

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the letter y is printed in capital, as in: You.)

## For Fast 13 – September 3

### Chapter 14

- 23 And those who believe and do good are made to enter Gardens, in which rivers flow, abiding in them by their Lord’s permission. Their greeting therein is, Peace!<sup>1</sup>
- 24 Do you not see how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high,<sup>2</sup>
- 25 yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for people that they may be mindful.
- 26 And the parable of an evil word is as an evil tree pulled up from the earth’s surface; it has no stability.<sup>3</sup>
- 27 Allah confirms those who believe with the sure word in this world’s life and in the Hereafter; and Allah leaves the wrongdoers in error; and Allah does what He pleases.<sup>4</sup>

#### Notes:

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- 1 (v. 23) Islam makes even this world an abode of peace for a true Muslim; he makes his peace with his Lord, and he lives at peace with his fellow beings. The peace of the next life is, in fact, a continuation of the peace of mind which a Muslim finds in this very life. Of paradise it is frequently stated in the Quran that there will be nothing but peace in it.
- 2 (v. 24) The parable likening a good word to a good tree follows immediately a description of the final abode of those who do good — Gardens in which rivers flow. A good word is like a good tree which gives its fruit in every season, and therefore the fruits which a man will find in paradise are only the fruits of his own good deeds. The trees of paradise are in fact man’s own good deeds, which have grown into trees, bearing a fruit which is an embodiment of the spiritual fruits of the good deeds of this life. As good deeds are likened to fruit-bearing trees, faith is likened to water repeatedly in the Quran, being the source of physical life. It is for this reason that, just as the righteous are always spoken of as being those who *believe* and *do good*, paradise is always described as being a *Garden* in which *rivers* flow, the *rivers* corresponding to *faith* and the *trees* of the Garden corresponding to the *good* which a person does.
- 3 (v. 26) The evil deed is likened to a tree whose roots do not go down into the earth, and in whose case, therefore, the process of nutrition must stop. Therefore an evil deed does not prosper and cannot bear any fruit.
- 4 (v. 27) *Allah does what He pleases*, but it is the *wrongdoers* only, whom He leaves in error. The immediate cause of their going astray is their own iniquity.