specifically highlights various fruits, emphasizing their diversity and Allah's generosity in making them accessible:

Palm-trees and Dates: It mentions palm-trees, from whose "sheaths... come forth clusters (of dates) within reach." The term *daniyah* (within reach) is interpreted in two ways: it could refer to shorter palm trees whose fruits are naturally easy to access, or it could mean that the fruit clusters of some palm trees are so abundant and heavy that their branches bend downwards, bringing the dates within easy grasp. This specific mention encourages contemplation on the various forms of divine provision and ease of access.

Gardens of Grapes, Olives, and Pomegranates: Through the same life-giving water, Allah produces "gardens of grapes, olives and pomegranates." Olives and pomegranates are often grouped together as their trees appear full of leaves from top to bottom.

"Alike and Unalike": These fruits are described as "alike and unalike." This phrase suggests multiple layers of similarity and difference: the trees may look similar, but their fruits have distinct tastes; their leaves might resemble each other, but their fruits are different. More broadly, they are similar in that they all grow from the earth and are nourished by the same water, yet they differ remarkably in taste, color, odor, size, internal structure, and other properties. This duality highlights the profound and subtle distinctions in Allah's creation, indicating a unique and knowledgeable leadership in their creation.

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The Command to Observe and Reflect

The verse explicitly commands believers to "Look upon its fruit when it fructifies and ripens." This is an invitation to meticulous observation and contemplation. It encourages humans to follow the stages of fruit development, from its initial appearance on the branch until its full ripeness, noting the changes in its taste, color, odor, and size.

The interpretation further elaborates on the biological processes of fruit formation, likening it to birth in the animal kingdom. After pollination and fertilization, the first seed forms, surrounded by nutritive substances that develop into the fruit's flesh. This flesh contains diverse chemical compositions, leading to vast differences in taste, medicinal properties, and nutritional value. The various stages a fruit undergoes from green to ripe are seen as "innate laboratories" continuously changing chemical combinations, with each stage serving as an indication to the Glory and Power of the Creator.

Signs for Believers

The verse concludes with: "Verily, there are signs in that for a people who believe." The intricate differences in fruits and plants, along with the precise and elaborate design of their structures, are presented as clear and convincing evidence for those who believe. These signs point to a Creator who adorns creation with knowledge and discernment. The commentary underscores that only "the believers, i.e. the observers of right and the seekers of truth" can truly perceive these facts. Those approaching with "enmity and quarrelsomeness, or with heedlessness and carelessness," will be unable to discern these profound realities.

Related Themes and Theological Lessons

Tawhid (Oneness of Allah) and Divine Power

Verse 99 powerfully demonstrates Allah's unique ability to create, sustain, and diversify life from a single element (water). This aligns with the opening of Surah Al-An'am, which states: "The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord" (Quran 6:1). The natural phenomena described

in 6:99 serve as irrefutable proofs against polytheism and reinforce the concept of Allah as the sole Creator and Sustainer.

As articulated by Amir Al-Momineen Imam Ali (peace be upon him), to say

"God is One" implies that "He is One and there exists nothing similar to Him," and that "He, the Exalted the Sublime, is essentially One. He is not divisible in the outside world, in the mind, or in the imagination."

تعالى عنه قال: حدثنا محمد • حدثنا أبو العباس محمد بن إبراهيم بن أسحاق الطالقاني رضي الله بن سعيد بن يحيى البزوري، قال: حدثنا إبراهيم بن الهيثم البلدي، قال: حدثنا أبي، عن المعافى بن عمران، عن إسرائيل، عن المقدام بن شريح بن هانئ، عن أبيه قال: إن أعرابيا قام يوم الجمل إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين أتقول: إن الله واحد؟ قال: فحمل الناس عليه وقالوا: يا أعرابي أما ترى ما فيه أمير المؤمنين من تقسم القلب؟ فقال أمير المؤمنين عليه السلام: دعوه فإن الذي يريد الأعرابي هو الذي نريده من القوم، ثم قال: يا أعرابي إن القول في أن الله واحد على أربعة أقسام، فوجهان منها لا يجوز أن على الله عز وجل ووجهان يثبتان فيه، فأما اللذان لا يجوز أن عليه فقول القائل: "واحد" يقصد به باب الأعداد، فهذا ما لا يجوز لأن ما لا ثاني له لا يدخل في باب الأعداد، أما ترى أنه كفر من قال: "إنه ثالث ثلاثة". وقول القائل: "هو واحد من الناس" يريد به النوع من الجنس، فهذا ما لا يجوز لأنه تشبيه، وجل ربنا وتعالى عن ذلك. وأما الوجهان اللذان يثبتان فيه فقول القائل "هو واحد ليس له في الأشياء شبه" كذلك ربنا، وقول القائل: إنه عز وجل أحدي المعنى، يعني به أنه لا ينقسم في وجود ولا عقل ولا وهم، كذلك ربنا عز وجل

Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Muhammad ibn Sa'id ibn Yahya al-Bazury quoted on the authority of Ibrahim ibn al-Haysam al-Baladi, on the authority of his father, on the authority of Al-Muafi ibn Imran, on the authority of Israel, on the authority of Al-Miqdam ibn Sharik ibn Hani, on the authority of his father, "A Bedouin (Arab) stood near the Commander of the Faithful Imam Ali (MGB) on the day of the Battle of Jamal and asked, 'O Commander of the Faithful! Do you say that God is One?' The people rushed unto him and said, 'O Bedouin! Don't you see the condition of the Commander of the Faithful (MGB)? His mind is busy with several matters. It is not the time to ask such questions.' The Commander of the Faithful (MGB) said, 'Leave him alone. This Bedouin wants just what we want from this tribe.' The Imam (MGB) then said, 'O Bedouin! There are four meanings implied for 'God is One.' Two of these implications are not proper for God the Almighty, while the other two hold true. The two implications that are not proper are: 1- To say that 'He is One' in the sense of counting in numbers. This is not proper since what has no second cannot be counted in numbers. Don't you see that whoever says 'God is the third of the three' is an infidel. 2- To say that 'He is One' to imply that He is one of the people implicitly saying that He is of a type of gender. This is not proper either since it is a form of comparison while our Lord the Sublime is too great to make this (comparison). However, the two implied meanings that hold true are: 3- To say that 'He is One' to imply that He is One and there exists nothing similar to Him. Our Lord

is like this.⁴- To say that 'He is One' to imply that He, the Exalted the Sublime, is essentially One. He is not divisible in the outside world, in the mind, or in the imagination. Our Lord, the Exalted the Sublime is like this."

(Al-Khisal by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 1, Hadith #1)

The continuing regulation and perfection in creation serve as proofs of this unity. Imam Ja'far As-Sadiq (peace be upon him) argued that if there were more than one God, the universe would be destroyed due to differences and frictions.

التوحيد: ابن الوليد، عن الصفار، عن ابن عيسى، عن ابن أبي عمير، عن هشام بن الحكم قال: قلت لأبي عبد الله عليه السلام ما الدليل على أن الله واحد؟ قال: اتصال التدبير وتمام الصنع، كما قال عز وجل: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

al-Tawhid: Ibn al-Walid from al-Saffar from Ibn Isa from Ibn Abi Umayr from Hisham b. al-Hakam who said: I said to Abi Abdillah عليه السلام: What is the proof that Allah is one? He said: the continuing regulation (of the universe) and the perfection in creation, as the Mighty and Majestic said: "if there were in them other gods apart from Allah then they (the heavens and the earth) would have fallen apart" (21:22)

(Mujam al-Ahadith al-Mutabara by Shaykh Muhammad Asif Muhsini Book 4, Chapter 1, Hadith #11)

Life from the Dead and the Dead from the Living

The broader theme of creation in Surah Al-An'am includes Allah's power to extract life from what appears lifeless and vice versa. This is articulated in Surah Al-An'am, Verse 95: "Surely, Allah is the Splitter of the seed and the stone; He Extracts the living from the dead and He is the Extractor of the dead from the living; that is Allah! How are you then being deluded?" (Quran 6:95). The growth of plants and fruits from seemingly inert seeds and soil, revitalized by rain, directly exemplifies this divine power in the physical realm.

The commentary on this verse reveals a deeper esoteric meaning where "the living" refers to the Momin (believer) whose clay is extracted from the clay of the Kafir (disbeliever), and "the dead" refers to the Kafir extracted from the Momin's clay. This illustrates Allah's power not only in physical creation but also in spiritual states.

Contemplation and Knowledge as Prerequisites for Belief

The recurring phrase "Verily, there are signs in that for a people who believe" (also seen in Quran 6:97) "We have detailed the signs for a people who know." highlights the importance of active observation and reflection. The specific command in Quran 6:99 to "Look upon its fruit when it fructifies and ripens" encourages a scientific and

contemplative approach to nature. It suggests that a true understanding of these signs comes from a sincere search for truth and a heart open to belief, emphasizing that God's signs are for "a people who understand" and "a people who reflect."

The concept of '*aql*' (intellect) is presented as a profound and radiant light given by Allah to humanity. According to a narration from Imam Mohammad Baqir (peace be upon him), when Allah created the Intellect, He tested it and declared: "By My power and majesty, I didn't create any creature dearer to me than thee! I will not make thee perfect except in one whom I love. Indeed, to thee are My orders and prohibitions addressed. And for you are My rewards and retributions reserved."

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا خَلَقَ اللَّهُ الْعَقْلَ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَذْيِرْ فَأَذْيَرَ فَقَالَ وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا أَحْسَنَ مِنْكَ إِلَّاكَ أَمْرٌ وَإِيَّاكَ أَنْهَى وَإِيَّاكَ أُثِيبُ وَإِيَّاكَ أَعَاقِبُ.

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn abu Najran from al-'Ala' ibn Razin from Muhammad ibn Muslim that Abu Ja'far (al-Baqir) (peace be upon him) said: "When Allah (swt) created the intellect (al-'Aql) He made it speak and said to it, 'Come forward', so it came forward. He then said, 'Go back' and it went back. Then Allah said, 'I swear by My Honor and Glory that I have not created any creation more beloved to Me than you. I will not perfect you in anyone except those whom I love. I will command you [to obey me] and prohibit you [from disobeying me] and I will reward you [for obeying me] and I will punish you [for disobeying me].'

(Al-Kafi (Vol. 1) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 1, Chapter 0, Hadith #26)

The Comprehensive Nature of Surah Al-An'am

Imam Ja'far Sadiq (peace be upon him) stated: "Surah Anaam was revealed whole at once. Seventy thousand angels kept watch on it when it was revealed on Muhammad (peace be upon him and his family). Hence it should be regarded as an honored Surah and must be respected. If people had known what is there in it they would have never ignored it."

وَقَالَ أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ سُورَةُ الْأَنْعَامِ جُمْلَةً وَاحِدَةً شَبَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى نَزَلَتْ عَلَى مُحَمَّدٍ ص فَعَظِّمُوهَا وَتَجَلَّوْهَا فَإِنَّ اسْمَ اللَّهِ فِيهَا فِي سَبْعِينَ مَوْضِعًا وَلَوْ عَلِمَ النَّاسُ مَا فِيهَا مَا تَرَكَوْهَا.

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(Thawab al-A mal wa iqab al-A mal by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 174, Hadith #2)

Nutritional and Medicinal Significance of Fruits

The Quran's specific mention of olives, palm trees (dates), and grapes is not arbitrary. Nutrition scientists have affirmed their exceptional nutritional and medicinal value:

- **Olive oil** is noted for its high caloric content, energizing properties, and benefits for the liver, kidneys, and digestive system.
- **Dates** are rich in calcium for bone strength, phosphorus for brain function and nerve health, and potassium to prevent stomach ulcers, also believed to have anti-cancer properties.
- **Grapes** are lauded as a "naturally established pharmacy," providing significant body heat, counteracting poison, purifying blood, and reinforcing nerves due to their various vitamins.

Unity in Diversity

The verse, especially when read in conjunction with others like Surah Ar-Ra'd (Quran 13:4), illustrates that despite being watered by "one water," the earth produces "gardens of grapes and corn and palm trees having one root and (others) having distinct roots," and Allah makes "some of them excel others in fruit." This signifies that, despite differences and variations, all creation is sustained by the same divine power, demonstrating the unity and diversity in Allah's creation.

This verse signifies that despite the differences and variations, all creation is sustained by the same divine power. It exemplifies the unity and diversity in creation, demonstrating the oneness of Allah (Tawhid) behind the multiplicity of His creation.

Fruits in Islamic Tradition

The document extensively discusses the spiritual significance and health benefits of various fruits in Islamic tradition.

The Five Heavenly Fruits

According to narrations from Imam Ja'far al-Sadiq (peace be upon him), five kinds of fruit are from Paradise and are also found in this world:

1. **Pomegranate**

2. **Apple**
3. **Quince**
4. **Grapes**
5. **Dates**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ يَحْيَى الطَّحَّانِ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَمْسٌ مِنْ فَوَاكِهِ الْجَنَّةِ فِي الدُّنْيَا الرُّمَّانُ . الْإِمْْلِيسِيُّ وَ التُّفَّاحُ الشَّيْشَقَانُ وَ السَّقَزْجَلُ وَ الْعِنَبُ الرَّازِقِيُّ وَ الرُّطَبُ الْمُشَانُ .

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from Ahmad ibn Sulayman from Ahmad ibn Yahya al-Tahhan from those who narrated to him who has said the following: Abu 'Abd Allah (peace be upon him), has said, 'Five kinds of fruit are from paradise: Pomegranates of 'Imlisiy, apples of al-Shaysaqan, quince, grapes of al-Raziqiy and fresh dates of al-Mushan.'

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 98, Hadith #1)

The spiritual significance of these fruits is profound:

- **Pomegranates:** Narrations state that every pomegranate contains a seed from Paradise.

وَبِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ: إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا أَكَلَ الرُّمَّانَةَ لَمْ يُشْرِكْ أَحَدًا فِيهَا وَيَقُولُ: فِي كُلِّ رُمَّانَةٍ حَبَّةٌ مِنْ حَبَاتِ الْجَنَّةِ .

on the authority of Ali ibn Al-Husayn (peace be upon him), on the authority of Abu Abdullah Al-Husayn ibn Ali ibn Abi Talib (peace be upon him) that Abdullah ibn Abbas narrated that God's Prophet (S) said, "Whenever God's Prophet (S) had any pomegranates he (peace be upon him) would not share it with anyone and said, In each pomegranate there is a seed from Paradise."

(Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #151)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ شَيْءٍ أَشَارَكُ فِيهِ أَبْغَضَ إِلَيَّ مِنَ الرُّمَّانِ وَ مَا مِنْ رُمَّانَةٍ إِلَّا وَ فِيهَا حَبَّةٌ . مِنَ الْجَنَّةِ فَإِذَا أَكَلَهَا الْكَافِرُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكًا فَانْتَزَعَهَا مِنْهُ .

Ali ibn Ibrahim has narrated from his father from Ibn Abi 'Umayr from Hammad ibn 'Uthaman who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'There is nothing I hate sharing more than pomegranate and in every pomegranate there is one seed from paradise, thus when an

unbeliever eats it, Allah, most Majestic, most Glorious, sends an angel to take it from him.”

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 101, Hadith #5)

Eating a pomegranate without leaving a single seed is said to keep Satan away from one's heart for forty days.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَكَلَ حَبَّةً مِنْ رُْمَانٍ أَمْرَضَتْ شَيْطَانَ الْوَسْوَسةِ أَرْبَعِينَ يَوْمًا .

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'If one eats a grain of pomegranate it makes the Satan of temptation sick for forty days.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 101, Hadith #8)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ عَلَيْكُمْ بِالرُّمَانِ الْخُلُوْ فَكُلُوْهُ فَإِنَّهُ لَيَسِّتُ مِنْ حَبَّةٍ تَقَعُ فِي مَعِدَةٍ مُؤْمِنٍ إِلَّا أَبَادَتْ دَاءً وَأَطْفَأَتْ شَيْطَانَ الْوَسْوَسةِ عَنْهُ .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Abd Allah ibn Sinan who has said the following: "I once heard abu 'Abd Allah (peace be upon him), saying, 'You must eat sweet pomegranate. Every grain that reaches the stomach of a believing person; it abolishes the illnesses and extinguishes the temptation of Satan thereof.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 101, Hadith #10)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّوا الرُّمَانَ الْمُرَّ يَشْحِمُهُ فَإِنَّهُ دِبَاغٌ لِلْمَعِدَةِ .

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ariy from ibn al-Qaddah who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'Eat sour-sweet pomegranate with its flesh; it tans (cleanses) the stomach.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 101, Hadith #13)

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْفَاكِهَةُ مِائَةٌ وَعَشْرُونَ لَوْنًا سَيِّدَهَا الرُّمَانُ .

Ali ibn Ibrahim has narrated from his Harun ibn Muslim from Mas'adah ibn Ziyad who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'Fruits are of one hundred twenty colors [kinds] and the best of them is the pomegranate.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 101, Hadith #2)

- **Apples:**

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي التُّفَّاحِ مَا دَاوَوْا مَرْضَاهُمْ إِلَّا بِهِ. قَالَ وَرَوَى بَعْضُهُمْ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَطْعَمُوا مَحْمُومِيكُمْ التُّفَّاحَ فَمَا مِنْ شَيْءٍ أَنْفَعَ مِنَ التُّفَّاحِ .

It is narrated from the narrator of the previous Hadith from Yunus from those whom he has mentioned who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'Had people known that which is in apples they would not treat their patients with anything other than apples.' He (the narrator) has said that certain ones have narrated from abu 'Abd Allah (peace be upon him), who has said the following: "Feed apples to your people suffering from fever; no other thing is more beneficial than apples.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 102, Hadith #10)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ التُّفَّاحُ تَضُوحُ الْمَعِدَةِ .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Isma'il ibn Jabir who has said the following: "I once heard abu 'Abd Allah (peace be upon him), saying, The apple is a stomach cleanser.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 102, Hadith #1)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قَالَ كُلُوا التُّفَّاحَ فَإِنَّهُ يَذْبُغُ الْمَعِدَةَ .

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan Shammun from 'Abd Allah ibn 'Abd al- Rahman from Misma'

ibn 'Abd al-Malik who has said the following: "Abu 'Abd Allah (peace be upon him), has said that 'Amir al-Mu'minin has said, 'Eat apples; it tans (cleanses) the stomach.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 102, Hadith #11)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) يَقُولُ التُّفَّاحُ يَنْفَعُ مِنْ خَصَالِ عَذَّةٍ مِنَ السَّمِّ وَ السَّيْخَرِ وَ اللَّمَمِ يَغْرِضُ مِنْ أَهْلِ الْأَرْضِ وَ الْبَلْعَمِ الْغَالِبِ وَ لَيْسَ شَيْءٌ أَسْرَعَ مِنْهُ مَنْفَعَةً .

Ahmad ibn Muhammad has narrated from Bakr ibn Salih from al-Ja'fariy who has said the following: "I once heard abu al-Hassan, Musa (peace be upon him), saying, The apple has several benefits. It is beneficial against poison, magic and slight mental derangement, which is caused (spread) from the people of the earth and increased phlegm. No other thing is so quickly beneficial.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 102, Hadith #2)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ أَصَابَ النَّاسَ وَبَاءٌ يَمْكَّةَ فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فَكَتَبَ إِلَيَّ كُلِّ التُّفَّاحِ .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ziyad ibn Marwan who has said the following: "People in Makkah suffered plague. I wrote to abu al-Hassan (peace be upon him), about it and he (the Imam) wrote to me and said to eat apples."

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 102, Hadith #5)

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي التُّفَّاحِ مَا دَاوَوْا مَرْضَاهُمْ إِلَّا بِهِ. قَالَ وَ رَوَى بَعْضُهُمْ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَطْعِمُوا مَحْمُومِيكُمْ التُّفَّاحَ فَمَا مِنْ شَيْءٍ أَنْفَعَ مِنَ التُّفَّاحِ .

It is narrated from the narrator of the previous Hadith from Yunus from those whom he has mentioned who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'Had people known that which is in apples they would not treat their patients with anything other than apples.' He (the narrator) has said that certain ones have narrated from abu 'Abd Allah (peace be upon him), who has said the following: "Feed apples to your people suffering from fever; no other thing is more beneficial than apples.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 102, Hadith #10)

- **Quince:**

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ يُوسُفَ الْبَغْدَادِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَنبَسَةَ قَالَ: حَدَّثَنَا دَارِمُ بْنُ قَبِيصَةَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ جَعْفَرٍ عَنْ أَبِيهِ عَلِيِّ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمًا وَفِي يَدِهِ سَفْرَجَلَةٌ فَجَعَلَ يَأْكُلُ وَيَطْعُمُنِي وَيَقُولُ كُلِّ يَا عَلِيُّ فَإِنَّهَا هَدِيَّةُ الْجَبَّارِ إِلَى وَإِلَيْكَ قَالَ فَوَجَدْتُ فِيهَا كُلَّ لَذَّةٍ فَقَالَ: يَا عَلِيُّ مَنْ أَكَلَ السَّفْرَجَلَةَ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ صَفَا ذَهْنُهُ أَمْتَلَأَ جَوْفَهُ حِلْمًا وَعِلْمًا وَوَقِيَ مِنْ كَيْدِ إِبْلِيسَ وَجُنُودِهِ

Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (peace be upon him) quoted on the authority of his father Musa ibn Ja'far (peace be upon him), on the authority of his father Ja'far (peace be upon him), on the authority of his father Muhammad ibn Ali (al-Baqir) (peace be upon him), on the authority of his father Ali ibn Al-Husayn (as-Sajjad) (peace be upon him), on the authority of his father Al-Husayn (peace be upon him), on the authority of his father Ali (peace be upon him), "I went to see the Prophet of God (peace be upon him) once and he (peace be upon him) had a quince in his hand. The Prophet (S) started to eat it and fed me some and said, 'O Ali! Eat. This is a gift from the Omnipotent to you and I.' The Commander of the Faithful (peace be upon him) added, 'I found much pleasure in that quince. The Prophet (S) then said, 'O Ali! Whoever eats quince first thing in the morning for three days, his mind would become clear, his heart would be filled with wisdom and knowledge and he would be safe from Satan and his agents.'"

(Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #340)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ زَائِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَكُلِ السَّفْرَجَلَ قُوَّةً لِلْقَلْبِ الضَّعِيفِ وَ يُطَيِّبُ الْمَعِدَةَ وَ يُدَكِّى الْفَوَادَ وَ يُشَجِّعُ الْجَبَانَ .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid who has said the following: "Abu 'Abd Allah (peace be upon him), has said that 'Amir al-Mu'minin has said, 'Eating quince strengthens the weak heart, cleanses the stomach, purifies the mind and emboldens the coward'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 103, Hadith #1)

- **Grapes:**

الإمام الصادق (عليه السلام): شكا نبيي من الأنبياء إلى الله العَمِّ ، فأمره بأكل العنب

Imam Jaffar Sadiq (peace be upon him): Imam al-Sadiq (peace be upon him) said, 'One of the prophets complained of his grief to Allah. So he commanded him to eat grapes.'

(al-Mahasin, v. 2, p. 362, no. 2262)

عَنْهُ عَنِ الْقَاسِمِ الزَّيَّاتِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُوسَى بْنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا حَسَرَ الْمَاءُ عَنْ عِظَامِ الْمَوْتَى قَرَأَ ذَلِكَ نُوحٌ (عليه السلام) جَزَعًا شَدِيدًا وَاعْتَمَ لَذَلِكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ هَذَا عَمَلُكَ يَنْفُسُكَ أَنْتَ دَعَوْتَ عَلَيْهِمْ فَقَالَ يَا رَبِّ إِنِّي أَسْتَغْفِرُكَ وَآتُوبُ إِلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ كُلِ الْعَنْبَ الْأَسْوَدَ لِيَذْهَبَ عَمَّكَ .

It is narrated from the narrator of the previous Hadith from al-Qasim al-Zayyat from Aban ibn 'Uthman from Musa ibn al-'Ala' who has said the following: "Abu ' Abd Allah (peace be upon him), has said, 'When water dried up and bones of the dead bodies were unveiled, Nuh (peace be upon him), became extremely unhappy and sad. Allah, most Majestic, most Glorious, sent him revelation that said, 'This is your own act. It was you who prayed against them.' Nuh said, 'My Lord, I ask You to forgive me and I turn to You (for kindness).' Allah, most Majestic, most Glorious, sent him revelation to eat black grapes.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 99, Hadith #2)

- **Dates:** Dates are frequently named as fruits of Paradise. The Holy Quran explicitly mentions " And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates." (Quran 19:25), instructing Maryam (peace be upon him) to shake the palm trunk to drop them after childbirth.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيَكُنْ أَوَّلُ مَا تَأْكُلُ النَّفْسَاءُ الرُّطْبَ فَإِنَّ اللَّهَ تَعَالَى قَالَ لِمَرْيَمَ وَهَؤُلَاءِ إِلَيْكَ يَجِدُ النَّخْلَةَ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا قِيلَ يَا رَسُولَ اللَّهِ فَإِنْ لَمْ يَكُنْ أَوَّلُ الرُّطْبِ قَالَ سَبْعَ تَمَرَاتٍ مِنْ تَمْرِ الْمَدِينَةِ فَإِنْ لَمْ يَكُنْ فَسَبْعَ تَمَرَاتٍ مِنْ تَمْرِ أَمْصَارِكُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ عَزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ ارْتِفَاعُ مَكَانِي لَا تَأْكُلُ نَفْسَاءَ يَوْمَ تَلِدُ الرُّطْبَ فَيَكُونُ غُلَامًا إِلَّا كَانَ خَلِيمًا وَ إِنْ كَانَتْ جَارِيَةً كَانَتْ خَلِيمَةً .

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from A number of his people from Ali ibn Asbat from his uncle Ya'qub

ibn Salim in a marfu' manner from 'Amir al-Mu'minin (peace be upon him), who has said the following: "The Messenger of Allah (s.w) has said, 'The first thing that women should eat is fresh dates; Allah, most High, said to Maryam, '...shake the twig of the palm tree; fresh dates will fall on you to be picked up.' (Quran 19:24) It then was asked, 'O Messenger of Allah, what happens if it is not the season of fresh dates?' He (the Messenger of Allah) said, 'If this is not available then it is seven pieces of dates of the dates of al-Medina, and if that is not available then seven pieces of dates of the dates of other cities. Allah, most Majestic, most Glorious, says, "I swear by My majesty, Glory, greatness and the height of My place that if a woman during her childbirth eats fresh dates, her child, a boy or girl, will grow up forbearing and tolerant.'

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 1, Chapter 12, Hadith #4)

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يُحِبُّ أَنْ يَرَى الرَّجُلَ تَمَرِيًّا لِحُبِّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) التَّمَرِ .

Ali ibn Ibrahim has narrated from his father from Hanan ibn Sadir from his father who has said the following: "Ali ibn al-Husayn, 'Alayhim al-Salam, loved to see a man who liked (worked with) dates because of the love of the Messenger for Allah for dates."

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 97, Hadith #3)

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عُقْبَةَ بْنِ تَشْيِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ دَخَلْنَا عَلَيْهِ فَاسْتَدْعَى يَتَمَرٌ فَأَكَلْنَا ثُمَّ ارْزَدْنَا مِنْهُ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنِّي أَحِبُّ الرَّجُلَ أَوْ قَالَ يُعْجِبُنِي الرَّجُلُ إِذَا كَانَ تَمَرِيًّا .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Urna from abu al-Mighra' from certain persons of his people from 'Uqbah ibn Bashir who has said the following: "Once we visited abu Ja'far (peace be upon him), and he (the Imam) asked for dates which we then ate with him (the Imam), but quite a lot of it. The Imam then said that the Messenger of Allah has said, 'I like a man who is a man of dates (likes dates).'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 97, Hadith #4)

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ عَنَبَسَةَ بْنِ يَحَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا قُدِّمَ إِلَى رَسُولِ اللَّهِ (عَلَيْهِ السَّلَام) طَعَامٌ فِيهِ تَمَرٌ إِلَّا بَدَأَ بِالتَّمْرِ .

It is narrated from the narrator of the previous Hadith from his father from ibn Sinan from Ibrahim ibn Mehzam from 'Anbasah ibn Bijad who has said the following: "Abu 'Abd Allah (peace be upon him), has said, 'Whenever food was brought to the Messenger of Allah in which there were dates, he began with dates.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 97, Hadith #2)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِزَاهِيمَ بْنِ عُقْبَةَ عَنْ مُبَيَّرٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ . فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَاماً فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ قَالَ أَزْكَى طَعَاماً التَّمْرُ .

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ibrahim ibn 'Uqbah from Muyassir from Muhammad ibn 'Abd 'Abd al-'Aziz from his father who has said the following: "About the meaning of the words of Allah, most Majestic, most Glorious, '... he must find clean and pure food and must bring thereof for you for your sustenance 5 (18:9) abu Ja'far, or abu 'Abd Allah, 'Alayhim al-Salam, has said, 'Dates are the most pure food.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 97, Hadith #1)

Health Benefits of Specific Fruits

Apples:

- Refresh the digestive system and cleanse the stomach
- Protect from poison, magic, and the influence of Jinn
- It is recommended to smell an apple before eating it, as this is believed to expel illness and suffering from the body

Quince:

- Strengthens weak hearts and polishes the heart
- Enhances intelligence and increases reason
- Removes worries and grief
- Emboldens the coward and makes children gentle and of good morals

Dates:

- Rich in calcium, phosphorus, and potassium
- Particularly beneficial for pregnant women and during childbirth

Calabash (Pumpkin):

- Broadens the brain and increases intelligence and wisdom
- The Messenger of Allah (s.a.w.) admired calabash

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ قُضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يُعْجِبُهُ الدُّبَّاءُ وَ يَلْتَقِطُهُ مِنَ الصَّحْفَةِ .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Tsa from ibn Faddal from 'Abd Allah ibn Maymun al-Qaddah who has said the following: "Abu 'Abd Allah (peace be upon him), has said that the Messenger of Allah liked gourd, calabash, and picked it up from the dish."

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 123, Hadith #3)

Citron:

- Beneficial both before and after meals
- A practice followed by the household of Prophet Muhammad (S)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَا بَنِيَّ شَيْءٌ يَأْمُرُكُمْ أَطِبَّاؤُكُمْ فِي الْأَنْزَجِ فَقُلْتُ يَا مَرْوَنَّا أَنْ نَأْكُلَهُ قَبْلَ الطَّعَامِ فَقَالَ إِنِّي أَمُرُّكُمْ بِهِ بَعْدَ الطَّعَامِ .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Bakr ibn Salih from 'Abd Allah ibn Ibrahim al-Ja'fariy who has said the following: "Abu 'Abd Allah (peace be upon him), once asked, 'What do your physicians recommend for you about citron?' I replied, 'They recommend us to eat citron before food.' He (the Imam) said, 'I recommend you to eat it after food.'"

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 107, Hadith #2)

Spiritual and Symbolic Significance

The document emphasizes that fruits described as "from Paradise" carry a dual significance:

1. **Physical and Spiritual Symbolism:** They are symbols of both physical nourishment and spiritual eminence, serving as reminders of divine mercy and the Hereafter. They invite believers to experience everyday sustenance as a connection to the unseen realm and the prophetic way.

2. **Divine Favor and Holistic Impact:** Heavenly foods are seen as part of a comprehensive regimen that influences the body, mind, and family. Their "heavenly" status underscores that their impacts are not merely material but also tied to divine favor, blessings, and the unseen dimensions of health and well-being.

The association of specific fruits with Paradise or heavenly origin is often linked to the practices, preferences, or statements of Prophet Muhammad (s.a.w.) and the Imams (peace be upon him). When these sacred figures recommend a food or describe it as "from Paradise," it signals to believers that these foods are not only nutritionally beneficial but are also part of the Prophet's Sunnah (tradition) and thus recommended for spiritual and physical emulation.

General Guidance on Fruit Consumption

Islamic teachings provide general guidance on how fruits should be consumed:

- **Washing Fruits:** There is a tradition stating that one must first wash fruits before eating, as a kind of poison is said to be on every fruit.
- **Eating the Skin:** According to Imam Ja'far As-Sadiq ('a), it is detestable (Makruh) to remove the skin of any fruit.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَانَ يَكْرَهُ تَفْشِيرَ الثَّمَرَةِ .

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad from ibn al-Qaddah who has said the following: "Abu 'Abd Allah (peace be upon him), disliked the peeling of fruits."

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 5, Chapter 98, Hadith #3)

- **Eating Multiple Fruits:** The Messenger of Allah (S) prohibited pairing different fruits in one mouthful, especially when eating with a group of Muslims. However, if one is eating alone, they may eat as they like.
- **Saying Bismillah:** It is reported that one who eats fruit and begins by saying "In the Name of Allah" (Bismillah) would not be harmed by it.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : ضَمِنْتُ لِمَنْ سَمَى عَلَى طَعَامِهِ أَنْ لَا يَشْتَكِيَ مِنْهُ فَقَالَ ابْنُ الْكَوَّاءِ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَكَلْتُ الْبَارِحَةَ طَعَامًا فَسَمَّيْتُ عَلَيْهِ ثُمَّ آذَانِي فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَكَلْتُ الْوَأَنَّا فَسَمَّيْتُ عَلَى بَعْضِهَا وَلَمْ تُسَمِّ عَلَى بَعْضٍ يَا لُكْغَ .

وَرُوي: أَنَّ مَنْ نَسِيَ أَنْ يُسَمِّيَ عَلَى كُلِّ لَوْنٍ فَلْيَقُلْ بِسْمِ اللَّهِ عَلَى أَوَّلِهِ وَآخِرِهِ .

Commander of the Faithful, peace be upon him, said: I guarantee that whoever mentions the name of Allah (swt) upon his food will not suffer any harm from it.

Then Ibn al-Kawwa' said: O Commander of the Faithful, I ate food last night, mentioned the name of Allah (swt) upon it, and yet it caused me discomfort.

Commander of the Faithful, peace be upon him, replied: You ate different types of food, but you mentioned the name of Allah (swt) on some and did not mention it on others, O foolish one!

It is also narrated: Whoever forgets to mention the name of Allah (swt) on each type of food should say: 'In the name of Allah (swt), on its beginning and its end.'

(Man Lā Yaḥḍuruh al-Faqīh (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 37, Hadith #18)

Quranic Parallels and Reinforcing Verses

The themes presented in Surah Al-An'am, Verse 99, are reiterated and expanded upon in numerous other verses, highlighting the consistent message of Allah's creative power and intricate design in the natural world:

Surah Ar-Ra'd (Quran 13:4)

"And in the earth there are tracts, side by side, and gardens of (different) grapes and corn-fields and palm trees, like and unlike, watered through one irrigation system, and We made some of them excel in taste than others. Verily, there are signs in this for a people who understand."

Surah Ar-Ra'd (Chapter 13), Verse 4, offers profound insights into divine wisdom and power through the natural phenomena of diverse lands, gardens, and fruits, all nourished by a single water source. This verse highlights Allah's sovereignty in creation and serves as a significant sign for those who genuinely reflect and seek understanding.

The Verse and Its Core Meaning

Surah Ar-Ra'd (Quran 13:4) states: "And in the earth there are tracts, side by side, and gardens of (different) grapes and corn-fields and palm trees, like and unlike, watered

through one irrigation system, and We made some of them excel in taste than others. Verily, there are signs in this for a people who understand."

This verse describes the coexistence of varied landscapes and vegetation—vineyards, corn-fields, and palm trees—some similar in appearance or origin, others distinct. Despite all being irrigated by the same water, their fruits differ remarkably in taste and quality. This intricate diversity is presented as a clear indication for those who engage their intellect.

Key Themes in the Verse

1. **Diversity of the Earth's "Tracts, Side by Side"** The Quran draws attention to the fascinating geological features of the earth, where different types of land exist "side by side." These can be fertile and barren lands, or regions with distinct soil compositions, climates, and conditions. This juxtaposition demonstrates that variation and contrast within creation are intentional and part of a precise, purposeful system, rather than being random.
2. **Gardens of Grapes, Corn-Fields, and Palm Trees** The verse then focuses on cultivated plants: "gardens of (different) grapes and corn-fields and palm trees." These represent essential staple foods and fruits familiar to the original audience of the Quran. By mentioning these common crops, the verse highlights an observable truth: fields and orchards, even those seemingly similar and sharing environmental conditions, can differ significantly in productivity, taste, and overall quality.
3. **"Like and Unlike" (/sinw an/ and /ghayr sinw an/)** The Arabic term /sinw an/ (translated as "like" or "having one root") in its plural form refers to a branch stemming from a principal tree, implying similarity or identity among plants. The verse specifies "palm trees, like and unlike" (/sinw an wa ghayr sinw an/), meaning some may grow from a single root or common stem, while others have distinct roots. This detail draws attention to both outward similarity and internal differences in creation. It also subtly alludes to botanical phenomena like grafting, where multiple varieties might grow from a single stock, yet each produces its unique fruit.
4. **"Watered Through One Irrigation System"** A central and striking point of the verse is that all these diverse tracts and gardens are "watered through one irrigation system" or "watered with one water." This emphasizes that the identical water nourishes different plants in adjacent areas, yet each responds uniquely, yielding distinct fruits, tastes, and qualities. This observable fact indicates a "predetermined system of creation," where differences are not merely a result of the water but are rooted in the specific nature and constitution divinely endowed to each part of creation.
5. **"We Made Some of Them Excel in Taste Than Others"** The verse explicitly states that Allah makes "some of them excel in taste than others." This superiority encompasses differences not only in taste but also in fragrance,

nutritional value, and overall benefit. This illustrates that quality is divinely apportioned; while human beings engage in cultivation and irrigation, the ultimate differentiation in the excellence and properties of the fruit is attributed to Allah's creative will.

Signs for "People Who Understand"

1. **Link with Other Verses About Natural Signs** Surah Ar-Ra'd places this verse in continuity with other verses that speak of Allah spreading the earth, setting mountains and rivers, and creating pairs of fruits. It repeatedly calls for reflection, addressing "people who reflect," "people who understand," or "the learned." This reiterates that the Quran's descriptions of natural phenomena are not mere observations but invitations to deeper contemplation.
2. **What Kind of "Understanding" Is Required?** The phrase "Verily, there are signs in this for a people who understand" signifies a specific kind of intellectual engagement. It calls upon individuals to:
 - **Observe Carefully:** Pay close attention to the external world, including the earth, plants, water, and fruits.
 - **Recognize Deeper Causes:** Distinguish between apparent causes (like the same water or similar land) and the profound, underlying divine causes—the innate nature given by Allah.
 - **Infer Divine Attributes:** Deduce from this observable order and diversity that the universe is governed by a Wise Creator, not by blind chance.
 - **Move to Comprehension:** Progress from mere sensory observation to an inner comprehension of Allah's omnipotence, wisdom, and purpose in creation.

Relationship to Environment and Creation Sciences

1. **Islamic Perspective on Environment** This verse underscores the Quranic recognition of the earth's rich ecological diversity. It implicitly acknowledges different environmental zones (the "tracts") that share a unified planetary system, particularly the water cycle. Within an Islamic framework, recognizing these features as "signs of Allah" imposes a duty upon humans to treat the environment with respect and responsibility, acknowledging its role in sustaining life by divine design.
2. **Part of a Broader "Sciences of Creation" Theme** (Quran 13:4) is situated within a coherent Quranic theme often termed "sciences of creation." This theme involves the study of how natural phenomena—such as the creation of the heavens and the earth, the alternation of night and day, and the diversity of life—all point to the attributes of Allah, including His knowledge, power, wisdom, and mercy. It encourages a scientific yet spiritual inquiry into the mechanisms of the universe as manifestations of the Divine.

Spiritual Lessons from the Verse

1. **Human Beings as Recipients of "One Water" with Different Outcomes** Beyond the natural world, the verse offers a profound spiritual analogy for human existence. Just as diverse lands and trees receive the same water but yield different fruits, human beings receive the same divine guidance, opportunities, and tests ("one water"). Yet, their responses vary based on their innate disposition and choices, leading to diverse "spiritual fruits" and outcomes in their lives. This encourages reflection on how one responds to divine guidance, striving for inner excellence. The lesson also extends to recognizing the transient nature of life, like plant growth—starting small, growing, strengthening, then declining, reminding humans not to consider themselves great, as everything has an end.
2. **The Unity of Prophethood and Imamat** A significant spiritual interpretation in the Shia context links the symbolism of "one tree" and "one water" to the lineage of the Holy Prophet (peace be upon him and his family) and Imam Ali (peace be upon him). Jabir ibn Abdullah Al-Ansari reported that the Holy Prophet (S) told Imam Ali (‘a), "O Ali, all people are from various trees, but you and I are from the same tree," and then recited this very verse (Quran 13:4). This highlights the shared essence, origin, and divine mission of the Prophet and the Imam, contrasting it with the diverse (and sometimes divergent) paths of other people. This emphasizes the unique connection and spiritual unity between the Prophet and Imam Ali, implying that their guidance flows from a single, pure source.
3. **Invitation to Reflect, Not Just Observe** The recurrent emphasis on "signs for a people who understand" is a call to move beyond superficial observation to deep reflection. The Quran consistently urges listeners to transition from merely seeing natural phenomena to comprehending their deeper meaning, which ultimately leads to faith and obedience to Allah. Thus, the verse serves as a continuous reminder that the very structure of the earth, the process of irrigation, and the astonishing diversity of fruits are ongoing signs inviting thoughtful individuals to recognize and remember Allah in every aspect of the world around them.

Surah An-Nahl (Quran 16:10-11)

"He it is Who sends down water from the sky for you; from it you drink, and by it (grows) trees on which you pasture your cattle. Therewith He causes to grow for you herbage, and the olives, and the palm trees, and the grapes, and of all the fruits. Verily there is a sign in this for a people who reflect."

Quran 16:10-11 from Surah an-Nahl (The Bee) eloquently describes the divine process of sending down water from the sky, its diverse applications, and the

subsequent growth of various vegetation and fruits. These verses conclude by identifying this intricate system as a clear sign for those who reflect, underscoring Allah's profound wisdom, power, and meticulous provision for His creation.

Text of the Verses and Basic Meaning

The verses state: (Quran 16:10): "It is He Who sends from the clouds in the sky rain for you which is used for drinking and growing trees and fodder for animals to graze." (Quran 16:11): "with which fields grow crop: olive, dates, grapes and all kinds of other fruits. Verily in this are signs for the reflective."

These verses illustrate how Allah sends down pure water from the clouds, which serves as a vital source of drink for humans, nourishes trees and plants for general vegetation, provides pasture for animals, and brings forth a wide variety of crops and fruits. The entire process is presented as a compelling sign for individuals who engage in deep reflection.

Key Themes in the Verses

1. **Divine Provision and Sustenance** The verses emphasize that every element of physical sustenance, from rainfall to the resulting vegetation and fruits, is directly managed and provided by Allah. The rain is explicitly described as "for you," highlighting its intended benefit for humanity—both as a direct source of drinking water and as the catalyst for the growth of plants and trees, including essential pasture for livestock. This water is characterized as "enlivening and freshening, pure, and transparent," serving as the fundamental source for life and sustenance.
2. **Variety of Crops and Fruits as a Sign** The Quran enumerates specific examples of produce: corn (herbage/crop), olives, palm trees, grapes, and "all kinds of other fruits." This detailed mention highlights the extraordinary diversity of provision that emerges from the same water and soil. Despite sharing common natural resources, these plants yield a multitude of different tastes, colors, and benefits. This rich variety is presented as a manifest sign of the Creator's boundless wisdom, power, and precise design. Other Quranic verses similarly link rain to various forms of vegetation, consistently pointing to the diversity of plant life as a clear indicator of Allah's creative artistry.
3. **The Call to Reflection (Tafakkur)** A central message in these verses is conveyed through the concluding phrase: "Verily in this are signs for the reflective." This emphasizes that merely observing rain, crops, and fruits is insufficient. The Quran extends an invitation to humanity to transcend superficial observation and engage in *tafakkur*—deep reflection—on the origin, order, balance, and ultimate purpose behind these natural phenomena. This call to reflection is a recurring theme in the Quran, guiding humans to move from sensory experience to intellectual and spiritual comprehension,

ultimately leading to the recognition of Allah's Oneness (Tawhid) and His perfect system of creation.

Broader Quranic Context on Water and Vegetation

1. **Water as a Means of Life and a Reminder of Allah's Power** Across the Quran, water is frequently depicted as a primary means of life, sent from the sky to revive "a dead land" and to provide drink for both human beings and cattle. This recurring theme underscores water's fundamental role in sustaining all living things, as the Quran states, "And We made every living thing out of water." These verses, along with others emphasizing Allah's bounties, serve as a reminder of Allah's power and benevolence, contrasting with human ingratitude. They aim to awaken individuals from heedlessness, dismantle pride, and invite them towards worship and submission to the Creator, demonstrating His ability to manage and transfer things from one state to another.
2. **The Origin and Nature of Rain** The verses highlight that Allah sends down water from the clouds in the sky. While this is the immediate source, additional understandings provide further depth. Some interpretations suggest that Allah orchestrates the ascension of water segments from the earth and oceans to the sky, where they are purified before forming clouds and descending as fresh, clean rain. Furthermore, Hadith explain that when Allah intends beneficial rain for vegetation, clouds draw water from beneath the Throne. If rain is not intended for growth, clouds may draw water from the sea, which is then purified by the clouds themselves. The manner of rainfall is also deliberate; it is sent down in a varied manner—as drizzle, showers, or heavy downpours—rather than a single destructive torrent, ensuring optimal absorption by the earth and preventing harm to lands, trees, fields, and fruits 1, 3.

Environmental and Ethical Dimension

In the context of Islamic teachings on environmental protection, verses (Quran 16:10-11) are cited to emphasize the importance of respecting and caring for the plant environment. The mention of rain, drinking water, vegetation for cattle, and the diverse production of crops, olives, date palms, grapes, and various fruits serves as a foundation for Islamic ethics towards nature. Awareness of these divine bounties should foster a deep sense of responsibility, gratitude, and the proper, sustainable use of natural resources. The natural world, including rainwater and fruits, carries signs of Allah's creation and provision for those who apply reasoning and reflect on their existence, necessitating stewardship.

Spiritual Lessons from the Verses

1. **From Ordinary Phenomena to Recognition of Allah** These verses serve to train believers to perceive daily experiences—such as rain, drinking water, the growth of crops, fruits, and pasture—not as random occurrences, but as direct evidence of Allah's mercy, wisdom, and constant care. This perspective transforms routine sustenance into a continuous reminder of the Creator and Sustainer, nurturing a consciousness of His presence in every aspect of life. These signs are meant to attract attention to Allah's power and might, highlighting His role as the Creator and Sustainer of the universe.
2. **Encouragement of Reflection and Gratitude** The repeated Quranic expression, "Verily in this is a sign for a people who reflect," underscores that *tafakkur* (deep reflection) on creation is a crucial path to strengthening faith. Those who truly ponder the origin, order, and purpose of these blessings are guided towards gratitude, humility, and the recognition of Allah's unity (Tawhid). Conversely, those who neglect such reflection risk falling into heedlessness or polytheism (shirk). Reflection on these signs helps one recognize Allah as the fundamental designer of the universe, moving from disobedience to obedience.
3. **The Cycle of Life as a Reminder** The process of rain bringing life to vegetation also offers a profound spiritual lesson about the cycle of life itself. Life, like the growth of a plant, begins from a small start, progresses through stages of weakness, then growth and strength, followed by decline, and an eventual return to a state of weakness. This cycle serves as a reminder for humans not to succumb to arrogance or consider themselves great, as everything will ultimately come to an end, prompting inner reverence and humility.

Surah Qaf (Quran 50:9-11)

"And We send down blessed water [rain] from the sky, then We produce therewith gardens and grain... A provision for [Allah's] servants. And We give life therewith to a dead land. Thus will be the Resurrection [of the dead from the graves]."

The passage from Surah Qaf, verses 9-11, sets the foundation for this analogy: (Quran 50:9): "And We send down blessed water [rain] from the sky, then We produce therewith gardens and grain [every kind of harvests] that are reaped." (Quran 50:10): "And tall date-palms, with ranged clusters." (Quran 50:11): "A provision for [Allah's] servants. And We give life therewith to a dead land. Thus will be the Resurrection [of the dead from the graves]."

The immediate meaning clarifies that Allah, through the sending down of "blessed water," causes lush vegetation to grow from previously dead land. This familiar natural phenomenon is then presented as a rational and visible illustration of the

Resurrection, asserting that just as Allah revives the earth, He is fully capable of bringing human beings back to life after death.

"Blessed Water" and Divine Provision

The Quranic commentary explains that the rain is termed *mubarak* (blessed) because it brings forth manifold benefits. Through this blessed water, gardens, orchards, and various harvests are produced, serving as both sustenance and enjoyment for human beings. This provision includes tall and fruitful date palms with ranged clusters, explicitly described as "a provision for [Allah's] servants," directly reminding humanity of His nurturing care in this world. Rain is considered blessed because it provides food, beauty, and livelihood. The resulting gardens, grain, and fruits are emphasized as part of Allah's *rizq* (provision) for His servants in this life.

Imam Baqir (peace be upon him) stated that there is no water in the earth unless it is mingled with that from the sky

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ يُقْطِينِ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي قَوْلِهِ تَعَالَى وَ نَزَّلْنَا مِنْ السَّمَاءِ مَاءً مُبَارَكًا قَالَ لَيْسَ مِنْ مَاءٍ فِي الْأَرْضِ إِلَّا وَ قَدْ خَالَطَهُ مَاءُ السَّمَاءِ .

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ya'qub ibn Yazid from Ali ibn Yaqtin from 'Amr ibn Ibrahim from Khalaf ibn Hammad from Muhammad ibn Muslim who has said the following: "I once heard abu Ja'far (a.s.), saying that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, about the meaning of the words of Allah, most High, '... We sent blessed water from the sky.' (50:9) has said, there is no water on earth with which water of the sky is not mixed."

(Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 6, Chapter 8, Hadith #1)

2. Imam 'Ali (peace be upon him) would wash his hands and face when it rained, saying it is blessed

عن مسعدة بن صدقة: عن أبي عبد هلال (عليه السالم) (قل: كان عيل) عليه السالم (يقوم في المطر أول ما يمطر حتى يبتل رأسه ولحيته وثيابه، فقل له: أي أمير المؤمنين الكن الكن، فيقول: إن هذا ماء قريب العهد بالعرش ثم أنشأ يحدث فقال: إن تحت العرش بحرا فيه ماء ينبت أرزاق الحيوانات، فإذا أراد هلال أن ينبت به ما يشاء رحمة منه لهم أوجع هلالا إليه قمطر ما شاء من سماء إلى سماء حتى يصير إلى سماء الدنيا) فيما أظن (فيلقيه إلى السحاب

From Mas'ada bin Sadaqa: From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) used to stand in the rain when it first started falling until his head, beard, and clothes would get wet. It was said to him: O Commander of the Faithful, take shelter, take shelter. He would say: This water is close to the Throne. Then he began to narrate and said: Beneath the Throne is a sea containing water that grows the sustenance of living creatures. When Allah wants to grow what He wills as a mercy for them, Allah reveals to it to rain as He wills from heaven to heaven until it reaches the lowest heaven (as I think), then it casts it to the clouds.

(Wasa'il al-Shia Vol. 8, Section 1, Chapter 8)

This highlights the pure, divine origin and beneficial nature of rain.

Rain, Reviving the Dead Earth, and Proof of Resurrection

The core of the analogy is encapsulated in the phrase: "And We give life therewith to a dead land. Thus will be the Resurrection." This is presented as a direct argument against those who deny the Resurrection. The observable cycle of the earth transforming from a dry, barren state to a vibrant, green landscape after rainfall serves as tangible evidence of Allah's power to give new life to human beings who have died and turned to dust.

Another commentary on Surah Qaf emphasizes that "the resurrection is proved by the example of the dead earth being quickened after it is totally dried and cleared of all its vegetation," thereby establishing this recurring natural cycle as a visible model for the raising of the dead. When Allah intends to resurrect creation, He sends rain for forty days, allowing limbs to reassemble and flesh to grow on the bodies 3.

Repeated Quranic Pattern

This analogy of reviving the earth as a metaphor for resurrecting the dead is a recurring pattern throughout the Quran, underscoring its importance and clarity as a divine sign:

- **Surah Ar-Rum (Quran 30:50):** "Look then at the traces of Allah's mercy, how He gives life to the earth after its death; verily He is the giver of life to the dead; and He is All-powerful over all things." This verse directly links Allah's mercy in reviving dead land to His power to raise the dead.
- **Surah Fatir (Quran 35:9):** "And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection." The verse explicitly states the comparison between the earth's revival and the Resurrection ("the quickening").

- **Surah Al-Hajj (Quran 22:5-7):** "You see the earth barren, but when We send down water thereon, it does thrill and swell and put forth every lovely kind of growth. That is because only Allah is the Truth. He brings the dead to life. Surely He is Able to do everything. And surely the Hour will come. There is no doubt about that. And Allah will surely raise those who are in the graves."
- **Surah Fussilat (Quran 41:39):** "And among His Signs is that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Indeed, He Who gives it life, surely is Able to give life to the dead. Indeed He is Able to do all things." This highlights that the One capable of reviving the barren earth can resurrect dead bodies.
- **Surah An-Nahl (Quran 16:65):** "And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen."
- **Surah Al-Zukhruf (Quran 43:11):** "And Who sent down water from the sky in due measure, then We revived a dead land therewith, and so you will be brought forth [from the graves]." This verse emphasizes that the precise measurement of rain leading to the earth's revival signifies the controlled process by which the dead will be brought forth.

Spiritual Lessons from the Analogy

Beyond proving the possibility of physical Resurrection, the analogy also conveys profound spiritual lessons:

1. **Revival of Hearts:** The Quran extends the concept of revival beyond the physical earth to the spiritual state of human hearts. Just as barren earth is stirred to life by rain, human hearts, spiritually "dead" due to heedlessness or sin, can be revived by divine guidance and mercy. Surah al-Hadid (Quran 57:17) states: "Know that Allah gives life to the earth after its death! Indeed, We have made clear the Signs to you, if you but reflect [upon them]." Commentaries explain this refers to giving life to dead hearts through the remembrance of God and attainment of spiritual life in humility and obedience to the Quran.
2. **Justice as Revival:** Allah will 'give life to the earth' through al-Mahdi (a.t.f.s.) after it will die through the disbelief of its inhabitants and the disbelievers are the dead ones"

وبهذا الإسناد عن ابن عباس في قوله: (اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا): يعني يصلح الأرض بقائم آل محمد من بعد موتها. يعني من بعد جور أهل مملكتها (قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ) بقائم آل محمد (لَعَلَّكُمْ تَعْقِلُونَ).

From the same chain of narration from Ibn Abbas regarding the verse (57:17): «Know that Allah gives life to the earth after its death» : it means that Allah will restore the earth through the Qa'im from the family of Muhammad after its death, referring to the corruption of the people of its kingdom. «Indeed, We have clarified the verses for you» refers to the Qaim of the family of Muhammad, «so that you may understand.»

(Kitab al-Ghayba by Shaykh Muhammad b. al-Hasan al-Ṭusi, Book 1, Chapter 28, Hadith #3)

3. **Cultivating Trust and Humility:** Observing the earth's revival fosters trust in Allah's promise and power, reinforcing the belief that He is capable of all things. The cycle of life—from a small seed to a strong plant, then to decline and eventual return to weakness (as mentioned in Surah al-Zumar 39:21 regarding crops turning yellow and becoming broken pieces)—serves as a reminder for humans not to succumb to arrogance but to embrace humility, recognizing the transient nature of worldly life.
4. **Rain as a Metaphor for the Quran:** The phenomenon of rain falling from the heavens and plants springing from the earth is also compared to the sending down of the Quran. Both are manifestations of divine mercy that descend upon something (the earth or the heart) and bring forth new life or growth (plants or knowledge). Just as rain provides physical life, the Quran's inner meaning brings spiritual life to those who comprehend it, with individuals having different capacities for understanding divine sciences.

Sign for Guidance and Gratitude

The revived earth is referred to as an *ayah* (sign) meant to lead people to recognize Allah's power, mercy, and the certainty of life after death. For instance, Surah Yasin describes "the dead earth; We give life to it and bring forth from it grain so they eat of it," with commentary explaining this fresh life as "a proof of the life after death." Eating from the fruits of the revived land is linked with the duty of *shukr* (thankfulness). Humanity is reminded that this provision is from Allah, and that similar divine generosity awaits the grateful and obedient in the Hereafter. Recognizing the Resurrection and showing gratitude for worldly provision are interconnected responses to these divine signs.

In essence, the Quranic analogy in Surah Qaf and other verses teaches that the same divine power that sends blessed rain, causes dead land to flourish with diverse vegetation, and provides sustenance, will likewise bring the dead out of their graves. This recurring image serves as a rational, experiential proof of Resurrection, and a profound sign calling humanity to faith, deep reflection, gratitude, and a commitment to justice.

Surah Abasa (Quran 80:24-32)

"Then let man look to his food. We pour down water in abundance. Then We cleave the earth, cleaving it. Then We cause to grow therein grain, and grapes and green fodder, and the olive and the palm, and gardens dense with trees, and fruits and fodder. Provision for you and for your cattle."

The Quranic verses from Surah 'Abasa (80:24–32), commencing with "Then let man look to his food," serve as a profound invitation for humanity to contemplate the intricate processes of divine provision. This passage meticulously details how Allah, through the natural world, orchestrates the sustenance necessary for both human beings and cattle. The verses are not merely a description of the agricultural cycle but also carry deeper spiritual and ethical lessons, urging reflection, gratitude, and an examination of both physical and intellectual nourishment.

Main Theme and Enumerated Blessings

The core message of these verses is to draw humanity's attention to the detailed process by which their sustenance is prepared, fostering recognition of continuous divine care and promoting gratitude and mindfulness of the Lord.

The blessings enumerated in this passage include:

- **Pouring down water:** Allah sends abundant rain from the sky. The term /sab/ implies pouring water from above, and the repeated form /sabba/ emphasizes the abundance and continuity of this divine gift.
- **Cleaving the earth:** The earth is split open by this water.
- **Growth of diverse vegetation:** This process leads to the growth of various plants, including:
 - Grain
 - Grapes
 - Green fodder (herbage/grasses)
 - Olives
 - Palms
 - Dense gardens (thick foliated gardens)
 - Fruits
 - Fodder (for animals)

These elements are presented as signs and the fundamental basis for human and animal nutrition, underscoring Allah's meticulously arranged system of sustenance for His creatures. The plant kingdom, comprising grains, fruits, and vegetables, is highlighted as the primary form of nourishment, with meat placed in a secondary position due to its reliance on plant-based foods.

Literal Meaning: Bodily Food and Material Provision

The primary and apparent meaning (*zahir*) of "Then let man look to his food" (Surah 'Abasa, Quran 80:24) is a directive for humans to reflect on the physical food they consume. This reflection should encompass the entire process of its production, recognizing its absolute dependence on the natural systems established by Allah. The verses immediately follow this command with a detailed list of agricultural products—vegetables, grains, and fruits—confirming that the initial focus is on material nourishment as the basic sustenance for human beings and their animals.

The verses provide a complete picture of the agricultural cycle:

1. **Rainfall:** "That We pour down the water, pouring it in abundance." This abundant and continuous rain is vital for life.
2. **Soil preparation:** "Then We cleave the earth, cleaving it." This refers to the earth absorbing the water and becoming receptive to growth.
3. **Plant growth:** "Then We cause to grow therein grain, and grapes and green fodder, and the olive and the palm, and gardens dense with trees, and fruits and fodder." This encompasses a wide variety of essential foodstuffs.
4. **Enjoyment:** "Provision for you and for your cattle." This final phrase underscores that these products are for the benefit and enjoyment of both humans and the livestock upon which humans rely. The term /mata/ signifies anything that man uses or enjoys.

This structured description encourages humanity to recognize the inherent order, balance, and mercy embedded in the natural world as undeniable signs of the Creator.

Inner Meaning: "Food" as Knowledge and Spiritual Sustenance

Beyond its literal interpretation, commentaries, particularly those reflecting the perspectives of the Imams, offer a profound spiritual dimension to the verse "Then let man look to his food." In this context, the word *ṭa'am* (food) is understood analogically to refer to "knowledge" and "spiritual sustenance." This interpretation acknowledges that human beings are composed of both body and soul, and just as the body requires physical nourishment, the soul requires its own form of sustenance.

Imam Baqir (peace be upon him) reportedly explained the verse "So, let man observe his food" by stating that it refers to "the knowledge which he obtains and from whom he obtains it."

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ قَالَ قُلْتُ مَا طَعَامُهُ قَالَ عَلَّمُهُ الَّذِي يَأْخُذُهُ عَمَّنْ يَأْخُذُهُ.

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from one he mentioned from Zayd al-Shahham from abu Ja'far (peace be upon him) who has said the following. "It is his knowledge that he acquires from whoever he acquires." This he said in answer to the question 'What is his food' in the words of Allah, "Let the human being think about (how We produce) his food." (80:24)?'

(Al-Kafi (Vol. 1) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 2, Chapter 16, Hadith #8)

This expands the directive to include examining the source, reliability, and purity of one's religious knowledge, paralleling the careful consideration one should give to the source and purity of physical food. Some traditions further interpret *ta'am* as knowledge and *sharab* (drink) as gnosis and spiritual understanding, illustrating how the Quranic imagery of food and drink can signify the inner strengthening of faith and awareness.

Connecting Material and Spiritual Readings

These two levels of meaning—material and spiritual—are not mutually exclusive but rather interconnected. The physical foods described in the subsequent verses are indeed intended, but the spiritual meaning can be understood by analogy. Reflecting on one's physical food serves as a doorway to reflecting on the source of one's beliefs, teachings, and values. This prompts believers to ascertain whether their spiritual nourishment originates from divine revelation and purified guides or from unreliable and potentially harmful sources. The command to observe one's food thus "includes all dimensions: the source, the means of obtaining it, the variety of its yields, the many hands involved in preparing it," and this reflection can be extended from physical food that sustains the body to spiritual food that nourishes the soul. In both domains, careful observation leads to gratitude towards Allah and caution about what one allows into oneself.

Divine Signs in Nature: Provision, Growth, Decay, and Resurrection

The verses in Surah 'Abasa, when read in conjunction with similar Quranic passages, illustrate a comprehensive understanding of divine signs in nature, encompassing provision, the cycle of life and decay, and the ultimate truth of Resurrection. The Quran characterizes natural phenomena as divine signs indicating the knowledge, wisdom, and power of God, inviting mankind to contemplate and investigate them.

1. Divine Provision

Allah's provision of water from the sky is a fundamental aspect. It is "sent down water from the sky and causes it to penetrate the earth [then makes it to spring up] as water springs" (Surah Az-Zumar, Quran 39:21). This life-giving water then gives "life to the earth after its death" (Surah Al-Jathiya, Quran 45:5; Surah Al-Hadeed, Quran 57:17). The verse "And there is no animal on earth but on Allah is the sustenance..." (Surah Hud) emphasizes Allah's universal role as the provider. The meticulous care extends to the provision of fodder for livestock, highlighting God's meticulous care for all created beings.

2. Growth of Varied Plants

From this water, Allah "produces crops of different colors" (Surah Az-Zumar, Quran 39:21) and various types, including grains, grapes, fodder, olives, and palms. The diversity of plants, their different colors, qualities, and forms, all emerging from a single water source, serve as "signs for a people who understand" (Surah Ar-Ra'd, Quran 13:4) and reflect the Creator's power and wisdom. The detailed process of growth, from a small seed to a full plant, has been described as surprising to scientists, administered by "mysterious laws."

3. The Cycle of Life and Decay

The natural cycle described in Surah Az-Zumar (Quran 39:21) —where plants grow, flourish, then "wither and you see them turn yellow; then He makes them dry and broken pieces"—serves as a poignant reminder of the transient nature of worldly existence. This process mirrors the human lifespan: birth, youth, vigor, decline into old age, and ultimately, death. This reflection is intended for "men of understanding" to grasp the world's impermanence.

4. Connection to Resurrection

The most profound significance of these natural signs is their connection to the concept of Resurrection. The revival of "dead land" by rain is consistently presented as an analogy and irrefutable proof for the resurrection of the dead.

- Surah 'Abasa (Quran 80:24-32) implicitly points to this, as similar verses explicitly state: "Thus will be the Resurrection [of the dead from the graves]" (Surah Qaf, Quran 50:11, though not in the provided verses of Surah Abasa, this theme is present in the broader context of divine signs in nature).
- Observing the revival of dead lands year after year helps refute doubts about how Allah can "bring the dead to life again" (Surah Ya-Sin, Quran 36:33). The same power that brings life to barren earth is capable of giving "a new life to those who have died and have turned into dust."

- The underlying message is that God has the power to create and resurrect life, reassuring believers and addressing the doubts of non-believers.

Ethical and Spiritual Lessons Drawn from the Verses

- **Gratitude for daily sustenance:** By detailing the stages of provision, the verses aim to awaken thankfulness in the human heart and correct the tendency towards ungratefulness.
- **Reflection on dependence on Allah:** The chain from water to earth to plants to human and animal use illustrates that all living beings are continuously dependent on Allah's sustaining will.
- **Care about the source of one's knowledge:** Through the Imam's interpretation of "food" as knowledge, believers are taught to scrutinize religious teachings, ensuring they come from authentic, trustworthy sources aligned with divine guidance. This encourages individuals to reflect on the sources of their knowledge and guidance, just as one would carefully consider the food they consume.
- **Balancing material and spiritual concerns:** The verses show that Islam invites believers to recognize the importance of both bodily sustenance and spiritual nourishment, integrating reflection on nature with reflection on revelation and knowledge.
- **Humility and responsibility:** Recognizing dependence on Allah and the interconnectedness of all life (e.g., "you and your cattle") should foster humility, responsibility in using these blessings, and constant gratitude rather than arrogance or forgetfulness.
- **Contemplation and understanding:** The Quran encourages using one's intellect to comprehend and reflect on the signs and guidance provided by Allah, emphasizing that natural phenomena are divine signs that invite contemplation.

In essence, Surah 'Abasa (Quran 80:24–32) is a profound call to observe, reflect, and internalize the omnipresent signs of Allah in the natural world. It underscores His role as the benevolent Sustainer, provides irrefutable evidence for the Resurrection, and guides humanity toward a holistic understanding of sustenance—both physical and spiritual—leading to gratitude, wisdom, and submissiveness to the Creator.

The Role of Rain in the Quran

Beyond its specific role in Surah Al-An'am, Verse 99, as the catalyst for plant growth, the Quran expounds on the multifaceted significance of rain:

Source of Life and Sustenance

Rain is universally depicted as the primary source of life on Earth. Allah "sends down water from the sky," which leads to the growth of all things, including greenery, grain, and various types of fruit-bearing plants. It provides "drink" for humans and facilitates the growth of "trees on which you pasture your cattle" (Quran 16:10).

Purification and Rejuvenation

Rain's advantages extend to "washing of the earth compounds, purification of the air, creating of the required moisture for freshness of man's skin, facilitating of one's breathing process, and the like" (Quran 16:10). It is described as "blessed water [rain]" that "rejuvenates the earth, provides it with blessings including destruction of blights, growth of plants, delicacy of the air, and flowing of springs" (Quran 50:9).

Symbol of Resurrection

The revival of "dead land" through rain is frequently used as a powerful metaphor for the Resurrection of the dead. Allah states, "And We give life therewith to a dead land. Thus will be the Resurrection [of the dead from the graves]" (Quran 50:11).

Divine Mercy and Precision

Rain is a manifestation of Allah's mercy and wisdom. It is sent "after they have despaired," highlighting Allah's provision when hope is lost. Imam Ali ibn al-Husayn (peace be upon him) explained: Allah sends rain from the sky... He did not send the rain down in one shot, as that would have destroyed our lands, trees, field and fruits.

حدثنا محمد بن القاسم الأسترآبادي، قال: حدثنا يوسف بن محمد بن زياد وعلي بن محمد بن سيار عن أبيهما، عن الحسن بن علي، عن أبيه، علي بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن موسى الرضا، عن أبيه موسى بن جعفر عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين عليهم السلام في قول الله عز وجل: (الذي جعل لكم الأرض فراشا) قال: جعلها ملائمة لطبائعكم موافقة لأجسادكم، لم يجعلها شديدة الحمى والحرارة فتحرقكم، ولا شديدة البرد فتجمدكم، ولا شديدة طيب الريح فتصدع هاماتكم، ولا شديدة النتن فتعطيكم، ولا شديدة اللين كالماء فتغرقكم، ولا شديدة الصلابة فتتمتع عليكم في دوركم و أنبيتكم وقبور موتاكم، ولكنه عز وجل جعل فيها من المتانة ما تنتفعون به و تتماسكون وتتماسك عليها أبدانكم وبنيانكم، وجعل فيها ما تنقاد به لدوركم و قبوركم وكثير من منافعكم فلذلك جعل الأرض فراشا لكم، ثم قال عز وجل (والسما بناء) أي سقفا من فوقكم محفوظا، يدير فيها شمسها وقمرها ونجومها لمنافعكم، ثم قال عز وجل: (وأنزل من السماء ماء) يعني المطر نزله من العلي ليبلغ قلل جبالكم وتلالكم وهضابكم وأوهادكم، ثم فرقة رذاذا ووابلا وهطلا وطلا لتنشفه أرضوكم، ولم يجعل ذلك المطر نازلا عليكم قطعة واحدة فيفسد أرضيكم وأشجاركم وزروعكم وثماركم، ثم قال عز وجل: (فأخرج به من الثمرات رزقا لكم فلا تجعلوا لله أندادا) أي أشباها وأمثالا من الأصنام التي

لا تعقل ولا تسمع ولا تبصر ولا تقدر على شيء (وأنتم تعلمون) أنها لا تقدر على شيء من هذه النعم الجليلة التي أنعمها عليكم ربكم تبارك وتعالى.

Muhammad ibn al-Qasim al-Astarabadi said: Yusuf ibn Muhammad ibn Ziyad and `ali ibn Muhammad ibn Sayyar both said, on the authority of their father, on the authority of al-Hasan ibn `Ali, on the authority of his father `Ali ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father, `Ali ibn Musa al-Rida, on the authority of his father Musa ibn Ja`far, on the authority of his father Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Alithat His father, `Ali ibn al-Husayn, was asked to interpret the Word of Allah, the Mighty and High: Who made the Earth a resting place for you. He said He made it suitable for your nature and in harmony with your bodies. He did not make it severely hot and warm so it may burn you, nor severely cold so it may freeze you. Neither did He make it severely perfumed to give you headaches, nor did He make it terribly foul-smelling so it may sicken you. He neither made it severely soft like water so it may drown you, nor did He make it severely hard so it may obstruct you from making houses, buildings, and graves for your deceased. However, Allah, the Mighty and High, made it with firmness so that you could benefit from it, enabling your bodies to walk upon it and your houses to hold together. He placed in it soft soil so that you could build your homes upon it, dig graves, and so that you could find other benefits. This is why He made the earth a resting place for you. Then the Mighty and high said: Heaven a canopy, i.e. a protecting roof over you, where its sun, moon and stars rotate for your benefit. The Mighty and High then said: And (Who sends down water from heaven, i.e. the rain which He sends down from a height so that I may reach the highest points of the mountains, the hills, the elevations, and the low-lying land. Then He separated the rain into drizzle, shower, heavy downpour, and sprinkles so that the earth could better absorb it. He did not send the rain down in one shot, as that would have destroyed our lands, trees, field and fruits. Then the Mighty and High said: Then brings forth with it subsistence for you of the fruits; therefore, do not set up rivals to Allah, i.e. Images or idols, which cannot think, hear, see, and do not have power over anything. While you know, that they do not have power over the magnificent bounties which your Lord, the Blessed and Exalted, has blessed you with.

(*Al-Tawhid* by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 62, Hadith #11)

Interconnectedness with Other Natural Phenomena

Rain is closely linked with other natural elements. It penetrates the earth as springs (Quran 39:21) and interacts with winds that "pollinate plants and scatter seeds in different lands, help pastures and forests grow, make waves in oceans, waves that invigorate the seas and purify water from putrefaction and decay, and make ships sail in oceans" (Quran 45:5).

The Concept of Divine Wisdom and Causality

The document extensively discusses the relationship between natural causes and divine will. While Islamic belief acknowledges the role of natural causes, it firmly establishes Allah's divine will as the ultimate orchestrator:

Water as a Means, Allah as the Ultimate Cause

The phrase "extracting the fruits by the water" signifies that "water is a cause and a substance for the emergence of fruits." However, the text clarifies that "God is able to create things without causes and substances," underscoring that the "gradualness and causality in nature are a sign of His wisdom." Allah is ultimately "responsible for the growth of plants and the provision of food."

Allah's Wisdom in Gradualness

Allah's power operates within a divinely established system where "causes and means are necessary for certain outcomes." For example, rain is sent down in varying forms—drizzle, shower, heavy downpour, and sprinkles—to allow the "earth to better absorb it." This prevents the destruction of "lands, trees, field and fruits" that would occur if rain descended in one massive shot.

The "Cause of Causes"

Every phenomenon, though appearing to have a cause, ultimately traces back to Allah. Muslim philosophers argue for a "longitudinal operation of two causes on the same object," where God is the ultimate cause giving existence, while natural causes act as intermediaries or preparatory conditions. The diversity of material outcomes, like different fruits, stems from the different causes, capacities, and measures (qadar) that Allah has assigned within the created order.

Divine Measure (Qadar) for Each Entity

The measure and properties of each entity—soil, seed, and the specific fruit it produces—are determined within Allah's comprehensive decree. This means that while water is a universal input, the specific genetic makeup and inherent capacities, all divinely ordained, dictate the unique characteristics of each fruit.

Reconciling Natural Laws with Allah's Absolute Control

Islamic theology reconciles the existence of reliable natural causality with Allah's absolute sovereignty by asserting that natural laws are real and consistent, but entirely dependent on Allah:

- **Causality as a Manifestation of Divine Will:** While every natural phenomenon has a cause, that cause is ultimately dependent on a higher power. Each cause and effect is a manifestation of God's will, and their universality is itself a reflection of divine knowledge.
 - **Miracles as Higher Laws:** Miracles are not seen as arbitrary violations of natural laws but as the interference of other, higher patterns or laws that also possess general validity under specific conditions. As Martyr Mutahhari explained, if a dead person comes back to life, it follows a law of its own; the issue is that humans do not know all the patterns and laws of the universe.
 - **Water's Properties and Divine Permission:** The properties of natural elements, such as water's ability to quench thirst or fire's ability to burn, are ultimately subject to Allah's command. He grants these properties and can alter them at His will.
-

Human Responsibility and Environmental Stewardship

The document emphasizes that humans have been entrusted by Allah with the responsibility of "building the world" by using its natural resources and good environmental conditions. This implies a profound sense of stewardship and trusteeship towards the Earth and its resources.

Key Principles:

1. **Tawhid (Unity of God):** Recognizing Allah as the sole Creator, the environment is seen as a reflection of His power and wisdom, to be respected and protected as a sign of His magnificence.
2. **Khilafah (Stewardship):** Humans are Allah's vicegerents on Earth, with the duty to manage and protect the environment judiciously. This includes adopting sustainable practices, minimizing harm, and conserving natural resources.
3. **Amanah (Trust):** The Earth and its resources are a trust from Allah, to be used responsibly and gratefully. This requires acknowledging the blessings received and being mindful of the consequences of human actions.

Prohibition of Waste and Corruption

The Quran strongly condemns waste, referring to the wasteful as "brothers of the shayatin" (Quran 17:26-27). Even small acts of waste, such as excessive water use during ablution, are discouraged. Actions that lead to environmental destruction are considered a form of corruption, which Allah dislikes. Verses like "And do not commit abuse on the earth, spreading corruption" (Quran 2:60) and "Corruption has appeared on the sea and land due to what has transpired by the hands of men" (Quran 30:41) underscore this prohibition.

Animal and Plant Rights

Islam promotes a compassionate and respectful approach to all living beings, recognizing that every creature, whether plant or animal, possesses rights that must be upheld.

Animal Rights:

- Islam strictly prohibits unnecessary harm or cruelty to animals.
- Animals have rights over their owners, who are expected to provide for their needs, including adequate fodder and water.
- Animals should not be overloaded or compelled to walk beyond their endurance.
- Animals should not be struck in the face, as they are believed to glorify their Lord.

Plant Rights:

- Plants and trees are considered essential, bringing life and blessings to the land, symbolizing vibrancy and fertility.
- Islam highly recommends cultivating land by planting trees and reviving green spaces.
- Imam Jafar al-Sadiq (peace be upon him) further emphasized the purity of farming:

ازرعوا واغرسوا فلا والله ما عمل النَّاسُ عملاً أحلَّ ولا أطيَّب منه

"Sow and plant, for by Allah people have not done any work that is more halal or better than that." (al-Kafi by Shaykh al-Kulayni, Volume 5, Page 260)

Connection Between Sins and Withholding of Blessings

Imam Zayn al-Abidin (peace be upon him) explicitly identified several sins that can lead to the withholding of rain:

الإمام زين العابدين (عليه السلام): الذُّنُوبُ التي تحيِّسُ غَيْثَ السماءِ: جَوْرُ الحُكَّامِ في القَضَاءِ ، وشهادةُ الزُّورِ ، وكيتمانُ الشهادةِ

"The sins that prevent rain from falling are: the judges' unjust rulings, the giving of false testimony and the concealing of one's testimony."

(Nur al-Thaqalayn, v. 5, p. 597, no. 24)

الإمام الباقر (عليه السلام): إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ ، وَلَكِنَّ اللَّهَ يَضَعُهُ حَيْثُ يَشَاءُ ، إِنَّ اللَّهَ عَزَّوَجَلَّ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَّرَ لَهُمْ مِنَ الْمَطَرِ

Imam Mohammad Baqir (peace be upon him): Imam al-Baqir (peace be upon him) said, 'When the rainfall is less from year to year, it is only because Allah sends it down as and when He wishes, such that when a people commit acts of disobedience to Him, Allah - Mighty and Exalted - withholds the rain that He had ordained for them.'

(Bihar al-Anwar, v. 73, p. 329, no. 12)

الإمام عليّ (عليه السلام) - وَقَدْ خَرَجَ لِلْأَسْتِسْقَاءِ : إِنَّ اللَّهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ وَخَبْسِ الْبَرَكَاتِ وَإِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ ، لِيَتُوبَ تَائِبٌ وَيُقْلِعَ مُقْلِعٌ وَيَتَذَكَّرَ مُتَذَكِّرٌ وَيُرَدِّجَرَ مُرَدِّجِرٌ

Imam Ali (peace be upon him): Imam Ali (peace be upon him) said, when he set out to pray for rain, 'Allah tries His servants when they commit evil deeds, with shortage of crops, disallowance of blessings and closing the treasury of bounties, so that a repenting man may repent, a man likely to quit may quit, a man likely to remember may remember, and a man likely to be deterred may be deterred.' (Nahjul Balaghah, Sermon 123)

الإمام الباقر (عليه السلام): إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ ، وَلَكِنَّ اللَّهَ يَضَعُهُ حَيْثُ يَشَاءُ ، إِنَّ اللَّهَ عَزَّوَجَلَّ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَّرَ لَهُمْ مِنَ الْمَطَرِ

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(Bihar al-Anwar, v. 73, p. 329, no. 12)

The Concept of Purpose in Creation

Islamic teachings emphasize that the entire created order, including all natural phenomena, possesses a wise and profound purpose. This purpose is multifaceted: to manifest Allah's power, knowledge, and mercy, and to provide the arena in which human beings and jinn can freely choose worship, obedience, and moral growth.

The Quran states: "I did not create the jinn and the humans except that they may serve Me" (51:56). This service and worship are not confined to ritual acts but encompass knowing Allah, obeying His guidance, and orienting one's entire life towards Him.

Imam Mehdi (ATFS) affirmed that

إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَلَا أَهْمَلَهُمْ سُدىً... «(بحارالانوار ج 53 ص 194)»

"Allah has not created the creations as futile and in vain. and has not let them go aimless and purposeless" (*Bihar ul-Anwar* Vol. 53, P 194)

Imam Zain-ul-Abideen (peace be upon him) urged people to

تَفَكَّرُوا وَاعْمَلُوا لِمَا خُلِقْتُمْ لَهُ فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا. (تحف العقول 274)

"Contemplate, meditate, and practice for the (place, thing) that you have been created for, Allah did not at all create you in vain and useless"

(Tuhaf al-Uqul, P 274)

The natural world is regarded as the best, clearest and most universal evidence for the knowledge of God. In every particle of creation, one can discern connectedness, harmony, and purposefulness. The adaptation of each species to its specific conditions of life, equipped with necessary tools for survival, is presented as a great sign of God, indicating intentional design rather than randomness.

The Significance of "Pairs" in Creation

The Quranic concept of "pairs" (zawjayn) is a universal law extending beyond fruits and plants to animals, humans, and even realms of creation unknown at the time of revelation. The Quran states in 13:3, "of all fruits He hath made in it pairs two (male and female)," and in several verses, asserts that all created beings, especially plants and animals, are created in pairs of male and female.

The verse Quran 36:36, "Glory be to Him Who created pairs (of) all things, of what the earth grows, and of their selves and of what they do not know," is considered a scientific miracle indicating the law of matrimony in all things.

This principle extends beyond biological entities to the structure of the material world and its forces. The "mystery of sex exists in all species of creation," and "various kinds of energies functioning in the universe are working in pairs of opposite kinds."

This highlights that the principle of pairing is one of the signs of Allah's wisdom: complementarity, mutual dependence, and balance are woven into creation.

The verse "And of everything We have created pairs that you may be mindful" (Quran 51:49) suggests that everything in the universe has a counterpart or a complement, meant to inspire wonder, awe, and mindfulness. This principle of parity applies to all contingent existent beings, emphasizing that unity solely belongs to the Divine Essence of God Almighty, Who is Free from parity.

The Broader Role of Natural Phenomena as Signs

The Quran presents various natural phenomena as purposeful "signs" (ayat) that point to Allah's existence, power, and wisdom:

1. **Creation of the heavens and the earth:** These signify Allah's ultimate power and comprehensive knowledge, serving as clear evidence of a Creator.
2. **Alternation of night and day:** This regular, precise interchange demonstrates ordered systems that support life, enable human civilization, and invite reflection on divine wisdom.
3. **Ships that run in the sea with that which profits men:** This points to Allah's provision and His design that allows humanity to utilize natural resources for their benefit and sustenance.
4. **Water that Allah sends down from the cloud, then gives life with it to the earth after its death:** This highlights Allah's power to revive and sustain life, providing sustenance and demonstrating His mercy. It also signifies the cycle of death and resurrection.
5. **Spreading of all (kinds of) animals:** The vast diversity of living creatures, from microscopic to huge, with their unique characteristics and structures, serves as testimony to Divine Signs and the Creator's Infinite Knowledge, Wisdom, and Omnipotence.
6. **Changing of the winds:** The controlled movement of winds demonstrates the intricate administration of natural affairs, serving both material ends and as a sign for reflection.
7. **Clouds made subservient between the heaven and the earth:** This illustrates the precise order and subservience of natural elements within the cosmos, all operating according to Allah's command for a specific purpose.

The Quran, with over 750 verses discussing natural phenomena as divine signs, explicitly invites mankind to contemplate and investigate them. This contemplation leads to understanding that the universe is not created in vain, fostering remembrance of Allah and fear of His punishment.

Conclusion

Surah Al-An'am, Verse 99, serves as a comprehensive exposition of Allah's creative power and intricate design, inviting humanity to contemplate the natural world as clear signs for believers. The verse demonstrates how a single element—water—serves as the catalyst for an astonishing diversity of plant life, from grains to fruits, each with distinct characteristics and benefits.

This diversity is not random but purposeful, serving multiple ends: sustaining life, providing nutrition and medicine, and most importantly, directing human hearts and minds toward recognition of the Creator. The specific mention of fruits like dates, olives, and grapes highlights their exceptional nutritional and medicinal properties, which modern science has affirmed.

The Quran's consistent presentation of natural phenomena as divine signs underscores the importance of reflection (*tafakkur*) and understanding (*ta aqqul*) as pathways to faith. The command to "Look upon its fruit when it fructifies and ripens" encourages a scientific and contemplative approach to nature, suggesting that true understanding comes from sincere observation and an open heart.

The concept of unity in diversity—that all creation is sustained by the same divine power despite manifesting in countless forms—serves as a powerful argument for Tawhid (Divine Unity), refuting polytheism and reinforcing the oneness of Allah. The natural world, with its miraculous diversity from unity, its majestic forms, and its life-sustaining cycles, is presented as a grand book of signs, not only demonstrating Allah's infinite power and wisdom but also serving as a constant reminder for humanity to reflect, understand, and be grateful.

Ultimately, the creation of fruits and the entire natural world is not in vain but purposeful, intended to lead mankind to its perfection and to serve Allah, the Great Creator. Humans, as stewards of the Earth, bear the responsibility of using these resources wisely, avoiding waste and corruption, and recognizing the divine signs embedded in the world around them.

References

Quranic References

Surah Al-An'am (6:1) - "The Praise is for Allah Who Created the skies and the earth..."

Surah Al-An'am (6:95) - "Surely, Allah is the Splitter of the seed and the stone..." .2

Surah Al-An'am (6:97) - "We have detailed the signs for a people who know." .3

Surah Al-An'am (6:99) - "And He it is Who sends down water from the sky..." .4

Surah Ar-Ra'd (13:3) - "of all fruits He hath made in it pairs two (male and female)..." .5

Surah Ar-Ra'd (13:4) - "And in the earth there are tracts, side by side, and gardens .6
of (different) grapes..."

Surah An-Nahl (16:10-11) - "He it is Who sends down water from the sky for you..." .7

Surah An-Nahl (16:65) - "And Allah has sent down water from the cloud..." .8

Surah Al-Isra (17:26-27) - Reference to wasteful as "brothers of the shayatin" .9

Surah Maryam (19:25) - "And shake toward you the trunk of the palm tree..." .10

Surah Al-Anbiya (21:22) - "if there were in them other gods apart from Allah then .11
they (the heavens and the earth) would have fallen apart"

Surah Al-Hajj (22:5-7) - "You see the earth barren, but when We send down water .12
thereon..."

Surah Al-Furqan (25:???) - Reference to "one water" .13

Surah Ar-Rum (30:50) - "Look then at the traces of Allah's mercy, how He gives life .14
to the earth after its death..."

Surah Al-Jathiya (45:5) - Reference to giving life to the earth .15

Surah Al-Ahqaf (46:???) - Reference to "one water" .16

Surah Qaf (50:9-11) - "And We send down blessed water [rain] from the sky..." .17

Surah Al-Dhariyat (51:49) - "And of everything We have created pairs that you may .18
be mindful"

Surah Al-Dhariyat (51:56) - "I did not create the jinn and the humans except that .19
they may serve Me"

Surah Al-Hadid (57:17) - "Know that Allah gives life to the earth after its death..." .20

Surah Abasa (80:24-32) - "Then let man look to his food..." .21

Surah Al-Zukhruf (43:11) - "And Who sent down water from the sky in due .22
measure..."

Surah Al-Zumar (39:21) - Reference to crops turning yellow and becoming broken .23
pieces

Surah Fussilat (41:39) - "And among His Signs is that you see the earth barren..." .24

Surah Fatir (35:9) - "And it is Allah who sends the winds, and they stir the clouds..." .25

Surah Yasin (36:33) - Reference to the dead earth being given life .26

Surah Al-Mu'minin (23:???) - Reference to water as primary means of life .27

Hadith and Narrations

From Al-Kafi by Shaykh Muhammad b. Ya'qub al-Kulayni

Book 1, Chapter 0, Hadith #26 - Narrated from Muhammad ibn al-Hassan from .1
Sahl ibn Ziyad from ibn abu Najran from al-'Ala' ibn Razin from Muhammad ibn
Muslim that Abu Ja'far (al-Baqir) (peace be upon him) said: "When Allah (swt) created
the intellect (al-'Aql)..."

- Book 2, Chapter 16, Hadith #8** - Narrated from Zayd al-Shahham from abu Ja'far .2
(peace be upon him) regarding the verse "Let the human being think about (how We produce) his food" (80:24): "It is his knowledge that he acquires from whoever he acquires."
- Book 5, Chapter 97, Hadith #1** - Narrated from Ahmad ibn Muhammad ibn Khalid .3
from Ibrahim ibn 'Uqbah from Muyassir from Muhammad ibn 'Abd al-'Aziz from his father regarding Quran 18:9: "Dates are the most pure food."
- Book 5, Chapter 97, Hadith #2** - Narrated from Ali ibn Ibrahim from his father from .4
ibn Sinan from Ibrahim ibn Mehzam from 'Anbasah ibn Bijad: "Abu 'Abd Allah (peace be upon him) said, 'Whenever food was brought to the Messenger of Allah in which there were dates, he began with dates.'"
- Book 5, Chapter 97, Hadith #3** - Narrated from Ali ibn Ibrahim from his father from .5
Hanan ibn Sadir from his father: "Ali ibn al-Husayn loved to see a man who liked (worked with) dates because of the love of the Messenger for Allah for dates."
- Book 5, Chapter 97, Hadith #4** - Narrated from Ali ibn Ibrahim from his father from .6
ibn abu 'Umayr from abu al-Mighra' from 'Uqbah ibn Bashir: "The Messenger of Allah has said, 'I like a man who is a man of dates (likes dates).'"
- Book 5, Chapter 98, Hadith #1** - Narrated from Ahmad ibn abu 'Abd Allah from his .7
father from Ahmad ibn Sulayman from Ahmad ibn Yahya al-Tahhan: "Abu 'Abd Allah (peace be upon him) said, 'Five kinds of fruit are from paradise: Pomegranates of 'Imlisiy, apples of al-Shaysaqan, quince, grapes of al-Raziqiy and fresh dates of al-Mushan.'"
- Book 5, Chapter 98, Hadith #3** - Narrated from Sahl ibn Ziyad from Ja'far ibn .8
Muhammad from ibn al-Qaddah: "Abu 'Abd Allah (peace be upon him) disliked the peeling of fruits."
- Book 5, Chapter 99, Hadith #2** - Narrated from Musa ibn al-'Ala': "Abu 'Abd Allah .9
(peace be upon him) said, 'When water dried up and bones of the dead bodies were unveiled, Nuh (peace be upon him) became extremely unhappy... Allah sent him revelation to eat black grapes.'"
- Book 5, Chapter 101, Hadith #2** - Narrated from Ali ibn Ibrahim from Harun ibn .10
Muslim from Mas'adah ibn Ziyad: "Abu 'Abd Allah (peace be upon him) said, 'Fruits are of one hundred twenty colors [kinds] and the best of them is the pomegranate.'"
- Book 5, Chapter 101, Hadith #5** - Narrated from Ali ibn Ibrahim from his father .11
from Ibn Abi 'Umayr from Hammad ibn 'Uthman: "Abu 'Abd Allah (peace be upon him) said, 'There is nothing I hate sharing more than pomegranate and in every pomegranate there is one seed from paradise...'"
- Book 5, Chapter 101, Hadith #8** - Narrated from Abu Ali al-Ash'ariy from .12
Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim: "Abu 'Abd Allah (peace be upon him) said, 'If one eats a grain of pomegranate it makes the Satan of temptation sick for forty days.'"
- Book 5, Chapter 101, Hadith #10** - Narrated from Muhammad ibn Yahya from .13
Ahmad ibn Muhammad from ibn Mahbub from 'Abd Allah ibn Sinan: "Abu 'Abd Allah (peace be upon him) said, 'You must eat sweet pomegranate. Every grain that reaches

the stomach of a believing person abolishes the illnesses and extinguishes the temptation of Satan thereof."

Book 5, Chapter 101, Hadith #13 - Narrated from Sahl ibn Ziyad from Ja'far ibn .14 Muhammad al-Ash'ariy from ibn al-Qaddah: "Abu 'Abd Allah (peace be upon him) said, 'Eat sour-sweet pomegranate with its flesh; it tans (cleanses) the stomach.'"

Book 5, Chapter 102, Hadith #1 - Narrated from Muhammad ibn Yahya from .15 Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Isma'il ibn Jabir: "Abu 'Abd Allah (peace be upon him) said, 'The apple is a stomach cleanser.'"

Book 5, Chapter 102, Hadith #2 - Narrated from Ahmad ibn Muhammad from Bakr .16 ibn Salih from al-Ja'fariy: "Abu al-Hassan, Musa (peace be upon him) said, 'The apple has several benefits. It is beneficial against poison, magic and slight mental derangement...'"

Book 5, Chapter 102, Hadith #5 - Narrated from Muhammad ibn Yahya from .17 Ahmad ibn Muhammad from Ali ibn al-Hakam from Ziyad ibn Marwan: "People in Makkah suffered plague... Abu al-Hassan (peace be upon him) wrote to me and said to eat apples."

Book 5, Chapter 102, Hadith #10 - Narrated from Yunus: "Abu 'Abd Allah (peace be .18 upon him) said, 'Had people known that which is in apples they would not treat their patients with anything other than apples... Feed apples to your people suffering from fever...'"

Book 5, Chapter 102, Hadith #11 - Narrated from Sahl ibn Ziyad from Muhammad .19 ibn al-Hassan Shammun from 'Abd Allah ibn 'Abd al-Rahman from Misma' ibn 'Abd al-Malik: "Abu 'Abd Allah (peace be upon him) said that 'Amir al-Mu'minin has said, 'Eat apples; it tans (cleanses) the stomach.'"

Book 5, Chapter 103, Hadith #1 - Narrated from Muhammad ibn Yahya from .20 Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid: "Abu 'Abd Allah (peace be upon him) said that 'Amir al-Mu'minin has said, 'Eating quince strengthens the weak heart, cleanses the stomach, purifies the mind and emboldens the coward.'"

Book 5, Chapter 107, Hadith #2 - Narrated from Muhammad ibn Yahya from .21 Ahmad ibn Muhammad from Bakr ibn Salih from 'Abd Allah ibn Ibrahim al-Ja'fariy: "Abu 'Abd Allah (peace be upon him) asked, 'What do your physicians recommend for you about citron?'... He (the Imam) said, 'I recommend you to eat it after food.'"

Book 5, Chapter 123, Hadith #3 - Narrated from Muhammad ibn Yahya from .22 Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from 'Abd Allah ibn Maymun al-Qaddah: "Abu 'Abd Allah (peace be upon him) said that the Messenger of Allah liked gourd, calabash, and picked it up from the dish."

Book 6, Chapter 8, Hadith #1 - Narrated from Muhammad ibn Muslim: "Abu Ja'far .23 (a.s.) said that the Messenger of Allah said about the meaning of the words of Allah, 'We sent blessed water from the sky' (50:9): 'There is no water on earth with which water of the sky is not mixed.'"

Book 1, Chapter 12, Hadith #4 - Narrated from Ali ibn Asbat from his uncle Ya'qub .24 ibn Salim: "The Messenger of Allah (s.w) has said, 'The first thing that women should

eat is fresh dates; Allah, most High, said to Maryam, '...shake the twig of the palm tree...'"

From Uyun akhbar al-Rida by Shaykh Muhammad b. Ali al-Saduq

Book 1, Chapter 1, Hadith #151 - Narrated from Ali ibn Al-Husayn (peace be upon him), on the authority of Abu Abdullah Al-Husayn ibn Ali ibn Abi Talib that Abdullah ibn Abbas narrated: "God's Prophet (S) said, 'Whenever God's Prophet (S) had any pomegranates he (peace be upon him) would not share it with anyone and said, In each pomegranate there is a seed from Paradise.'"

Book 1, Chapter 1, Hadith #340 - Narrated from Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi from Ali ibn Muhammad ibn Anbasa from Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (peace be upon him) quoted on the authority of his father Musa ibn Ja'far (peace be upon him): "I went to see the Prophet of God (peace be upon him) once and he (peace be upon him) had a quince in his hand... The Prophet (S) then said, 'O Ali! Whoever eats quince first thing in the morning for three days, his mind would become clear, his heart would be filled with wisdom and knowledge and he would be safe from Satan and his agents.'"

From Al-Khisal by Shaykh Muhammad b. Ali al-Saduq

Book 2, Chapter 1, Hadith #1 - Narrated from Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani from Muhammad ibn Sa'id ibn Yahya al-Bazury from Ibrahim ibn al-Haysam al-Baladi from his father from Al-Muafi ibn Imran from Israel from Al-Miqdam ibn Sharik ibn Hani from his father: "A Bedouin (Arab) stood near the Commander of the Faithful Imam Ali (MGB) on the day of the Battle of Jamal and asked, 'O Commander of the Faithful! Do you say that God is One?'... The Imam (MGB) then said, 'O Bedouin! There are four meanings implied for "God is One" ...'"

From Al-Tawhid by Shaykh Muhammad b. Ali al-Saduq

Book 2, Chapter 62, Hadith #11 - Narrated from Muhammad ibn al-Qasim al-Astarabadi from Yusuf ibn Muhammad ibn Ziyad and 'Ali ibn Muhammad ibn Sayyar from their fathers from al-Hasan ibn 'Ali from his father 'Ali ibn Muhammad from his father Muhammad ibn 'Ali from his father 'Ali ibn Musa al-Rida from his father Musa ibn Ja'far from his father Ja'far ibn Muhammad from his father Muhammad ibn 'Ali that his father 'Ali ibn al-Husayn was asked to interpret the Word of Allah: "He made it suitable for your nature and in harmony with your bodies... He did not sent the rain down in one shot, as that would have destroyed our lands, trees, field and fruits."

From Thawab al-A'mal wa iqab al-A'mal by Shaykh Muhammad b. Ali al-Saduq

Book 2, Chapter 174, Hadith #2 - Imam Ja'far Sadiq (peace be upon him) says: "Surah Anaam was revealed whole at once. Seventy thousand angels kept watch on it when it was revealed on Muhammad (peace be upon him and his family). Hence it

should be regarded as an honored Surah and must be respected. If people had known what is there in it they would have never ignored it."

From Man La Yahduru al-Faqih by Shaykh Muhammad b. Ali al-Saduq

Book 2, Chapter 37, Hadith #18 - Commander of the Faithful, peace be upon him, .1 said: "I guarantee that whoever mentions the name of Allah (swt) upon his food will not suffer any harm from it... Whoever forgets to mention the name of Allah (swt) on each type of food should say: 'In the name of Allah (swt), on its beginning and its end.'"

From Kitab al-Ghayba by Shaykh Muhammad b. al-Hasan al-Tusi

Book 1, Chapter 28, Hadith #3 - From Ibn Abbas regarding the verse (57:17): "it .1 means that Allah will restore the earth through the Qa'im from the family of Muhammad after its death, referring to the corruption of the people of its kingdom."

From Bihar al-Anwar

Vol. 73, p. 329, no. 12 - Imam al-Baqir (peace be upon him) said: "When the rainfall .1 is less from year to year, it is only because Allah sends it down as and when He wishes, such that when a people commit acts of disobedience to Him, Allah - Mighty and Exalted - withholds the rain that He had ordained for them."

Vol. 53, p. 194 - Imam Mehdi (ATFS) affirmed: "Allah has not created the creations as .2 futile and in vain and has not let them go aimless and purposeless."

From Nahjul Balaghah

Sermon 123 - Imam Ali (peace be upon him) said when he set out to pray for rain: .1 "Allah tries His servants when they commit evil deeds, with shortage of crops, disallowance of blessings and closing the treasury of bounties..."

From Wasa'il al-Shia

Vol. 8, Section 1, Chapter 8 - From Mas'ada bin Sadaqa from Abu Abdullah (peace .1 be upon him) who said: "Ali (peace be upon him) used to stand in the rain when it first started falling until his head, beard, and clothes would get wet... He would say: This water is close to the Throne... Beneath the Throne is a sea containing water that grows the sustenance of living creatures..."

From Nur al-Thaqalayn

Vol. 5, p. 597, no. 24 - Imam Zayn al-'Abidin (peace be upon him): "The sins that .1 prevent rain from falling are: the judges' unjust rulings, the giving of false testimony and the concealing of one's testimony."

From Tuhaf al-Uqul

P. 274 - Imam Zain-ul-Abideen (peace be upon him) urged people to: "Contemplate, .1 meditate, and practice for the (place, thing) that you have been created for, Allah did not at all create you in vain and useless."

From al-Mahasin

Vol. 2, p. 362, no. 2262 - Imam al-Sadiq (peace be upon him) said: "One of the .1 prophets complained of his grief to Allah. So he commanded him to eat grapes."

From Mujam al-Ahadith al-Mutabara by Shaykh Shaykh Muhammad Asif Muhsini

Book 4, Chapter 1, Hadith #11 - Narrated from Hisham b. al-Hakam: "I said to Abi .1 : What is the proof that Allah is one? He said: the continuing عليه السلام Abdillah regulation (of the universe) and the perfection in creation, as the Mighty and Majestic said: 'if there were in them other gods apart from Allah then they (the heavens and the earth) would have fallen apart' (21:22)"