

CHAPTER 4

ANALYSIS AND FINDINGS

4.1 Introduction

The study of plants mentioned in the Quran is discussed in this chapter. The terms used for plants in the Quran were extracted and classified into three classifications, which are plants with a specific name, unspecified plant name, and plant parts. Some plants fall under four different categories that are either holy plant, aromatic plant, nutritious plant, or fine particles.

Besides, the issues that have been analysed in this study regarding the interpretation of plants in the Quran stated by Hamka and M. Quraish Shihab are the plants associated with the punishments of Allah, plant parts associated with the power of Allah, plants mentioned as parables in the Quran, plants associated with the stories of prophets and the past events, and plants associated with the favours of Allah. Their similarities and differences in the methodology of interpretation are examined as well.

4.2 Plant-Related Terms in the Quran

Table 4. 1: Specific Plant Names Mentioned in The Quran

No.	Specific Plant Names	Plant Terms				Total Terms Found
1	Banana			وَطَلْحٍ (1)	1	
2	Camphor			كَافُورًا (1)	1	
3	Cucumber			وَفَتَاهَا (1)	1	
4	Date Palm	النَّخْلِ (1) النَّخِيلِ (1) بِنَخْلٍ (1)	نَخِيلٍ (3) وَالنَّخْلَ (2) وَالنَّخْلُ (1)	وَالنَّخِيلِ (1) وَنَخْلٍ (1) وَنَخْلٍ (1)	وَنَخْلًا (1) لَيْبَةً (1) رُطْبًا (1)	15
5	Fig			وَالتَّيْنِ (1)	1	
6	Garlic			وَفُومَهَا (1)	1	
7	Ginger			زَنْجَبِيلًا (1)	1	
8	Grape	عَنْبٍ (2) أَعْنَابٍ (1)	وَالأَعْنَبِ (1) وَأَعْنَابًا (1)	وَأَعْنَبٍ (2) وَأَعْنَابٍ (1)	وَعِنْبًا (1) وَعِنَبٍ (1) وَالأَعْنَبِ (1)	12
9	Lentil			وَعَدَسِهَا (1)	1	
10	Lote Tree		سِدْرٍ (2)	سِدْرَةَ الْمُنْتَهَى (1)	السِّدْرَةَ (1)	4
11	Mustard			خَرْدَلٍ (2)	2	
12	Olive	زَيْتُونَةٍ (1)	وَالزَّيْتُونَ (3)	وَالزَّيْتُونِ (1)	وَزَيْتُونًا (1)	7

Table 4. 1: Specific Plant Names Mentioned in The Quran, continued

No.	Specific Plant Names	Plant Terms	Total Terms Found
13	Onion	وَبَصَلِهَا (1)	1
14	Pomegranate	وَالرُّمَّانَ (2) وِرْمَانٌ (1)	3
15	Rose	وَرْدَةٌ (1)	1
16	Squash	يَنْطِينِ (1)	1
17	Tamarisk	وَأَثَلٍ (1)	1
18	Zaqqum	شَجَرٌ مِنَ الرُّقُومِ (1) شَجَرَتِ الرُّقُومِ (1) شَجَرَةُ الرُّقُومِ (1)	3

Table 4. 2: Unspecified Plant Names Mentioned in The Quran

No.	Unspecified Plant Names	Plant Terms	Total Terms Found
1	Crops	الرِّزْقِ (1) وَالرِّزْقِ (1) الرِّزْقِ (1)	8
		الرِّزْقِ (1) وَرِزْقًا (3) الرِّزْقِ (1)	
2	Herb	بَقْلِهَا (1)	1
3	Tree	كَشَجَرَةٍ (2) شَجَرَةٍ (2) شَجَرٌ (1) الشَّجَرَةِ (2)	21
		وَالشَّجَرَةِ (1) شَجَرَةٍ (1) شَجَرِ (1) الشَّجَرَةِ (4)	
		وَالشَّجَرِ (2) شَجَرِهَا (1) شَجَرَةٌ (1) الشَّجَرِ (2)	
		وَشَجَرَةً (1)	
4	Vegetation	نَبَاتًا (1) وَالرِّجْحَانُ (1) نَبَاتٌ (2) وَفَضْبًا (1)	9
		نَبَاتٍ (1) حَضْرًا (1) وَنَبَاتًا (1) وَأَبًّا (1)	

Table 4. 3: Plant Parts Mentioned in The Quran

No.	Plants Parts	Plant Terms			Total Terms Found
1	Branch			(1) وَفَرْعُهَا	1
2	Fruits	(11) التَّمَرَاتِ (1) تَمْرَاتِ (1) وَالتَّمَرَاتِ	(3) ثَمَرِهِ (2) بِفِكَهَةٍ (4) فَكِهَةٌ	(2) فَكِهَةٌ (1) وَفَوَاكِهَ (2) فَوَاكِهَ (1) وَفِكَهَةٌ (1) أُكْلٍ	32
3	Grain		(4) حَبًّا	(2) حَبَّةٍ (1) وَالْحَبِّ	9
4	Husk			(1) ذُو الْعَصْفِ	1
5	Leaf	(1) وَرَقَةٍ	(2) وَرَقٍ	(1) غُلْبًا (1) أَلْفَافًا	5
6	Roots			(1) أَصُولَهَا (1) أَصْلُهَا	2
7	Seed			(1) وَالتَّنَوَى	1
8	Shoot			(1) شَطْطُهُ	1
9	Spathe/ Spadix		(2) طَلْعُهَا	(1) طَلَعُ (1) طَلْعِهَا	4
10	Spikes of Cereal Plants	(1) سُنْبُلَةٍ	(1) سُنْبُلَةٍ	(2) سُنْبُلَاتٍ (1) سَنَابِلٍ	5
11	Stalk		(1) كَالْعُرْجُونِ	(1) ذَاتُ الْأَكْمَامِ	2
12	Stem			(1) سُوقِهِ	1
13	Trunk of Date Palm	(2) أَعْجَارُ نَخْلِ (1) جُدُوعِ النَّخْلِ	(1) جُدُوعِ النَّخْلِ	(1) جِدْعِ النَّخْلَةِ (1) بِجِدْعِ النَّخْلَةِ	5

Tables 4.1, 4.2, and 4.3 provide an overview of the plant-related terms found in the Quran that were classified into specific plant names, unspecified plant names, and plant parts. From the tables, it can be seen that by far the greatest number of terms obtained are for date palm, tree, and fruit groups. In general, any term or issue that is frequently mentioned in the Quran indicates a significant message to mankind. Besides, grape, vegetation, and grain are the second-highest terms obtained for each

class. Grapes are widely commercialised for healthy foodstuff (Tamizi et al., 2014) and for the production of alcoholic drinks (Jordão et al., 2015), which both matters contribute to halal and haram sustenance. On top of that, vegetation is important for the sustainability of life (Fineschi & Loreto, 2020; Turner-Skoff & Cavender, 2019) whereas grains play a big role as one of the major sources of world food (Awika, 2011). Thus, the frequent mention of those plant terms in the Quran shows their big impact on the life of human beings.

Table 4. 4: Category of Plant in The Quran

Category of Plant	Holy Plant	Aromatic Plant	Nutritious Plant	Fine Particles
Plant Name			النخل	
			عنب	
			يقطين	
			والريحان	
			والرمان	
	والزيتون	زنجبيل	والتين	خردل
	السدر	كافور	وبصلها	
		وردة	وقثائها	
			وفومها	
			وعدسها	
		وطلح		

Table 4.4 presents an overview of the category of plants found in the Quran based on the specific plant names. In general, olive and lote trees are the special plant

considered holy plants. The fine particles category is shown to have only one kind of plant while four types of plants are obtained for the aromatic plant. It is apparent from this table that the highest plant figured is for the nutritious plant. This result indicates the importance of all the above plants especially the nutritious plant for mankind and the attention people should pay to the message of the Quran behind them.

4.3 Plants Associated with the Punishment of Allah

4.3.1 The People of Sabā'

﴿فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ اُكُلٍ خَمْطٍ وَاَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾﴾

But they turned away (from the obedience of Allah), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. (Al-Quran. Sabā' 34:16)

The people of Sabā' were blessed with fertile fruit gardens. Allah ordered them to be grateful by worshipping Him, but they had gone astray from Allah. Consequently, Allah punished them by changing their fertile gardens into poor gardens that produced bitter fruits, *أثل* and *سدر*. Hamka (1990b, p. 5839) explained that the bad production of the gardens was because the soil became dry. The excellent topsoil had also been washed away by the water. It had been replaced with sand and stones from the mountains during the flood.

Hamka (1990b, p. 5839) described *أثل* as a pine tree that grew straight upward with scale leaves and made a whistling sound when blown by the wind. The tree was

beautiful to look at, but it would not give the fortune to live on as well as the lote tree. He interpreted سدر as a lote tree which was a fruitless, bushy tree. On contrary, M. Quraish Shihab (2005c, p. 364) believed أنثى was a fruitless tree or thorny tree and سدر was a lotus with little benefits.

Hamka and M. Quraish Shihab described all the plants produced in the gardens of the people of Sabā' after the flood were non-profitable and less beneficial for them. Hamka explained the factors that cause the bitterness of fruit produced in the gardens while M. Quraish Shihab did not provide any elaboration on that point. Hamka also portrayed the physical attributes of أنثى in detail compared to M. Quraish Shihab. Surprisingly, the descriptions of both scholars on سدر were different. سدر was a type of woody plant as described by Hamka while M. Quraish Shihab explained سدر as an aquatic plant. Nevertheless, from another perspective, tamarisk and lote tree has nothing to do with the people of Sabā'. Since both plants serve a lot of medicinal advantages for treating ailments (Hossain et al., 2016; Marwat, Khan, Khan, et al., 2009; Sheikh & Dixit, 2015), it is irrelevant to say that they are bad plants even though they are mentioned together in the verse regarding the punishment of Allah to the people of Sabā'. A more detailed study needs to be done on both plants in the future.

4.3.2 Zaqqum

﴿أَذَلَّكَ خَيْرٌ نَزُلًا أَمْ شَجَرَةُ الزَّقُّومِ﴾ ﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ﴾ ﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾ ﴿طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ﴾ ﴿

Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)? Truly, We have made it (as) a trail for the Zālimun (polytheists, disbelievers, wrong-doers). Verily! it is a tree that springs out of the bottom of Hellfire. The shoots of its fruit stalks are like the heads of Shayatin (devils). (Al-Quran. As-Sāffāt 37:62, 64-65)

Zaqqum tree was the source of food for the inmates of hell that emerge from the bottom of hell. Hamka (1990b, p. 6081) brought out the opinion about Zaqqum by a scholar and the argument among the heathens of Quraish which were:

1. Quthrub stated that Zaqqum existed in Tihamah, Arabia and the fruit was poisonous and could lead to fatal if eaten.
2. Zaqqum was a kind of African dish which was a mixture of dates and cheese. Abu Jahal used this food as a reason to insult Prophet Muhammad by asking it to be served to his guests.

M. Quraish Shihab (2005d, p. 40) portrayed the fruits of Zaqqum were awful and in a horrible form. Its spathes were like the heads of devils. He expressed a few opinions of scholars about Zaqqum:

1. The word الزقوم probably came from the word الرقمة which means leprosy disease.

2. الزقوم was derived from the word الترقم which was an attempt to swallow something that was strongly disliked.
3. Zaqqum tree was a small tree with stinky leaves that could be found in several barren areas and deserts. Its latex could cause swollen skin if in direct contact with the human body.
4. Some narrations said الزقوم meant the date.
5. Zaqqum tree was similar to الشجرة الملعونة as mentioned in verse 60 of surah al-Isrā' which was also illustrated in surah Ad-Dukhān as dirty oil boiling in the stomach.

﴿وَأَذِّنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءُيَا الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ
وَنُحِيفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طَعْنًا كَبِيرًا ﴿٦٠﴾﴾

And (remember) when We told you: “Verily! Your Lord has encompassed mankind (i.e., they are in His Grip).” And We made not the vision which we showed you (O Muhammad as an actual eyewitness and not as a dream on the night of Al-Isrā’) but a trial for mankind, and (likewise) the accursed tree (Zaqqum, mentioned) in the Quran. We warn and make them afraid but only increase them in naught save great disbelief, oppression, and disobedience to Allah. (Al-Quran. Al-Isrā’ 17:60)

﴿كَأَلْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾﴾

Like the boiling of scalding water. (Al-Quran. Ad-Dukhān 44:45)

However, M. Quraish Shihab refuted the third opinion by claiming the tree grew from the bottom of hell. Besides, Hamka (1990b, p. 6082) described the heathens of Quraish who refused to believe that Zaqqum grew in flames. They thought it was illogical for a tree to grow in the fire. It contradicted what they had usually seen on earth. The fruit of Zaqqum was like the devils because it demonstrated their hatred, disgust, and despicability of them as the enemies of mankind from the time of Prophet Adam until the Day of Resurrection.

Hamka and M. Quraish Shihab believed that Zaqqum was the symbol of dishonour for the inmates of hell. Hamka highlighted the story of the heathens of Quraish toward the warning of Prophet Muhammad on the Zaqqum tree. Meanwhile, M. Quraish Shihab tended to discuss the derivations and origins of the word Zaqqum based on the opinions of scholars. Throughout the discussion of those opinions, he debunked one of them when he founds it was unreasonable by stating his reason.

4.3.3 The People of ‘Ād

﴿تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ خَلِّ مُنْفَعِرٍ﴾

Plucking out men as if they were uprooted stems of date palms. (Al-Quran. Al-Qamar 54:20)

The people of ‘Ād denied the commands of Allah. They ignored the warning from Prophet Hud and kept committing wrongdoings. Therefore, Allah sent them the calamity of screaming wind. Hamka (1990c, p. 7049) described that the chaotic situation prevented them from cooking and eating as everything was covered with sand and stuff. Eventually, they fell one by one and died like uprooted trunks of date

palms. According to Hamka's interpretation of verse 7 from surah al-Hāqqah, they could not move because of the furious wind which causes them to starve to death Hamka (1990d, p. 7603). Therefore, their stomachs were as empty as hollow trunks of date palms.

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُجْرَخُوا نَحْلًا خَاوِيَةً ﴿٧﴾﴾

Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed) as if they were hollow trunks of date palms! (Al-Quran. Al-Hāqqah 69:7)

Meanwhile, M. Quraish Shihab (2005e, p. 466) explained that the people of 'Ād were incapable to encounter the wind as if they had taken cover in a closed place by tying or burying themselves in order not to be blown away by the wind. However, their efforts were meaningless as the wind pulled them out, flying them away, and then dropping them to the ground. M. Quraish Shihab (2005e, p. 467) highlighted the single word for أعجاز was عجز which meant the bottom of something or on the back of something. It was more commonly known as the very bottom of something and for a tree, it was its roots. The bodies of the people of 'Ād were like the lying date palm trees on the ground after their roots were plucked out. They died and impossibly will come alive again like the uprooted trunks of date palms.

Hamka understood that the people of 'Ād died because of starvation besides the strong wind throughout the calamity. In contrast, M. Quraish Shihab tended to illustrate in detail the condition of the people who were trying to save themselves from the wind and explained his interpretation in terms of Arabic linguistics. However, he

did not comment anything about the hollow trunks of date palms mentioned in verse 7 of surah al-Hāqqah as compared to Hamka.

4.4 Plant Parts Associated with the Power of Allah

4.4.1 Seeds/Grains

A plant comes from a seed. Allah creates seeds for the survival of plant species and as a food source for living things.

4.4.1.1 Allah Knows Every Single Existent Seed on Earth

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا أَلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ أَرْضٍ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a Clear Record. (Al-Quran. Al-An'am 6:59)

Hamka (1990e, p. 2054) asserted that Allah knew everything happened to a seed sowed by a farmer that was hidden in a dark place underneath the earth starting from its germination until it became a plant. There was no doubt that Allah knew the entire things of the unseen. For instance, paddy seeds could germinate if there is water. Otherwise, it would be processed into food products. Thus, the way seeds came to life itself was the proof of Allah's knowledge.

Meanwhile, M. Quraish Shihab (2005f, p. 131) stated a few opinions of some scholars:

1. When the Quran said Allah knew each of the grains in the darkness of the earth, it meant the grains were difficult to find and only He knew the best.
2. Sayyid Qutb claims that it was one of the proofs of the miracle of the Quran whose source was impossible coming from a man. Human thoughts would not reach the observation about each seed hidden in the bottom and darkness of the earth. The maximum extent of his attention might be the seeds that he planted into the ground and awaited sprouting.

From M. Quraish Shihab's (2005f, p. 132) perspective, he described "*there is not a grain in the darkness of the earth*" into three aspects:

- i. the motion of growth and development.
- ii. arising from within to the surface.
- iii. from hiding and serenity to clarity and movement.

Hamka illustrated the life phases that happened to the seed by giving the activity of a farmer. In strengthening his claim, Hamka provided the example of the germination of the paddy seed. As for Southeast Asian people, paddy was widely known as the source of staple food. Hamka explained the seed mentioned in the Quran with the things around his community for them to understand the power of Allah clearly. On the contrary, M. Quraish Shihab preferred to put forward the opinions of some scholars that discussed the limitation of human knowledge and the miracle of the Quran as the source of knowledge. He concluded the meaning of the seed mentioned, which emphasized from the absence of something to its existence could only be done by Allah.

4.4.1.2 Allah is the Cleaver of Seeds and Fruit Pits

Seeds and fruit pits

﴿إِنَّ اللَّهَ قَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾﴾

Verily! It is Allah Who causes the seed grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth? (Al-Quran. Al-An'am 6:95)

All fruit pits and seeds are cleaved like mango or durian. The roots sprout once they get the energy from the soil. Hamka (1990e, p. 2117) emphasised that humans could take a lot of lessons about the miracle of life from the germination of seeds and pits. People should observe how amazingly a coconut grows. Logically, how could the soft stuff inside the coconut break the hard shell and keep growing until it forms a harder trunk compared to the shell? The life cycle of the coconut remains unseen which could not be resolved by any anatomist. Only Allah the Almighty is capable to govern the life of creation. Therefore, humankind would believe in the existence of Allah by contemplating the event of seeds and fruit pits cleaved. According to M. Quraish Shihab, the process of splitting and sprouting seeds and fruit pits shows the power of Allah. Based on the book of al-Muntakhab fī Tafsīr al-Qur'ān al-Karīm or also known as Tafsir al-Muntakhab, Shihab (2005f, p. 208) explained the nutrients and substances needed for a seed to carry out its growth phases. A plant manages to form a complete life cycle when it bears fruits to produce another batch of seeds or fruit pits. This is to ensure the constant survival of current species to pursue a new life. The cycle of life and death in nature through seed germination and its growth is the sign of the certainty of the Resurrection Day and the power of Allah to raise the dead.

Both Hamka and M. Quraish Shihab explained the process of seeds and fruit pits cleaving in different ways. Hamka took mango, durian, and coconut, which were the native fruits of Southeast Asia as an example to demonstrate that Allah had absolute power in controlling life. Hamka also emphasised the wisdom of God on how Allah Himself taught man to be aware of His existence through His creation. Nevertheless, M. Quraish Shihab referred to the book of *al-Muntakhab fī Tafsīr al-Qur’ān al-Karīm* to describe the scientific facts of seeds and fruit pits in portraying the power of Allah. He stressed the proof that Allah is capable to bring the dead to life.

4.4.1.3 Allah Brings Forth the Grains for the Dead Land

﴿وَأَيُّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾﴾

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. (Al-Quran. Yāsīn 36:33)

A barren land becomes a place for crops if it is fertile. According to Hamka (1990b, p. 5992), any kind of grain or seed such as paddy and dates could be planted with the potential of good yields based on the condition of the soil as long as the land was nourished instead of dead. The yield was valuable because people depended on it as their food. Besides, Hamka (1990c, p. 6861) discussed that the grains were brought forth from verse 9 of surah Qaf meant the Quran encouraged humans to do farming for life necessities. Allah created rain bringing fertility and richness as a blessing to mankind. Thus, Muslims were obligated to pay zakat as a sign of gratitude for the abundant favours because Allah knows how happy people were when the harvest time

came. On the other hand, M. Quraish Shihab (2005c, p. 537) discussed the grains in general that Allah produced from the earth as food for mankind. It was such a wonder when the grains could be produced from the land that was once dead. Moreover, rainwater fertilised the land so that the product from the grains of the crops could be harvested as Allah mentioned in Surah Qaf. He asserted that Allah raised the dead to life on the Day of Resurrection by demonstrating it through the grains.

Hamka and M. Quraish Shihab portrayed the grains from a wider perspective for people to understand the power of Allah. Hamka provided the example of a common plant in the Middle East and Southeast Asia in explaining the grains. This was because plants grew according to the suitable local environment. He associated the importance of grains, rain, and land fertility in enhancing agriculture that helped to improve the standard of living of human beings especially when the number of Muslims who could pay zakat increased. Furthermore, paying zakat from the results of the agricultural economy helps in reducing the poverty rate of society. As compared to Hamka, M. Quraish Shihab did not interpret the grains in detail. He simply described it as a food source for human beings that people could harvest if the land for the crops was nourished with water. Moreover, he emphasised that the bigger wisdom behind the cycle of grains production from the crops was to show that Allah had the true power in bringing the dead to life on Resurrection Day.

4.4.2 Fruits

﴿الَّذِينَ أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبٌ سَوْدٌ﴾

See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. (Al-Quran. Fāṭir 35:27)

The rain has nourished the earth which resulted in the abundance of plants that grow all over the place. Hamka (1990b, p. 5928) listed a bunch of fruits, legumes, tubers, and nuts. For instance, there are apple, pomegranate, grape, date, durian, rambutan, mangosteen, langsat, coconut, jackfruit, chempedak, lime, starfruit, sapodilla, soursop, avocados, corn, wheat, rice, sweet potato, carrots, pumpkin, bitter gourd, pepper, and fennel. All these plants are the treasures of the earth. They would not be produced if the earth is not nourished with rainwater. As for M. Quraish Shihab (2005c, p. 463), he expressed that the fruits produced consisted of various colours, forms, flavours, and aromas. Nature itself could not create such diversity. Furthermore, he revealed the miracle of the Quranic verse by highlighting how the trees could produce a variety of fruits even though they are watered with the same water.

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١١﴾ يُبْتِغُ لَكُمْ بِهِ
الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ
يَتَفَكَّرُونَ ﴿١٢﴾﴾

He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send cattle to pasture.

With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and manifest sign for people who give thought. (Al-Quran. An-Nahl 16:10-11)

From the verses of surah An-Nahl, Hamka (1990f, p. 3894) stated that plants depended on water to produce good fruits. The fruits are essential for mankind. Fruits found in the West and the East are all watered with the same water which is the rain, but they come in various types and flavours. In this context, he emphasised that everything did not happen by chance except by the power of Allah and people should ponder all these signs. On the other way around, M. Quraish Shihab (2005g, pp. 195-196) categorised olives, date palms, and grapes as the most beneficial or popular plants in Arab society, the place where the Quran was revealed. Allah creates the fastest withered up to the longest-living plants and the one that provides the most benefits. Olive is one of the longest-living trees. Dates could be eaten ripe or unripe, easily plucked, very nutritious, and high in calories. النخيل which means dates are used in the Quran to show the tree and its fruit as a whole .

Contrarily, الأعناب which means grapes referred to the fruit only. Al-Biq'a'i viewed that it indicated the whole part of the date palm tree was very beneficial as compared to grapes (Shihab, 2005g, p. 196). Grapes are the fruit that is consumed as halal food or haram drinks. Besides, al-Biq'a'i also claimed that the fruits that Allah has created in this world are only a part of what would be served in paradise. Ibn Ashur also understood the word الثمرات in the verse as some fruits that are known in a

certain region. Indeed, every tribe or region has specific fruits that are not found elsewhere. Another opinion said that there is an indication of some fruits that do not require rainfall.

In conclusion, Hamka listed many types of plants along with examples. By mentioning a lot of the fruit names, he acknowledged the plants as the wealth of the earth. He also discussed the importance of water to plants regardless of their types and the responsibility of mankind to reflect the power of God. Meanwhile, M. Quraish Shihab described the value of fruit in terms of its characteristics. He stated that Allah is the Creator of the fruits implicitly and at the same time emphasises the knowledge behind the miracle of the Quranic verse. He also emphasised the importance of the trees that exist around Mecca as the main grazing area. M. Quraish Shihab also discretely explained the olives, dates, and grape as well as pointed out the views of scholars regarding the fruits whereas Hamka only explained that matters in general.

4.4.3 Leaf

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ يُعَلِّمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ رِزْقٍ إِلَّا أَعْلَمُهَا وَلَا حِجَابَ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾

(Al-Quran. Al-An'am
6:59)

Hamka (1990e, p. 2053) stated that the leaves grow and fall alternately according to the seasons throughout the year. The process of fallen leaves is within the knowledge of Allah. The leaves contribute to fertilising the soil for new plants. Allah knows best of everything even the whole process of the phenomena. In a tropical

country like Indonesia, the phenomenon of fallen leaves could be seen through the local tree such as the Surian tree. Hamka believed that the plant experts were the ones who understand that the phenomenon is known by Allah and not as just mere fallen leaves. On the other hand, M. Quraish Shihab (2005f, p. 131) supported the view of Sayyid Qutb that human beings could not express a fallen leaf when discussing the breadth of knowledge. Such a description is only uttered by the Creator. Allah says:

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and the sea; *not a leaf falls, but He knows it*. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a Clear Record. (Al-Quran. Al-An'am 6:59).

Meanwhile, M. Quraish Shihab (2005f, p. 132) concluded *'not a leaf falls, but He knows it'* into three aspects:

- i. the transition of death and life,
- ii. free-fall motion and rapid movement from top to bottom
- iii. the life toward destruction.

Hamka used the analogy of the life of leaves through the four seasons cycle and gives the example of a tropical local tree. He also explained the real function of the fallen leaves which indicated that Allah created everything with a reason. Hamka significantly pointed out that Allah's knowledge is beyond the mind of human beings. Meanwhile, M. Quraish Shihab referred to the opinion of a scholar regarding the fallen leaf and stressed the interpretation of the leaf from the physics perspective.

4.4.4 The Whole Plant

Vegetation, green stalks, clustered grain, the date palm, its spathe come forth clusters of dates, grapes, olives, pomegranates, fruits, and trees.

﴿ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَانَ مُشْتَبِهًا وَعَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of date palm and its spathe come forth clusters of dates hanging low and near, and garden of grapes, olives, and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe. (Al-Quran. Al-An'am 6:99)

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوسَاتٍ وَعَيْرَ مَعْرُوسَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَبِهًا وَعَيْرَ مُتَشَبِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٠١﴾

And it is He Who produces gardens trellised and untrellised, date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakat, according to Allah's Order 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifūn (those who waste by extravagance). (Al-Quran. Al-An'am 6:141)

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّخْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٣١﴾

And your Lord inspired the bees, saying: “Take you habitations in the mountain and in the trees and in what they erect. (Al-Quran. An-Nahl 16:68)

Hamka’s Interpretation

The rainfall causes the growth of various plants regardless of their colours, sizes, and types. *خضرا* means green which indicates the plants that produce fruits and grains (Hamka, 1990e, p. 2121-2122). It is a sign of fertility. The rain helps the earth become fertile. Many green plants provide stacks of fruits for humans like bananas, corns, and others. Therefore, among these kinds of plants, Allah tells mankind to pay attention to date palms. The date palm tree produces dates in clusters which are incredibly delicious. It is an important food for the earliest people who received the Quran. Besides, there are some fruits from the same species that are similar to each other while some are not like grape, olive, and pomegranate. The fruits consist of different colours and sweetness. For example, there are various types of bananas produced such as *ambon*, *raja serai*, *raja tenalun*, *jarum*, *lidi*, and *tembatu* even though the stems and leaves are quite similar. The same thing goes for pomegranate. When the fruit season comes, a variety of fruits could be found abundantly. Everything is totally surprising and amazing, let alone when the fruits were ripe. By observing and appreciating the creation of fruits, a man would feel the spark of faith that Allah has guaranteed the perfect life for mankind on earth and understand that Allah is the Creator.

Apart from that, Allah does not create trees for human consumption alone but also as a habitation for the bees (Hamka, 1990f, p. 3932). For instance, the Sialang

tree in West Sumatera is the bee's favourite tree for making beehives. Allah also inspires the bees to eat fruits or various kinds of fragrant flowers in the forest and the gardens. Humankind should think of how orderly the life of bees is in making beehives. This would increase the faith of the believers in Allah's power to regulate the life of His creatures in this world.

M. Quraish Shihab's Interpretation

Allah brings forth green plants from the various plants that exist on earth. Thickly clustered grains are produced from the green plants that originally come from a single grain. Based on the book *al-Muntakhab fi Tafsir al-Qur'an al-Karim*, M. Quraish Shihab described the fruit maturation phases throughout the creation process in terms of nutrient composition and chemical reaction in the fruit (Shihab, 2005f, pp. 216-217). Only plants could transmit the nutriment from the sun to humans and animals. On top of that, the green substance of the leaves which is the chlorophyll is beneficial for the haemoglobin in the human body to protect against diseases. Advances in science have been able to prove the omnipotence of Allah. The command in the Quranic verse encourages humans to study the development of plant science. Only the believers would understand the power of Allah over plants because knowledge without faith is useless.

Besides, M. Quraish Shihab (2005f, pp. 314-315) interpreted that verses 99 and 141 of Surah Al-An'am are interrelated where the Quran emphasises the creation and uniqueness of plants such as dates, olives, and pomegranates. Date palm trees produce clusters of dates containing a lot of nutrients, which have become good sustenance for mankind. If there is no water supply to the land, it would be dead land

and no plants could grow. Furthermore, some plants may grow on several stems from a root or standing alone that are watered with the same water. However, the fruit produced varies in flavour, size, colour, and shape. Plants could only flourish in the presence of water. That is how Allah raised the dead in the hereafter. People who observe and think about the uniqueness of plants and fruits would surely understand the reasons behind every creature as well as the signs of the greatness of Allah.

Additionally, M. Quraish Shihab (2005f, p. 218) highlighted the idea of Fakhruddin al-Razi about the sequence of the words vegetation, date, grape, olive, and pomegranate in the verse was very compatible and precise. Vegetation is mentioned first because they are food while fruits are the products of crops. The fruits should be stated after the vegetation because food is more important than fruits. Moreover, the date is mentioned first among those four kinds of fruits because it could replace the staple food for the Arabs, which was the earliest people to receive the Quran. The grape is mentioned afterward because it is a special fruit with many benefits. On the other hand, olive is a very useful fruit. It is not only because of the taste but also the benefit of its extraction. It could simply be eaten just like that or peeled. Pomegranate is also an awesome fruit and only these four fruits are mentioned in the verse representing other fruits.

On top of that, Allah creates trees for various functions and one of them is the habitation of bees. The bees select specific trees to make beehives. According to Shihab (2005g, p. 283), bees make their hives separately before they put them on the tree instead of making trees as the hives. النمرات is the plural noun for النمرة which means fruit. Bees do not eat the fruits but in precise, bees suck the flowers before they

become fruits which shows that the Quran uses the style of majāz mursal. Surely only those who think could understand the power of Allah in governing all creatures.

In summary, Hamka and M. Quraish Shihab magnified the power of Allah by explaining the relationship between man, nature, and the hereafter. Hamka interpreted خضرا in terms of the green colour as a symbol of fertility for the tree in producing fruits while M. Quraish Shihab explained it in terms of the amount of fruit produced. As compared to Hamka, M. Quraish Shihab referred to the book of al-Muntakhab fi Tafsīr al-Qur'ān al-Karīm as the main reference for scientific fact. He cited all the scientific explanations of plants from the book and followed by the opinion of Fakhruddin al-Razi on the justification of the fruit sequence in the verse. He stressed the necessities of the growing plants as well as their importance for mankind and associated it with the power of Allah as the Almighty God.

Meanwhile, M. Quraish Shihab highlighted the correlation of water and the forms of trees in producing fruits with the human resurrection by Allah in the hereafter. Concerning the tree as a place for beehives, Hamka mentioned the most preferred tree by bees while M. Quraish Shihab took the scholar's opinion, Tahir Ibn Ashur. Lastly, Hamka explained that fruits and flowers as the source of food for bees, and contrarily, M. Quraish Shihab described in terms of Arabic linguistics for the word 'fruit' and the way bees consume flowers as food.

4.5 Plants Mentioned as Parables in the Quran

The parable verses in the Quran have a high value in civilisation because the structure of the language is revealed by Allah to touch the heart of mankind and inculcates the mind to think more deeply (Jaapar et al., 2020). Mohamed (2018) explained that the parables in the Quran are one of the unique ways that Allah uses to convey his commands and prohibitions to human beings as they are logically understandable. Therefore, the plant element in the parables is a kind of interaction of Allah towards His servants to teach them moral lessons.

4.5.1 Spend the Wealth in the Way of Allah

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

The likeliness of those who spend their wealth in the way of Allah is as the likeliness of a grain (of corn); it grows seven ears, and in each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (Al-Quran. Al-Baqarah 2:261).

Hamka (1990a, p. 643) illustrated that Allah multiplied the rewards of goodness by giving examples of the spadix of the coconut tree, palm tree, and paddy. He emphasised that sacrificing wealth to uphold the path of Allah would not be damaging but instead, is profitable. On the other hand, M. Quraish Shihab (2005b, p. 567) described that a fruitful tree comes from a growing seed in the soil. If the soil created by Allah could provide that much, then people do not need to hesitate to plant their

wealth in the hands of Allah. Their confidence in the land should not exceed their confidence in the Creator of the land.

All in all, Hamka explained the parable of grain that Allah used by giving the example of native plants of Southeast Asia which his community was familiar with and easily understand. Contrarily, M. Quraish Shihab clarified it by making a comparison of the power of Allah in rewarding mankind with plant life that started from the soil.

4.5.2 The Resurrection of the Dead from the Grave

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا نَّبْثًا لَأَسْقِنَهُ لَيْلًا مَّيِّتًا فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾﴾

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed. (Al-Quran Al-A'raf 7:57)

Hamka (1990g, p. 2404) described الثمرات as vegetation. Dry seeds and grains only grow when there is water and even the arid land would be covered with grass. He illustrated the plant life of the four seasons weather, dry season, and wet season. There are also few parts of the world where no plant could live on. Despite everything, humans could irrigate the dead land with the development of technology. Thus, if mankind observes what happens between plants and water, raising the dead is easy for

Allah, and all mankind should believe in Judgment Day (Hamka, 1990g, pp. 2405-2406). Meanwhile, M. Quraish Shihab (2005h, p. 127) explained that Allah revives the dead land with rain, where the land becomes a place for plants to grow and bear fruits. This means that Allah could change anything from a state of non-existent to existence like how Allah brings the dead to life when the time comes.

Both Hamka and M. Quraish Shihab concluded that Allah has the power to bring anything to life and from absence to existence whether it is a human, plant, or even Judgment Day. Hamka defined الثمرات as vegetation in which plants live according to weather and certain areas of the earth because different places produce different kinds of plants. He stressed the importance of water as the main component for any plant to survive and therefore, humans use their intelligence in developing the irrigation system. Hamka believed that the human resurrection on the Day of Judgment is like the growth of all kinds of plants on this earth. However, M. Quraish Shihab defined الثمرات as fruits as it is commonly known as well as emphasised the water as a necessity for plants, normally through the rain.

4.5.3 Description of the Tree with the Faith

﴿الْمُتْرَكِيفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿١٠﴾
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١١﴾ وَمِثْلُ
كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿١٢﴾﴾

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high). Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember. And the

parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability. (Al-Quran. Ibrāhīm 14:24-26)

A good word is like a good tree with firm roots and high branches. Hamka (1990f, p. 3807-3808) described it as the word of Islam, which is the shahada, the Muslim declaration of faith. It was also considered the Tree of Life or the Tree of Light. A good tree needed nutrient elements from the air and the earth. It would keep producing fruits despite the change of weather and so do the faith of a Muslim. Besides, a bad tree means shirk (polytheism). Hamka (1990f, p. 3809) interprets that the bad tree is either a dangerous tree in the surrounding that could severely injure the humans or a non-beneficial tree. A tree in Islam represents the faith of a Muslim. Meanwhile, M. Quraish Shihab (2005g, p. 52) explained that a good word is like a good tree with a strong root that could not be uprooted by the wind and the branches grow highly upward that bear fruits all the time with the permission of Allah. Allah made the parables for man to think the abstract meanings through the concrete matters, so they always remembered. Furthermore, he claimed that the evil word was like a tree that did not bear any fruit at all. Some scholars argued that the good tree was the date palm tree based on a hadith narrated related to Ibn Umar:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضِرَاءَ. لَا يَسْقُطُ وَرَقُهَا. وَلَا يَتَنَحَاتُ ". فَقَالَ الْقَوْمُ هِيَ شَجَرَةُ كَذَا. هِيَ شَجَرَةُ كَذَا. فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ. وَأَنَا عَلَامٌ شَابٌّ فَاسْتَحْيَيْتُ. فَقَالَ " هِيَ النَّخْلَةُ ". وَعَنْ شُعْبَةَ حَدَّثَنَا حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ ابْنِ عُمَرَ مِثْلَهُ وَزَادَ فَحَدَّثْتُ بِهِ عُمَرَ فَقَالَ لَوْ كُنْتُ قُلْتَهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا.

The Prophet said, "The example of a believer is like a green tree, the leaves of which do not fall." The people said. "It is the such-and-such tree: It is the such-and-such tree." I intended to say that it was the date palm tree, but I was a young boy and felt shy (to answer). The Prophet

said, "It is the date palm tree." Ibn `Umar added, " I told that to `Umar who said, 'Had you said it, I would have preferred it to such-and-such a thing.'" (Hadith. Al-Bukhāriyy. Kitāb al-Adab. Bāb Mā Lā Yustaḥyā Min al-Ḥaqq Littafaquhi fī al-Addīn: # 6122)⁶

M. Quraish Shihab (2005g, p. 53) pointed out the benefits of the date palm tree and its fruit. Other scholars argued that the good tree was the coconut tree because of its entire use which indicates one's faith. However, determining the type of tree is not that important according to Tabatabaei. Besides, M. Quraish Shihab also cited that the hadith narrated by al-Bukhāriyy is enough to prove the tree meant in the verse, thus there is no need to look for more. Based on the characteristics of a good tree, the good word means the word of faith.

Both Hamka and M. Quraish Shihab clarified the good tree symbolised the Muslim faith. According to Hamka, the good tree represents the word of the shahada. He described the tree's necessities for its well-growth which is a parable to the life and faith of a Muslim. He made the metaphor for the tree as the Tree of Life or the Tree of Light. If the tree is good, so the life is good and vice versa. Similarly, if a tree is surrounded by good elements, then it would become a great tree and produce great fruits that represent the faith of a Muslim. Allah integrates the greatness of a good tree with the firmness of one's faith. On the other hand, M. Quraish Shihab explained that Allah uses the tree to show its abstract meaning of it as a lesson for mankind. Discussing the evil tree, he described it as a fruitless tree while Hamka portrayed it as a harmful tree that may affect humans physically in various ways or it is just a useless tree. Moreover, M. Quraish Shihab pointed out the different opinions of scholars

⁶ Al-Bukhāriyy. Ṣaḥīḥ al-Bukhāriyy. (trans.) M. Muhsin Khan. 2009. *Saḥih Bukhari*. Riyadh: Darussalam Publishers. Vol. 8. p. 1362.

about the good tree in the verse by stating a related hadith and the advantages of the tree. He also mentioned the opinion of Tabatabaei, who was a Shiite scholar (Algar, 2006; Eliash, 1977). However, his action could cause controversy and doubt among the Muslims since many Shiite opinions are clearly against the Quran and hadiths. In fact, the Sunni sect is the only school of thought that follows the teachings of Prophet Muhammad (PBUH) (Pejabat Mufti Wilayah Persekutuan [PMWP], 2018). All the Sunni scholars have rejected the Shiite sect as part of Islam because of its extremism in religion (Majlis Agama Islam Selangor [MAIS], 2015). Lastly, by stating his viewpoint, M. Quraish Shihab emphasised the unnecessary of a more in-depth study of the tree type meant by the Quran.

4.5.4 Scales of Justice for the Human Act

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٥٧﴾﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. (Al-Quran. Al-Anbiyā` 21:47)

﴿يَبْنَؤُا إِنَّمَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾﴾

“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place). (Al-Quran. Luqmān 31:16)

Allah has set up the scales of justice on the Day of Judgment. Every single act humankind has done would be judged even though it is only as small as a mustard seed. Hamka (1990h, p. 5569) stated that despite its size as the tiniest seed, it could still be weighed and appear on the scale on which Allah would determine the judgment for the person. Even if it is hidden from anyone like the hidden mustard seed under the rock, in the heavens, or the earth, Allah still knows it. This is the assurance by Allah that everything is in His knowledge, especially to those who are sincere with their deed but are not appreciated by people because of worldly matters. The parable of the mustard seed with the scales of justice demonstrates that Allah is the most just. Moreover, M. Quraish Shihab asserted that the use of the word mustard seed to describe the lightness of something is accurate based on scientific research. Shihab (2005c, p. 134) emphasised the fact from Tafsir al-Muntakhab that mentions it has been discovered that one kilogram of the mustard seed consists of as many as 913 000 seeds. Therefore, one mustard seed weighs only about one per thousand grams or around one milligram, which is the lightest grain known to mankind up until the present time. Thus, this seed is often used by the Quran to indicate something very small and delicate.

Hamka and M. Quraish Shihab portrayed that Allah used the mustard seed as a parable for scales of justice to show His servants how precise and just He was in judgment. Hamka associated the mentioning of mustard seeds in the Quran as Allah's assurance for mankind with the conflicts that often occur among people. As compared to Hamka, M. Quraish Shihab cited the scientific fact about the mustard seed from Tafsir al-Muntakhab.

4.5.5 The Moon

﴿وَالْقَمَرَ فَدَرَزْنَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

And the moon, We have measured for mansions (to traverse) till it returns like the old dried curved date stalk. (Al-Quran. Yāsin 36:39)

The shape of the moon depends on the moon phase of that current time such as the crescent, half-moon, and full moon. Allah compares one of the moon phases with a dried curved date stalk. Hamka (1990b, p. 6000) illustrated the moon formed a crescent in the early phase and it ends with a crescent as well like the date stalk or coconut stalk. He described the stalk as a part of the tree protecting the flowers that would become fruit. He also explained the wider part other than the stalk on a palm tree called leaf base. On top of that, M. Quraish (Shihab, 2005c, p. 542) described العرجون as a young fresh stalk that becomes a yellowish curved stalk when it is old which is the parable of the final moon phase. He also emphasised the movement of the moon that keeps repeating its phases portraying the journey of human life on earth starting from infancy until late adulthood. At the stage of old age, the human body would normally bend forward, lose strength, and eventually die.

In clarifying the stalk mentioned in the parable, Hamka associated it with the date palm tree and coconut tree. Both trees are native to the Middle East and Southeast Asia respectively. He gave the example according to the environment of the Arabs and his society. It could be seen clearly when he elaborated on another part of the tree by introducing two other types of palm trees. This is to ensure that society understands better when they are given the example with something familiar to them. On the other

hand, M. Quraish Shihab described the physical condition of the young and old stalk to explain the comparison of the true picture of the appearance of the moon with the stalk. He also highlighted the moon movement with the journey of human life in this world which shows the power of Allah in governing His creation.

4.5.6 The Expansion of Islam

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا لِيَسِمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَّجٍ أَخْرَجَ شَطْرَهُ فَكَانَ زُرُّهُ فَأَسْتَعَاظُ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَعْجِبُ الزُّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ ﴾

Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Torah. But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness, and a mighty reward (i.e., Paradise). (Al-Quran. Al-Fath 48:29)

Allah narrated in the Quran that the Gospel has mentioned the expansion of Muslims is like a growing plant producing its shoots and stems which become bigger and stronger over time. Hamka (1990c, p.6803) affirmed the seed of Islam sowed by

Prophet Muhammad grew well until it is difficult to be cut down by any means. As a

result, this situation built enrage in the hearts of unbelievers. The earliest people to embrace Islam were the people in Mecca who symbolised the shoots of the plant such as Siti Khadijah, Abu Bakr, Ali ibn Abi Talib, and Zaid bin Harithah. The number of Muslims continued to grow throughout their migration to Medina and the re-conquest of the City of Mecca. Islam keeps spreading to entire Arabia and the whole world until the present day. He also cited from the Gospel of John that the teachings of false prophets certainly would not be successful which is contradict the Sharia of Prophet Muhammad. It could not nourish the seed of Islam as if a chestnut tree would not bear grapes. Meanwhile, M. Quraish Shihab (2005e, p. 218) expressed the words of Ibn Ashur based on the Gospel of Mathew about the qualities of Prophet Muhammad and his people through the parable of the seed sowed by the sower. It illustrates the continuous expansion of Islam all over the world.

Hamka described the journey of a growing sapling to become a strong tree with the history of the early times of Islam and how it spreads to the entire world. He further explained by making a parable of impossibility for a kind of plant to bear fruit of another species about the fake prophets mentioned in the Gospel of John. In contrast, M. Quraish Shihab simply referred to Ibn Ashur in portraying the meaning behind the parable of the growing tree. Thus, Hamka discussed the parable in terms of the ways Islam grew while M. Quraish Shihab pointed out the qualities of Muslims.

4.6 Plants Associated with the Stories of Prophets and the Past Events

4.6.1 Prophet Muhammad

4.6.1.1 The Date Palms

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْ هَا فَاقِمْهَا عَلَىٰ صُوقِهَا بِإِذْنِ اللَّهِ وَلْيُخْزَىٰ الْفَاسِقِينَ﴾

What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fāsiqūn (the rebellious, the disobedient to Allah). (Al-Quran. Al-Hashr 59:5)

Hamka (1990c, p. 7251) described that the date palm trees mentioned were the trees that belong to the tribe of Nadir which was cut down by the Muslims with the permission of Allah because they stood against Allah and His Messenger. The members of the tribe start to understand that they were being besieged seriously after seeing their trees cut down. Not a single man amongst the hypocrites dared to help them even after a few trees had been chopped. They finally surrendered when they saw the strength of the Muslims. On the other hand, M. Quraish Shihab portrayed that Muslims had cut down the most special and precious date palm trees of the Jews. Shihab (2005i, p. 108-109) expressed a few opinions of scholars about لينة:

1. It means all kinds of dates except the ajwa.
2. A type of bright yellow date. The seed seems to be visible with soft flesh as if when eating it, the teeth immersed in it because of its softness. According to al-Razi, the date is initially white like a pearl, then it gradually turns to grey, then green like an emerald soaked in water before it becomes reddened like

Yaqut and eventually yellow. Therefore, it is called (لينة) which is taken from the word (لون) which means colour because it is colourful.

Whatever the meaning is, it is clear that لينة is one of the most special types of date. Prophet Muhammad only cut down two to six date palm trees, not damaging the whole Jewish settlement. However, the materialistic attitude of the Jewish put them in great sadness even though they only lost a few trees.

Hamka described the seriousness of Muslims in fighting the Jews who opposed Allah and Prophet Muhammad. He emphasised the falling of date palm trees showed the courage and strength of the Muslims toward the enemies while M. Quraish Shihab pointed out that the chopped date palm trees were the most treasured by the Jews. M. Quraish Shihab also addresses two opinions of scholars about the real meaning of لينة as well as condemning the Jewish materialistic attitude.

4.6.1.2 The Lote Tree

﴿عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾﴾

Near Sidratul Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the Paradise of Abode. When that covered the lote tree which did cover it! (Al-Quran. An-Najm 53:14-16)

سدرۃ المنتهی is commonly associated with the night journey of Mi'raj of Prophet Muhammad. Hamka (1990c, p. 6988) disagreed with the interpretation of سدرۃ المنتهی as a tall lotus plant by al-Ustaz Zainuddin Hamidy and Fakhruddin Hs in *Tafsir al-Quran*, but he accepted the words سدرۃ المنتهی as a place name as in *al-Furqan* by A. Hassan and in *al-Quran dan Terjemahannya* by Departemen Agama RI. The lotus plant is not suitable to be described as the meaning of سدرۃ because it grows in a pool of water and floats on top of it where the roots do not reach the bottom. سدرۃ المنتهی is understood as the highest place which there is nothing else above it. It is covered with thousands of angels like a flock of crows along with the colourful light of Allah (Hamka, 1990c, p. 6989). According to M. Quraish Shihab (2005e, p. 415), سدرۃ المنتهی is the compound word, which means a shady tree with fragrant and delicious. Some scholars translated it in the literal meaning, which سدرۃ means the lote tree while المنتهی means the final place. Other narrations said that it is placed in the seventh heaven where the paradise of *al-Ma'wa* is. He also mentioned a narration by al-Biq'a'i that Prophet Muhammad said he did not know what is سدرۃ المنتهی and no man could illustrate it.

Hamka and M. Quraish Shihab described it as the highest sacred place in the hereafter. Hamka explained the سدرۃ المنتهی by telling the miraculous history in Islam

about the journey of Prophet Muhammad throughout the Mi'raj while M. Quraish Shihab specifically highlighted it as a place in paradise based on narrations from scholars. Hamka stated his viewpoint clearly on his agreement and disagreement with the meaning of سدرۃ المنتهى mentioned by Indonesian scholars. By stating that سدرۃ المنتهى is a sacred place, he illustrated the amazing surroundings around it. On contrary, M. Quraish Shihab defined سدرۃ المنتهى in terms of Arabic linguistics along with the opinion of some scholars. It was accepted that سدرۃ alone means a lote tree.

4.6.2 Prophet Yunus

4.6.2.1 The Gourd

﴿وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّفْطِينٍ﴾

And We caused a plant of gourd to grow over him. (Al-Quran. As-Şāffāt 37:146)

The gourd is related to the story of Prophet Yunus being thrown ashore from the belly of a whale. Hamka (1990b, p. 6125) stated that the gourd is highly nutritious, and offers a cooling effect on the body. It might have been planted by Allah before Prophet Yunus was thrown there, even though it was on the barren shore. When the gourd has ripened, its flesh could be eaten like porridge. Therefore, the weak body of the prophet would gradually recover by eating it. M. Quraish Shihab (2005d, p. 83) revealed that Prophet Yunus gained physical safety and spiritual stability through the plant. He used the leaves for shelter from bad weather and eats the fruit. The presence

of this plant was illustrated by verse 49 of surah al-Qalam as a favour that made Prophet Yunus non-blameworthy:

﴿لَوْلَا أَن تَذَكَّرَهُ نِعْمَةً مِّن رَّبِّهِ لَنُبَذَ بِالْعُرَاءِ وَهُوَ مَدْمُومٌ ﴿٤٩﴾﴾

Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so, he was cast off on the naked shore, while he was to be blamed. (Al-Quran. Al-Qalam 68:49)

In summary, Hamka described the gourd as nutritious food for the human body and special for Prophet Yunus as a sign of grace and Allah's love while M. Quraish Shihab showed the physical and spiritual benefits of the gourd plant for Prophet Yunus with the assertion from surah Al-Qalam.

4.6.3 The Pharaoh

4.6.3.1 The Trunks of Date Palm

﴿قَالَ يَا مِثْرُوهَ وَقَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّهُ لَكَبِيرٌ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تُقِطِعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلْبَيْكُمْ فِي جُدُوعِ النَّخْلِ وَلْتَعْلَمَنَّ آيَاتُنَا شَدِيدًا يَا وَابِقِيُّ ﴿٧١﴾﴾

(Pharaoh) said: "Believe you in him (Moses) before I give you permission? Verily he is your chief who has taught you magic. So, I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us [I (Pharaoh) or the Lord of Moses (Allah)] can give the severe and more lasting torment." (Al-Quran. Taha 20:71)

Hamka (1990i, p. 4455) interpreted that the Pharaoh punished his magicians who believed in Prophet Moses by cutting off their hands and feet on opposite sides

and then crucifying them on the trunks of date palms. They were tied up or nailed on the trunks before the crucifixion. According to M. Quraish Shihab (2005j, p. 332), Pharaoh wanted to make the trunk of date palm trees as the instruments to crucify his magicians who believed in Allah by tying up their hands and feet because he believed it was the most painful torment for those who dared to betray him.

Both Hamka and M. Quraish Shihab acknowledged trunks of date palms are one of the places or instruments for torture in the time of Pharaoh. Hamka mentioned that the magicians were being tied up or nailed on the trunks, but M. Quraish Shihab only stated that they were tied up.

4.6.4 Maryam

4.6.4.1 The Trunk of Date Palm and Dates

﴿فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿١٩﴾ ... وَهَزَى إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطَبًا حَنِينًا ﴿٢٠﴾﴾

And the pains of childbirth drove her to the trunk of a date palm. She said: “Would that I had died before this and had been forgotten and out of sight!” Then [the babe ‘Isa (Jesus) or Jibril (Gabriel)] cried unto her from below her, saying: “Grieve not: your Lord has provided a water stream under you. “And shake the trunk of date palm towards you, it will let fall fresh ripe-dates upon you.” (Al-Quran. Maryam 19:23,25)

Maryam isolated herself from her family and the public when she was about to labour. She took some rest at the trunk of a date palm tree while thinking about herself and the future of her child. Angel Jibril conveyed the revelation of Allah for Maryam to shake the date palm tree to get the ripe dates. Hamka (1990i, p. 4293) examined that

the ripe dates would easily fall when the tree is shaken. He pointed out the argument of some commentators that the teaching to Maryam is the teaching for all the believers. The lesson is that destiny and assistance which Allah has provided must also be accompanied by the efforts of mankind.

According to M. Quraish Shihab (2005j, p. 169), al-Biqā'i understood that the presence of a date palm tree in that place and time was a miracle because he presumed the birth of Prophet Isa occurs in winter, while the date palm only bears fruit in summer and hardly survives in winter. He also asserted Maryam was deliberately directed to the date palm tree because of the many compatibilities between the tree and the birth. The tree could not bear fruit except after going through the process of pollination, while in this case, the fruit fell without pollination occurring and only with the movement made by Maryam. Pollination of a plant is like the marriage process of mankind. It is the same as what happened to the birth of Maryam's child without any marriage.

Based on the revelation delivered by Angel Jibril, M. Quraish Shihab (2005j, p. 170) highlighted that date is good food for pregnant women and post-delivery women because it is easy to digest, delicious, and contains high calories. The scriptures from the Old Testament and New Testament (Lucas) were also cited regarding the incidents related to the birth of Prophet Isa (Shihab, 2005j, p. 171). By comparing the text in the Quran and the Bible, the viewpoints of al-Biqā'i, Ibn Asyur as well as some Muslim and non-Muslim experts, M. Quraish Shihab concluded that Prophet Isa's birthday was not in December. Therefore, he disagreed with the opinion of al-Biqā'i and Ibn Ashur.

Hamka illustrated the benefit of the date palm tree with the situation of Maryam at the time of almost giving birth by mentioning the view of some scholars and the life lesson. On the other hand, M. Quraish Shihab highlighted the goodness of date palms for a woman during pregnancy and childbirth. He also discussed the birthdate disputes of Prophet Isa from the perspectives of Quranic and Biblical texts, al-Biqā'i, Ibn Ashur, and some experts. Lastly, M. Quraish Shihab affirmed his opinion against al-Biqā'i and Ibn Ashur.

4.6.5 Prophet Moses

4.6.5.1 Herbs, Cucumbers, Garlic, Lentils, and Onions

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلَهَا قَالِ أَنَسْتَبِدُّونَ الذِّبْنَ هُوَ أَذَىٰ بِالذِّبَىٰ هُوَ خَيْرٌ أَمْ هَبْطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ وَبَاءَ وَيْغَضِبُ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾﴾

And (remember) when you said, “O Moses! we cannot endure one kind of food. So, invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum (wheat or garlic), its lentils and its onions.” He said, “Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!” And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they used to disbelieve the Ayāt (proofs, evidence, verses, lessons, signs, revelations etc.) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e., commit crimes and sins). (Al-Quran. Al-Baqarah 2:61)

Hamka (1990a, pp. 200-201) described all the plants mentioned were the food requested by the children of Israel which were among the food that they used to eat while in Egypt. However, that food was only for the slaves who showed the lowest status in the social structure. They preferred to have rations for meals. It was so shameless as the children of Israel portrayed their ungratefulness by requesting for the best food given by Allah to be exchanged with lower-grade food. Meanwhile, M. Quraish Shihab (2005b, p. 212) stated that Prophet Moses asked them to go to the city because the vegetables were easily available there, not in the arid desert.

Some scholars also understood the meaning of this verse as if the Prophet Moses asked them to go to the city where they have been tortured by the pharaoh just to get what they desired because they were ungrateful for their freedom and ignore the noble values. They always wanted to replace something good with the terrible one and something of higher value with a lower value (Shihab, 2005b, p. 212). M. Quraish Shihab assumed that the first opinion was more accurate. They got the wrath of Allah not only because of their disobedience and requesting for the vegetables but also because of their multiple negligences. Therefore, they deserved to receive disgrace and humiliation. It is inappropriate to ask Allah to grant the request of the rebellious and also to ask for a substitute for what Allah has chosen with something of lower value.

Hamka interpreted that herbs, cucumbers, onions, garlic, and lentils were low-class food that was only eaten by slaves. He also expressed the anger of Prophet Moses toward his people for requesting that food. On the contrary, M. Quraish Shihab presented two different interpretations of the reaction of Prophet Moses towards the attitudes of the children of Israel but eventually, he stood firm with the only

interpretation he thought more accurate. He stressed his advice that it is improper questioning what Allah has given to His servants as requesting that food was one of the signs of their iniquities.

4.6.5.2 The Tree

﴿فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَلْمُوسَىٰ إِنِّي أَنَا
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾﴾

So, when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: “O Moses! Verily I am Allah, the Lord of the ‘Ālamīn (mankind, jinn and all that exists)! (Al-Quran. Al-Qasas 28:30)

Prophet Moses was on a journey with his family. They stopped for a rest when the night came. Suddenly, he saw a fire and then he went toward it alone. Hamka (1990h, p. 5326) illustrated that upon Prophet Moses reaching the fire, he saw it appear from a green tree. It was the blessed place where Prophet Moses heard the voice of Allah calling his name and the interaction between him and God occurred. M. Quraish Shihab (2005k, p. 340) also explained that the source of the fire was a tree and he did not elaborate any further regarding the tree. Both Hamka and M. Quraish Shihab believed that the fire came from a tree. However, M. Quraish Shihab did not describe the physical appearance of the tree while Hamka stated the colour of it.

4.7 Plants Associated with the Favours of Allah

4.7.1 The Fruits of Heaven

﴿فَوَكَرَهُ وَهْمُ مَكْرُمُونَ﴾^(٤٢)

Fruits and they shall be honoured. (Al-Quran. As-Şāffāt 37:42)

Hamka (1990b, p. 6072) affirmed that Allah bestows the wealth of fruits upon the people in the countries of the equatorial region more than other countries although it is acknowledged that there are also fruits that did not exist in the region. Each kind of fruit comes according to its seasons throughout the year. The change of fruit season had pleased the people. He stressed that is why fruit is the main thing in interpreting the sustenance that Allah has set. The believers would feel how great it is to be in heaven later. M. Quraish Shihab (2005d, p. 31) emphasized that fruits were among the sustenance obtained by the members of heaven.

﴿مُتَكَبِّرِينَ فِيهَا يَدْعُونَ فِيهَا بِفَلَكَهَاتٍ كَثِيرَةٍ وَشَرَابٍ﴾^(٥١)

Therein they will recline; therein they will call for fruits in abundance and drinks. (Al-Quran. Sad 38:51)

Hamka (1990b, p. 6206) described that the members of heaven asked the servants to bring them a variety of fruits and delicious colourful drinks while lying on the beautiful sofa. M. Quraish Shihab's explanation was quite similar to Hamka's description, in which he (2005d, p. 157) portrayed that the members of heaven would call for abundant fruits and drinks while lying back on the beautiful couch.

﴿وَفَلَكَهَاتٍ كَثِيرَةٍ﴾^(٣٢)

And fruit in plenty. (Al-Quran. Al-Wāqī'ah 56:32)

Hamka (1990c, p. 7127) stated that Allah has provided a wide selection of fruits in heaven so that the members of heaven could choose whichever fruit they like. M. Quraish Shihab (2005e, p. 554) supported the view that the members of heaven could eat unlimited fruits out of various types and flavours without any obstacles.

﴿وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَحَمِيرٍ مِّمَّا يَشْتَهُونَ﴾

And We shall provide them with fruit and meat such as they desire. (Al-Quran. At-Tur 52:22)

The fruits that mankind enjoys on earth are tasty and valuable, let alone the fruits of heaven (Hamka, 1990c, p. 6953). Hamka revealed the explanation from verse 25 of surah al-Baqarah that the fruits in the hereafter are similar to the fruits seen in the world at the first glance:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهَا مُتَشَبِهُونَ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e., in the same form but different in taste) and they shall have therein Azwājun Mutahharatun (purified mates or wives) and they will abide therein forever. (Al-Quran. Al-Baqarah 2:25)

However, once tasted, it tasted different because it is the fruit of heaven. On the other hand, M. Quraish Shihab (2005e, p. 381) reported that fruits were mentioned

specifically in the Quran because it was the custom of Arab to eat fruits while drinking alcohol to eliminate the alcoholic smell.

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ﴿١٤﴾﴾

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. (Al-Quran. Al-Insān 76:14)

Hamka (1990d, p. 7800) highlighted the interpretation by Qatadah that the fruit in paradise is lowered down so that it could be reached by the hands of those around it. It could be reached by people who are standing, sitting, and even lying down. M. Quraish Shihab (2005i, p. 662) only stated the singular word for قُطُوف as قُطْفٌ and its meaning, which is a fruit that had been picked or fruit stalks without further elaboration.

The interpretation of Hamka and M. Quraish Shihab about the fruits of heaven is according to the context of the verse. There were similarities and differences in their interpretation of the fruits. In terms of similarities, they clearly explained the diversity of fruits provided for the members of heaven that they are free to eat an abundance of fruits based on their preferences and being served by the servants. In terms of differences, Hamka demonstrated the richness of fruits in the equatorial region. As an Indonesian, he associated his interpretation with something close to the environment of his society so that they could easily understand and contemplate God's revelation. According to him, the taste of fruits in heaven is much tastier than in the world by affirming the evidence from verse 25 of surah al-Baqarah.

Besides being served by servants, Hamka expressed the opinion of a scholar that the members of heaven could also get the fruits by themselves from trees in any

position they intended. Meanwhile, M. Quraish Shihab did not provide any example of the diversity of fruits. He even briefly stated that fruits are a blessing for the members of heaven. He associated the fruit meal in heaven with the Arab culture because they were the earliest people to receive the Quran of their situation at that time. As for the word قطوف, he only explained its literal meaning based on Arabic linguistics.

4.7.2 The Plants on Earth

﴿ فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ ﴾

Therein are fruits and date palms producing sheathed fruit stalks (enclosing dates). (Al-Quran. Ar-Rahmān 55:11)

Hamka (1990c, p. 7075) interpreted that the various fruits are provided by Allah for His servants on earth such as rice, wheat, corn, bananas, rambutan, pomegranate, mango, pineapple, lemon, apple, grape, orange, starfruit, along with hundreds of other types of fruits. Meanwhile, M. Quraish Shihab (2005e, p. 502) mentioned that fruits were eaten to refresh the body and because of their tastiness but not as the staple food. Hamka listed various names of fruits to portray the diversity of fruits that Allah created whereas M. Quraish Shihab emphasized the advantages of fruits for mankind.

4.7.2.1 Lote Tree

﴿فِي سِدْرٍ مَّخْضُودٍ﴾

(They will be) among thornless lote trees. (Al-Quran. Al-Wāqi‘ah 56:28)

Hamka (1990c, p. 7126) described the lote tree as one of the plants of heaven. It had no thorns that would prevent man benefited from it and grew in a fertile place. Meanwhile, M. Quraish Shihab (2005e, p. 555) stated that there was nothing useless or troubling in heaven. Allah removed the disturbing thorns for the comfort of its inhabitants. He added that rivalry or jealousy was also removed by God from the hearts of its inhabitants because it was no longer needed there as it was in this world.

Hamka stated the physical characteristic of the lote tree and its exclusive place in heaven while M. Quraish Shihab highlighted that the thornless lote tree is the sign of no distressful matters in heaven because it is the place for a happy eternity life.

4.7.2.2 Banana

﴿وَطَلْحٍ مَّنْضُودٍ﴾

And among Talh (banana trees) with fruits piled one above another. (Al-Quran. Al-Wāqi‘ah 56:29)

Hamka (1990c, p. 7126) mentioned a variety of bananas found in Indonesia such as *pisang raja*, *pisang serai*, *manis dan mas*, *raja tenalun*, *pisang tanduk*, *jarum*, *lidi*, *buai*, *pisang Ambon*, *pisang Siam*, and much more. Each type of banana is different in sweetness but all of them are tasteful. M. Quraish Shihab (2005e, p. 555) commented

that some scholars believed طلع was the banana tree and others said it was a date palm

tree. Many scholars described it as a tree with a strong trunk, long and tall branches, green leaves, thorny but not disturbing, and a fragrant aroma. M. Quraish Shihab declared that he did not know what the tree is. It should be bear in mind that the name or shape of plants in heaven is the same as in this world, but the taste is different. It is parallel to verse 25 of surah al-Baqarah.

Hamka provided the types of bananas found in Indonesia by listing their name to illustrate the variety of bananas and explaining their differences in taste. Meanwhile, M. Quraish Shihab rather pointed out the opinion of scholars regarding the meaning of طلع. Based on his perspective, there was no exact tree to describe طلع.

4.7.2.3 Camphor

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا﴾

Verily, the Abrār (the pious and righteous), shall drink of a cup (of wine) mixed with (water from a spring in Paradise). (Al-Quran. Al-Insān 76:5)

Hamka (1990d, p. 7790) defined camphor as the white and fragrant substance that is released from the wood, which usually grows in the forests of Sumatra. It was commonly known as *Kapur Barus* by the local community because many camphor trees are growing in Barus in old times, an area within Sumatra. It is associated with the history of Arab traders in the Malay world. *Kapur* has long been known and greatly desired by the world and it is pronounced in Arabic with *kāfūr*. Hamka highlights that there was a high possibility that camphor is sought after since the time of the Tubba Dynasty in South Arabia. Malay Archipelago (Indonesia) was widely

known for camphor apart from its spices until it reached as far as Arabia and Mesopotamia.

A plant name from the Malay world has long been a term in Arabic Quraish and it is the language used to convey divine revelation. The heavenly camphor is the drink mixture and surely multiple times more fragrant compared to the camphor found in this world as mentioned in verse 25 of surah al-Baqarah. M. Quraish Shihab (2005i, p. 656) asserted that the inhabitants of heaven would drink from a cup of wine mixed with camphor. On the contrary, Hamka defined camphor as a mixture from a spring in paradise which makes the drink more delicious and gives it a rich aroma. The drink is special for those who are obedient and always strive to draw near to Him. M. Quraish Shihab (2005i, p. 657) pointed out the opinion of Ibn Ashur that camphor was a type of resin obtained from a certain tree when the tree reached about 200 years old like a kind of karas tree that was common in Southeast Asia. The colour was white and had a fragrant aroma. Ibn Ashur also believed that the camphor meant in the Quran is not the resin but the camphor in terms of its fragrance and colour although it could also be understood that the heavenly wine is mixed with camphor liquid. It is surely different from the camphor known in this world. What is served in heaven despite using the same name as what is known in this world, the taste remains different.

Hamka discussed the origin of camphor and the relationship history of the Arab-Malay world. This relation existed before the Quranic revelation. Camphor's interests led to long-term trade between these two regions that created the assimilation of both languages. He stressed the importance of the Malay language at that time to the point that it became a part of the Arabic language. He believed that camphor in heaven is a plant-based ingredient, yet it is different from the camphor in this world while M.

Quraish Shihab asserted that camphor came from a spring in heaven. At the same time, M. Quraish Shihab also points out the opinion of other scholars about camphor which contradicted what he believed.

4.7.2.4 Ginger

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا﴾

And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger). (Al-Quran. Al-Insān 76:17)

A drink mixed with ginger is one of the heavenly drinks. Hamka (1990d, p. 7800) revealed that from ancient times, the Arabs liked to take the ginger mixture drink and consumed it as a hot drink, especially in winter. They called it sherbet which means a drink. Indonesians also use that Arabic name for their drink while the Bengali people call it *mandret*. From M. Quraish Shihab's (2005i, p. 663) perspective, the drink served in heaven that is mixed with ginger is not similar to the ginger known in this world. The ginger comes from a spring there named Salsabil. It is also understood that the characteristic of the spring itself is the *salsabil*.

Hamka said that the enjoyment of the ginger drink in heaven is associated with Arab culture that has also been spread to Indonesia and other nations. However, he has made a mistake when interpreting this verse based on socio-culture, by giving the example of tradition of sherbet which is a new tradition that is widely spread during the reign of the Ottoman caliphs (Samancı, 2020). It was not practiced by the Arabs in the past. Abu Nu'aym mentioned a narration from a companion in his book that the Prophet Muhammad was given a gift with a barrel of ginger by the Roman emperor

which was later distributed to the companions in the form of pieces, not juice (Al-Jauziyah, 2010). In contrast, M. Quraish Shihab believed that ginger in heaven is not plant-based as known in this world, but it is an ingredient of drink from the spring or the features of the spring itself.

4.7.2.5 Pomegranates

﴿فِيهِمَا فَالِكِهٖ وَنَخْلٌ وَرُمَّانٌ﴾

In them (both) will be fruits, and date palms and pomegranates. (Al-Quran. Ar-Rahmān 55:68)

Hamka (1990c, p. 7104) stated that it is surely the sweetness of the pomegranate in heaven is much better than the sweetness tasted in this world as Allah has promised in verse 25 of surah al-Baqarah that the fruits of heaven and this world is the same but everything in heaven is much better and tastier. Based on the scientific facts from Tafsir al-Muntakhab, M. Quraish Shihab explained that pomegranates are extremely nutritious for the human body because they offer a high content of citric acid and natural sugar (Shihab, 2005e, p. 535). Pomegranate peel protected the stomach from diarrhoea and could be used to eradicate tapeworms. Hamka compared the qualities of the pomegranates and other fruits in heaven and on the earth while M. Quraish Shihab explained the scientific fact of pomegranate based on Tafsir al-Muntakhab.

4.7.2.6 Date Palm

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَرِزْقٌ وَنَخِيلٌ صِنْوَانٌ وَعَيْرٌ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِصِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾﴾

And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palm, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things there are Ayāt (proofs, evidence, lesson, signs) for the people who understand. (Al-Quran. Ar-Ra'd 13:4)

﴿وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾﴾

And tall date palms, with ranged clusters. (Al-Quran. Qaf 50:10)

فِيهَا فَكَّهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿٦٨﴾ ... فِيهِمَا فَكَّهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

Therein are fruits and date palms producing sheathed fruit stalks (enclosing dates) ...In them (both) will be fruits, and date palms and pomegranates (Al-Quran. Ar-Rahmān 55:11, 68).

Dates and their sheathed fruit stalks are mentioned together in the Quran. Hamka (1990c, p. 7075) emphasised that God created the species of the palm tree with similar characteristics like a date palm tree, coconut tree, *salak* tree, and oil palm tree. All of them have sheathed fruit stalks to protect the growing fruits to avoid damage while still young and they became the human livelihood. Dates are the most well-known fruit in Arabia. Moreover, people could also see the magnificence of tall date palms with clustered fruit whenever they travel to date-producing countries such as Iraq, Algeria, and Morocco. Summer was the time to harvest ripe dates because of the

high heat pressure (Hamka, 1990c, p. 6861). It became the staple food for the people of that region and as military food for the Arab armies due to its convenience to be taken everywhere. Additionally, the date palms are classified into seven categories even though they are similar in shape and come from the same tree (Hamka, 1990f, pp. 3732-3733). During the time of pilgrimage in Mecca, the date-seller usually chanted the best dates offered to attract customers which shows there were various kinds of dates. Some date palms stem from the same root while others stand alone. In Indonesia, there are also different types of paddies. Furthermore, a lot of fruits could be found in Indonesia. Every place there had its famous local fruits such as Kampung Besar Durian in Medan, Palembang Langsat in Jawa, and Ampat Angkat Rice in Bukittinggi. The different characteristics of plants produced unique fruit flavours like sugarcane, rambutan, mango, and so on. All these fruit varieties gave lessons for the people who understood.

Meanwhile, M. Quraish Shihab stated that the dates are the source of food for living creatures. Based on Tafsir al-Muntakhab, dates contain special properties that had been proven by modern science (Shihab, 2005e, p. 534). They are high in natural sugar, and calories and are easily burned for energy production by the body. Undoubtedly, there is wisdom behind Allah's order for Maryam to eat young dates as a substitute for the energy spent during childbirth. Dates are loaded in nutrition which protects the body from diseases and that makes dates perfect food. The lush date palm trees producing abundant fruits are the result of the creation of the sky and the earth through the process of the rainwater cycle that becomes the source of life (Shihab, 2005e, p. 286). From the agricultural aspect, it clearly appears that a single stem or a cluster of stems comes from a single root system of the date palm tree (Shihab, 2005a, p. 554). All the plants are watered with the same water, and grow and bear fruit at a

certain time. Shihab emphasises the properties of the soil which is the source of tree fertility based on the description from the Tafsir al-Muntakhab as a signal to humans about the importance of geological, geophysical, and ecological fields to plants (Shihab, 2005a, pp. 554-555).

Generally, Hamka described the greatness of dates, and the differences between fruits and gave the example of Indonesian local fruits for further elaboration to invite people to think about the power of Allah with faith. Regarding the date palm trees, Hamka portrayed the environment and importance of the trees as the main plantation in the Middle East and Africa. He always compared and mentioned plants in the regions with the plants found in Indonesia in his interpretation. Based on M. Quraish Shihab's interpretation, Tafsir al-Muntakhab is his main citation for explaining the scientific facts about plants. He pointed out that Quran is the fountain of knowledge and the relationship between trees, soil, and water is the sign for humans to explore the knowledge of natural science. Besides, Shihab emphasizes that the command of Allah to Maryam shows the greatness of Allah's knowledge and wisdom about the needs of His servants and the function of all His creations.

4.7.2.7 Dates and Grapes

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾﴾

And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. (Al-Quran. An-Nahl 16:67)

Hamka (1990f, p. 3931) described that if the juices of grapes and dates are mixed with yeast, it could turn out to be alcoholic and intoxicating. However, the drink could also be good sustenance depending on human intelligence and intention. It was like “atomic energy” in this modern age whereby it could be a destructive weapon or advance human life and prosperity. Raw fruits created by Allah like dates and grapes could generate great profits as long as they are exploited wisely. Obviously, this verse stressed the command to develop agriculture, increased the crop yield, and even distributed it to other regions. From M. Quraish Shihab's (2005g, p. 278) perspective, dates and grapes could produce two different things, namely intoxicating drink, and good sustenance. The intoxicating drink is not good sustenance whether it was made from grapes or dates as it needed human effort. This verse is the first indication of the disadvantages of alcoholic drinks which motivated Muslims to abstain from it although it has not yet been completely prohibited. Then, verse 219 from al-Baqarah, verse 43 from an-Nisā', and verse 90 from al-Mā'idah were cited to demonstrate the prohibition stages of alcohol in Islam.

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَكَ ذَٰلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٩﴾﴾

They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: “In them is a great sin, and (some) benefits for men but the sin of them is greater than their benefit. “And they ask you what they ought to spend. Say: “That which is beyond your needs.” Thus, Allah makes clear to you His Laws in order that you may give thought.” (Al-Quran. Al-Baqarah 2:219)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾﴾

O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you utter, now when you are in a state of Janāba, (i.e., in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving. (Al-Quran. An-Nisā' 4:43)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitan*'s (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful. (Al-Quran. Al-Mā'idah 5:90)

Hamka and M. Quraish Shihab agree that humans could change the properties of fruit juice which leads to certain regulations based on sharia law. On contrary, Hamka showed that Allah evaluated every action of his servants in utilising nature especially plants for their living while M. Quraish Shihab mentions the history of the prohibition of alcohol in Islam.

4.7.2.8 Grains, Leaves, and Aromatic Plants

﴿وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ﴾

And also corn, with (its) leaves and stalk for fodder, sweet-scented plants.

(Al-Quran. Ar-Rahmān 55:12)

Hamka (1990c, p. 7076) explained that most of the vegetation comes from grain or seeds and then grew along with the leaves that protected them from the weather. Besides, some of the vegetation produced delicious fruits and emitted a fragrant smell. Each kind of fruit consists of different flavours of sweetness such as banana, pineapple, rambutan, durian, starfruit, mangoes, and so on. Even the rice also consists of various kinds. However, M. Quraish Shihab (2005e, p. 502) interpreted الحب, العصف, and الريحان differently as he took the opinion of a few scholars. العصف meant leaves or dried leaves. He stated the view of Ibn Ashur that the word العصف is to beautify the style of language and the leaves are a sign of beauty created by God on the plant. M. Quraish Shihab understood الحب as plants that produced the main food such as rice and wheat. Meanwhile, الريحان is the fragrant flower like roses and jasmine. Some scholars believed that الريحان means green leaves which is the opposite of the العصف as dried leaves.

Hamka described that fruit plants come from seed or grain which varies in shape, colour, size, taste, and smell while M. Quraish Shihab interpreted *والحب ذو* and *الريحان* separately and by citing the scholars' opinions. There were disputes among scholars in defining *العصف* and *الريحان* but M. Quraish Shihab personally defined *الحب*.

4.7.3 The Blessings of the Rainfall

4.7.3.1 Trees

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾

He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send cattle to pasture. (Al-Quran. An-Nahl 16:10)

Hamka (1990f, p. 3894) described that the trees depend on water throughout their lifetimes from the phase of seeds form to the phase of mature large trees. Meanwhile, M. Quraish Shihab (2005g, p. 195) identified that the trees mentioned in the verse refer to the trees that grow in grazing areas because it is hard to find pastures around the Arabian Peninsula. Livestock ate whatever is found around the trees. Hamka highlighted the importance of water for trees while M. Quraish Shihab pointed out the importance of trees to the livestock of the Arab community.

4.8 Conclusion

In short, the researcher has presented the plant-related terms mentioned in the Quran and the methodology of plant interpretation by Hamka and M. Quraish Shihab. From the classification of plant terms, the groups of date palm, tree, and fruit showed the highest terms found while the category of the nutritious plant was most mentioned in the Quran. Hamka and M. Quraish Shihab had their ways of interpreting the plants. Hamka is used to describe the physical attributes of plants, the advantages or disadvantages of a plant, the views of scholars, examples of local plants, the weather or environment of a region, and the culture of local people. On the other hand, M. Quraish Shihab was more likely to highlight the assertion of Quranic propositions from other verses, proof of modern scientific facts, scholars' views, description of the meaning of certain plant terms from Arabic linguistics, and assertions of his own opinion.