

# SUMMER IMMERSION PARABLES IN THE QURAN



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## Continuation of Parable #1: The Parable of a Tree - Surah Ibrahim

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾  
تُؤْتَى أُكُلَّهَا كُلَّ جِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

*Do you not see how Allah compares a good word to a good tree? Its root is firm and its branches reach the sky, 'always' yielding its fruit in every season by the Will of its Lord. This is how Allah sets forth parables for the people, so perhaps they will be mindful. (14:24-25)*

### Recap:

- Because of the **الْمَرْ** تَرَ, mufassirun say Allah (SWT) is talking to Rasulullah (S)
- The **طَيِّبَه** doesn't just refer to the actual word, but the way it's conveyed as well
- The use of **ضَرَبَ** is used to emphasize the point → this is a striking example
- Allah (SWT) starts the parable by saying **كَلِمَة** meaning one word, the parable will talk about **قَوْل** later in the parable
  - It all starts with one word, one small action translates into how we then build upon and live our life
- The beauty of this example isn't only in the example, but the way in which Allah (SWT) presents it to us

### Four Characteristics of a Good Word

- Shajara Tayyiba: شَجَرَةٌ طَيِّبَةٌ
  - A pure tree; we did these examples in the previous class

- Asluha Thaabit: أَصْلُهَا ثَابِتٌ
  - Its roots are firm
  - Two meanings:
    - Spiritual component: a person has such conviction in Allah (SWT) that the difficulties of this world become easy for them (their roots of faith are deep) (the bigger the tree, the deeper and stronger the roots)
      - A good environment nourishes our roots so that we can be strong in all other environments
    - Deep in knowledge: Your faith is deep but so is your knowledge
      - It's important to be on a continuous journey of knowledge; more knowledge helps strengthen and fortify our faith
      - We have to become people of deeper knowledge, not just a breadth of knowledge - pick something to learn deeply about and engage in
- Wa Far'uhha Fissamaa': وَفَرْعُهَا فِي السَّمَاءِ
  - Its branches reach the sky
  - This refers to the efforts we put into our actions - the branches are reaching to the sky, just how our actions should be for Allah (SWT)
    - The branches aren't reaching out to other trees, similarly our actions shouldn't be for the sake of others, only for Allah (SWT)
    - As our effort increases, the more outward good we're doing, the more we have to take care of our inner self and roots
      - How can we check this?
        - What's my level of enjoyment in Salah?
        - What's my amount of dhikr today compared to a year ago?
        - What's my amount/level of ibaadah compared to years ago?
          - The more Allah (SWT) has given me, the more I should be grateful to Him (SWT) and spend time in ibaadah
        - With each stage/progression of my life, I should keep increasing in incorporating more dhikr/salah/tilaawah/nafl into my life
          - The more our public life/service increases, the more our private time with Allah (SWT) should increase too

- Tu'ti Ukulaha Kulla Heenim Bi'idhini Rabbiha: تُؤْتِي أَكُلَّهَا كُلَّ حِينٍ يَادُنِ رَبِّهَا
  - We may never benefit from our own efforts
    - The beneficiary of kalima tayyiba كَلِمَةٌ طَيِّبَةٌ is others
      - While the “beneficiary” of kalima khabeetha كَلِمَةٌ حَبِيَّةٌ (a bad word) is ourselves
      - If we want our kalima tayyiba to be valid, we need to make sure we’re doing it for the right ajar
        - Not looking for compensation (monetary)
        - Not looking for benefits
        - Not looking for recognition
- Wa Yadhribullahal amthaala linnaasi la'allahum yataadhakkaron: وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ
  - And Allah (SWT) gives examples so people can take lessons from these examples

## Parable #1, Slide 2: The Parable of a Tree - Surah Ibrahim

وَمَثَلُ كَلِمَةٌ حَبِيَّةٌ كَشَجَرَةٍ حَبِيَّةٍ أُجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يَتَبَيَّنُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقُوْلِ الْتَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضْلِلُ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

*And the parable of an evil word is that of an evil tree, uprooted from the earth, having no stability. (14:26) Allah makes the believers steadfast with the stable word in this worldly life and the Hereafter; and Allah lets the unjust go astray; and Allah does what He wills. (14:27)*

- The parable of a bad word doesn’t even use the word Allah because Allah is distancing Himself from anything evil/dirty حَبِيَّت
- Qaraar قَرَارٌ: having no stability, also includes:
  - Providing no relief (shade)
  - Giving off no beauty/coolness to the eyes for the onlooker
  - Giving off no calmness
    - In fact, in a storm you’d want to steer clear from such a tree out of fear of it collapsing
- How can we tell a tree doesn’t have strong roots?
  - How it sways in the wind
    - Similarly, how a person reacts in times of trials