Readers’ Comments on Parables in the Holy Quraan   
Comment No. 1   From Majeed Muzammil to Various Recipients on 29 August 2007  
  
Assalamu Alaikum,  
I am herewith forwarding the researched paper of the above subject matter to your kind perusal and please try to comment your opinion and send to Dr. UMAR at your earliest convenience. As Muslims, we must inspire and encourage the writers like Dr.Umar in his endeavour. Jazakallah khair. Muzammil Majeed Comment No. 2   From Majeed Muzammil on 29 August 2007 Dear bro, Assalamu Alaikum,  
I received your informative researched paper on the above subject, and also, you have kindly requested to comment my opinion's before 1st of SEP. Since,  you research paper is too voluminous, it needs some time to reads and digest it. However, I know, your anxiety and enthusiasm, I will, by the grace of Allah, try my level best to beat the deadline, and send my comment inorder to boost your morale and undertake similar Quranic topics in the future. May Allah bless to energize your zeal to complete your task with aplomb. salaam. Muzammil Majeed.  
  
 Meanwhile, I too send your e-mail to erudite Sri Lanka's Muslim scholars to help in your task. Comment No. 3   From Azura Bt Buang on 23 July 2007 Waalaikumsalam,

Yes I received your "parables in the holy quran" writings and found them very informative and inspirational. I have no comments to make on your article but I have used some of the parables when advising younger generations of our Muslim youth to give them a better understanding of how lucky they are to be born Muslims.

Yesterday, I saw and bought a book called "Ajaran Sesat" (Wrong Teachings) in Malaysia and the synopsis shows that there are a lot of wrong teachings from former Muslims.

Please keep sending articles written by you as I love reading the articles.

Salam

Sis Azura

  Comment No. 4   From Shameem Al-Fathima on 22 July 2007

Wa Alaikum Salam,

I had already given my detailed feedback abt the book. Just adding to the same... It was indeed Alhamdulillah very good.

I read through the entire text. Masha Allah it has the entire collection of parables in one stretch.

I found tat the explanation of some parables is written in such a way tat it is not related explicitly. Only wen i read it twice or thrice, i was able to understand the relation between the parable and the explanation. Eg is 31, 34 etc.. People who might read once, might not see the inner meaning of the parable. So such parables if explained in detail specifying the relationship, it will be very useful.

Some parables were short and up to the point which was nice.

In parable 36 :  ther is a spell error...

THE SIMULTUDE OF THOSE WHO WERE CHARGED WITH THE [OBLIGATIONS OF THE] MOSAIC LAW, BUT WHO SUBSEQUENTLY FAILED IN THOSE [OBLIGATIONS], IS THAT OF A DONKEY WHICH CARRIES HUGE TOMES [BUT UNDERSTANDS THEM NOT].   EVIL IS THE SIMULTUDE OF PEOPLE WHO FALSIFY THE SIGNS OF ALLAH: AND ALLAH GUIDES NOT PEOPLE WHO DO WRONG.

So these are my feed backs.Hope they are useful for u.

Insha Allah, do include me if u need my help or feedback in any of ur other works too..

Wassalam,  
Shameem

Comment No. 5  From Ameenah Sarwat Qureshi on 22 July 2007

Salam alaikum Brother   
i shall surely tell you which part needs more research and more of evaluation and description  
And i have a small question if you have read teh interprettation of the Holy Quran coz at places i see a litle view of difference as I have read part of teh interprettation in detail Of teh Holy Quran though not whole.   
Parable no. 9 needs a context, as i do know the context but for a person who doesnt know the context it will be difficult to understand.  
Parable no. 6 . a little bit more of addition that the hearts of the bisbeliever is like the hard rock, nothing grows in teh hard rock.  
Parable 11. In this parable according to my understanding and the Interpretations i have read it is the Farm that is like tha life of teh world, Where Allah sends rain first and the farms are flourished and then the people fel they are masters but as per Allah's decree he then Sends a Storm and destroys it as if it never existed teh day before. And that is how life is that we think it is ours but then Allah has all power over us. and he shall call us unto Him as though we never had a choice to live. (That is why i asked you brother to check with a scholar, i have only read books and studied a little religion in the past 6 years and i am no scholar)   
Parable 22 The rain first gets absorbed in the land and fertiles it and then the fruits are gone just in the storm. This parable needs a little more explanation.   
Parable 26 A little more explanation to this will again be required. The unbelievers are running behind this world they are busy in achieving this world and this world is nothing but an illusion. Their condition is like that of a thisrtsy man who is after water in a desert but is just guided away by mirage, same are teh dibelievers, they are busy in achieving the world and teh more they achieeve the more they crave for it and it goes on, until they meet death.   
Parable 27, please cross check what you have written; i quote the verses and the meaning you have written:  
OR [THE UNBELIEVERS' STATE] IS LIKE THE DEPTHS OF DARKNESS IN A VAST DEEP OCEAN, OVERWHELMED BY BILLOW TOPPED BY BILLOW, TOPPED BY [DARK] CLOUDS: DEPTHS OF DARKNESS, ONE ABOVE THE OTHER: IF A MAN STRETCHES OUT HIS HAND, HE CAN HARDLY SEE IT!   FOR ANY TO WHOM ALLAH GIVES NOT LIGHT, THERE IS NO LIGHT!   
Meaning:   Unbelievers are enveloped in total metaphorical darkness.  They are not guided by Allah's Light and therefore do not believe, do righteousness and end up in Heaven.

You have i think done a mistake in the last part i have underlined do righteousness and end up in Heaven   
  
   
Parable 29: The verse as per my knowledge and my ppast readings of the Interprettation of teh Holy Quran is that, Allah is asking that do you make your right hands that is your slaves equal to you, indeed you don't then when you cant assign partners to yourselves of do you assign oartners to Allah.

Parable 33: This verse needs an interpretation to be read here is what Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs says:

(Muhammad is the messenger of Allah) and this without the witness of Suhayl Ibn 'Amr. (And those with him) i.e. Abu Bakr, the first who believed in him and called the disbelievers with him to the religion of Allah (are hard against the disbelievers) this refers to 'Umar Ibn al-Khattab who was tough with the enemies of Allah, strong in the religion of Allah and a defender of Allah's Messenger (and merciful among themselves) and dutiful towards each other; this refers to 'Uthman Ibn 'Affan who was very dutiful and merciful towards the Muslims, and spent much of his money on them. (Thou (O Muhammad) seest them bowing) in prayer (and falling prostrate (in worship)) this refers to 'Ali Ibn Abi Talib who abundantly bowed and prostrated in prayer, (seeking bounty) reward (from Allah and (His) acceptance) acceptance of their Lord through Jihad; this refers to Talhah and al-Zubayr who were very hard on, and tough with, the disbelievers. (The mark of them is on their foreheads from) the sign of their staying awake is on their faces from (the traces of prostration) from repeated prostration at night; this refers to Salman al-Farisi, Bilal, Suhayb and their fellow believers. (Such is their likeness) their description (in the Torah and their likeness) and their description in (in the Gospel like as sown corn) this is the Prophet (pbuh) (that) Allah (sendeth forth its shoot) i.e. Abu Bakr, the first to believe in him and the first to face the enemies of Allah (and strengtheneth it) and assists him; this is 'Umar who assisted the Prophet (pbuh) with his sword against the enemies of Allah (and riseth firm) He became strong with the wealth of 'Uthman which he used in Jihad in the way of Allah (upon its stalk) and spread his message among Quraysh through 'Ali Ibn Abi Talib, (delighting the sowers) the Prophet (pbuh) was pleased with Talhah and al-Zubayr (that He may enrage the disbelievers with (the sight of) them) by means of Talhah and al-Zubayr. It is also said that from Allah's saying (Muhammad is the messenger of Allah…) up to here was revealed in praise of those who took part in the swearing of allegiance at Ridwan and the sincere, obedient prophetic Companions in general. (Allah hath promised, unto such of them as believe) in Muhammad (pbuh) and the Qur'an (and do good works) and do acts of obedience in private between themselves and their Lord, (forgiveness) of their sins in this world and in the Hereafter (and immense reward) and abundant reward in the Garden'.

If not taking the Tafseer into comsideration then, the verse means that the believers who are pious and religious, theri faith grows first as a seed and then a stem and then grows stronger to straightup and the disbelievers envy them.   
But actually this verse is about The three Sahaba's Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman may Allah be pleased with em all ... aameen

Well My brother that  is all for now. this is my humble feedback, Hope it helps.   
do take care   
JAzak Allah khair  
and please pray for me ..  
was salam   
Your sister in Islam  
  
  
   
On 7/21/07, UMAR AZAM <[uazam\_@hotmail.com](mailto:uazam_@hotmail.com)> wrote:   
  
THANKS FOR YOUR COMMENT,  SR AMEENAH  BUT  YOU DON'T SAY WHICH PART NEEDS RESEARCH SO HOW CAN I TAKE THIS CONSTRUCTIVE CRITICISM SERIOUSLY?  PERHAPS YOU COULD ENLIGHTEN ME?   
Dr. Umar Azam  B.A. Ph.D  F.R.S.A.  F.R.S.S.A., Author   
 From: "Ameenah Sarwat Qureshi" <   
To: "UMAR AZAM" < [uazam\_@hotmail.com](mailto:uazam_@hotmail.com)>  
Subject: Re: Thank you for volunteering to read PARABLES IN THEHOLY QURAN.  
Date: Sat, 21 Jul 2007 10:27:00 -0700

Walaikum Salam Brother   
I have read your paper several times The work you have done is brilliant and i should say i am sorry not to have responded earlier i was a little hesitant as part of it needs research.   
Brother get an Islamic scholar and just cross check and yes i think a little more of explanation would be much better  
Jazak Allah khair   
was salam

Comment No. 6  From Ayesha Ameer on 26 June 2007

Dear Dr. Umar,   
May Allah (SWT) in His Infinite Mercies crown your efforts for Islam, ameen. Below is my input on some of the meanings of the parables of the Qur’an. It is just an addition and not a substitution to the meanings you’ve already given because all the meanings are good and sound correct to me EXCEPT PARABLE 33 WHICH I THINK YOU GAVE THE WRONG MEANING TO, PLS RECHECK.   
Parable 1   
FIRE can also mean GUIDANCE here, while the unbelievers think that they are on the right guidance, Allah  puts it out, because His is the only Guidance. Their fire cannot kindle the way for them and those they wish to equally show the way to (misguide) because Allah will not allow it to burn because it is a false guidance, and to Him belongs the only fire (true guidance). Thus, they are left to blunder in the dark without any guidance, as deaf, dumb and blind, and they will not return to the path (of true guidance). He who Allah guides, none can lead astray, and he who Allah leaves to stray, none can guide aright because to Him belongs the true guidance (fire). He guides whom He will (whoever wants to be guided) to the straight path.    
Another possible meaning of FIRE here is the FALSEHOOD that the disbelievers formulate and propagate, “WHEN IT LIGHTED ALL AROUND HIM”, (i.e when it blossoms and seem fair to them) “ALLAH TOOK AWAY THEIR LIGHT” (vanished their falsehood with the introduction of the truth – ISLAM. The Qur’anic verse: “…truth has come and falsehood vanished, surely falsehood is ever bound to perish”  “AND LEFT THEM IN UTTER DARKNESS”- in disbelief.   “SO THEY COULD NOT SEE.  DEAF, DUMB, AND BLIND, THEY WILL NOT RETURN [TO THE PATH].” -  i.e. they will not accept Islam and will not hearken  to its teachings because of their disbelief. They hearts have been hardened towards doing that.

Parable 4   
Another meaning could be Allah is ever able to recreate all things, even the ones that are deemed “impossible” by men; and Such Ability/Signs of Allah increase/straighten the Iman (faith) of believers.

Parable 5   
Some of these rewards may be given here on earth while some or all will be in the hereafter

Parable 6   
Charity that is purely given for the sake of Allah is the one that is rewarded and increased manifold; charity given for show off, or for expectation of something in return from a person, accompanied by hurting either the feelings or persona of the person that was given the charity has no reward nor increase with Allah.  “…THEY ARE IN PARABLE LIKE A HARD, BARREN ROCK, ON WHICH IS A LITTLE SOIL; ON IT FALLS HEAVY RAIN, WHICH LEAVES IT [JUST] A BARE STONE.  THEY WILL BE ABLE TO DO NOTHING WITH AUGHT THEY HAVE EARNED” – all their efforts and earnings will bear no yield neither will it be rewarded nor have an increase with Allah; and thus Allah leaves them without guidance because of their disbelief.

Parable 7   
It is still a call to the present day Muslims to hold unto the rope of Allah (the Islamic guidance) so that they can be saved from falling into Hell; and by holding unto the rope altogether (i.e. by uniting in Islam), they become united and become brethren in faith thereby removing all forms of enmity and hatred amongst them, which can also lead them to falling into hell. – The saying of the Holy Prophet (SAW) that if two Muslims die fighting each other, they will both go to hell; and even if one dies both the killed and the killer will go to hell because had he had an upper hand, the killed would have equally killed the killer.

Parable 9   
Whether the unbelievers receive guidance/admonition or not, it is alike for them, they will not believe.   
Parable 11   
By the saying “…THE PEOPLE TO WHOM IT BELONGS THINK THEY HAVE ALL POWERS OF DISPOSAL OVER IT…”, the parable could also mean that the unbelievers actually think that they have control of their sustenance, which was given to them by Allah in the first place, and that they can actually control their life and livelihood and that this life is the be-all and means-all for them (i.e. they don’t believe in the hereafter), but Allah will cause its end by the day of resurrection, and because it is temporary but they know not. The unbelievers may also be the ones that are referred to as “…THE PEOPLE TO WHOM IT BELONGS THINK THEY HAVE ALL POWERS OF DISPOSAL OVER IT…” because of the Prophet (SAW)’s saying that “this world is the Jannat of the Kafir and the prison of the mumin.”

Parable12   
Truth may also include Allah’s numerous signs which he sends down to mankind. While the unbelievers remain blind to them, the believers actually see and believe that it is the truth from their Lord.   
Parable 13   
The Paradise of the righteous is beyond our imagination, it is a perpetual enjoyment that we cannot in this present world imagine and have never seen its like, just as no one has seen or ever imagined seeing gardens beneath which rivers flow (some in this world can actually think its an impossible enjoyment/achievement).

Parable 15   
Good words have no end in rewards, both in this world and in the next; and its goodly impact is felt at all times.

Parable 16   
Evil words can never yield any good; it is abhorred from this very world.

Parable 18   
An unbeliever is to his society a worrisome burden who brings no good, because he is also not guided; whereas a believer is to his society a great respect and bringer of Justice and stability because he is also guided.

Parable23   
Polytheists are taken off the right path, to an uncertain, strayed path, far away from the truth.     
Parable 24   
Those whom they invoke besides Allah have not the littlest power to create or cause a thing to happen even if they were to gather collectively, aiding one another. They don’t even have the power to protect themselves. Both they and their worshipers are very weak, without even the tiniest strength/power, whereas all power belongs to Allah alone.

Parable 27   
The unbelievers are enveloped in total darkness because of their disbelief and they cannot receive any light so long as they remain in disbelief. And there is no light of guidance to the right path except with Allah (SWT)

Parable 30   
The rightly guided servants of Allah always care about the guidance of their fellow humans, without thinking of any rewards or favors from them, while the admonished always threaten the lives of the admonisher and shuns away guidance and warnings of Allah as false.

Parable 31   
If there were more than one god, there will be different conflicting/contradicting destinies for mankind by the gods and even his fate on the day of judgement will be full of conflicts/contradictions. But because there is only one God, there are no such things, Praise be to Allah.

Parable 33

True believers and sincere worshippers both of former and later times are distinguished from the disbelievers by their marks as a result of their sincere belief and worship of the one true God and their worship and good deeds shall keep growing with Allah and they shall have unending rewards; and as a result, this makes the unbelievers filled with rage at them.

Parable 37   
It is only Allah (SWT) that provides us with sustenance, and He alone maintains that sustenance.

Parable 38   
One should always remember Allah and be thankful to Him for his sustenance and provisions and one should not transgress the limits set by Allah at all times, particularly if he has abundant provisions. Allah is the Sole Giver, Denier and Destroyer, we should always worship and fear Him at all times.

Comment No. 7  From Ayesha Ahmed on 18 June 2007  
wasalam brother,   
firstly i would like to say i am extremely sorry for not getting this to you for the right date, i have been busy revising for exams,  
secondly i would like to congratulate you for all this knowledge you have passed onto so many people, may Allah reward you, it has been a real eye opener for me into what Allah tells us in the Qur'an and has been useful as i am currently taking islamic studies as a GCSE and could use some of the quotes for my work. I especially like the use of colour as it was easy to make out different sections and made a long piece interesting to read. Thankyou for helping me to understand what parables are in the Qur'an, i never really heard of parables before other than in the Bible.   
I just wanted to say sorry again for getting this into you so late and sorry if what i wrote wasn't of any use, anyway thankyou for broadining my knowledge and good luck for the future, may Allah alwayz guide you inshallah  
Allah Hafiz

Comment No. 8   From Sobia Iqbal Waqar on 22 July 2007  
Assalamu Alaikum  
  
The paper you have written is excellent. But as everything has many meanings  
and interpretations, I also have some additions or subtractions. Please omit  
what you thing not relevant or not correct.  
  
Rope mentioned, which Allah has stretched, is QURAN.  
  
Frosty wind: I thing the good deeds of non-believers are not considered  
because, they are not meant for Allah but they are a source of show-off,  
meaning cover (frost).   
Comment No. 9   From Amy Azmin on 15 June 2007   
Assalamualaikum,

Do you know of an Egyptian religious program hosted by Moez Masoud, 'Parables in the Quran'? I had anticipated your work to be similar to that program. Moez discusses the topic with comparison to real life experiences. Anyway, here I've included my comments on some of the parables:

(15)  GOODLY TREES WITH ROOTS, BRANCHES AND FRUIT [14:24 -25]   
SEE YOU NOT HOW ALLAH SETS FORTH A PARABLE? – A GOODLY WORD LIKE A GOODLY TREE, WHOSE ROOT IS FIRMLY FIXED, AND ITS BRANCHES [REACH] TO THE HEAVENS, - IT BRINGS FORTH ITS FRUIT AT ALL TIMES, BY THE LEAVE OF ITS LORD.   SO ALLAH SETS FORTH PARABLES FOR MEN, IN ORDER THAT THEY MAY RECEIVE ADMONITION.   
Meaning   
Belief and righteousness combined have strong ‘roots’ [roots which yield the produce of good deeds] which will lead the believer to permanent celestial reward.

Comment: Allah specifically mentioned “a goodly word”. I think that is quite significant. I have 3 children who are constantly bickering (the fourth is only 2 months old). I keep telling them that if their sisters are unkind to them, just say, in a nice way, that it’s not right to do that. (instead of responding in the same manner or worse) Masya Allah, it produces results! J

(17)  SLAVE VERSUS FREE MAN [16:75]   
ALLAH SETS FORTH THE PARABLE [OF TWO MEN: ONE] A SLAVE UNDER THE DOMINION OF ANOTHER; HE HAS NO POWER OF ANY SORT; AND [THE OTHER] A MAN ON WHOM WE HAVE BESTOWED GOODLY FAVOURS FROM OURSELVES, AND HE SPENDS THEREOF [FREELY], PRIVATELY AND PUBLICLY: ARE THE TWO EQUAL? [BY NO MEANS;] PRAISE IS TO ALLAH. BUT MOST OF THEM UNDERSTAND NOT.   
 Meaning   
A slave has no free will and, therefore, freedom.  A free man is the master of his will and action. Just as these two men are not the same, so disbelief is not the same as belief.

Comment: The people in my region ( South east Asia) are quite dogmatic with regards to what their ancestors have been practicing. It is as if they believe that those practices are correct or almost the law. This, (the believe) I see as shackles binding them, like the shackles on a slave.

(21)  TWO MEN, ONE PROUD OF HIS POSSESSSIONS AND THE OTHER ABSORBED IN ALLAH [18:32-44]   
SET FORTH TO THEM THE PARABLE OF TWO MEN: FOR ONE OF THEM WE PROVIDED TWO GARDENS   OF GRAPE-VINES AND SURROUNDED THEM WITH DATE PALMS; IN BETWEEN THE TWO WE PLACED CORN FIELDS.   EACH OF THOSE GARDENS BROUGHT FORTH ITS PRODUCE, AND FAILED NOT IN THE LEAST THEREIN: IN THE MIDST OF THEM WE CAUSED A RIVER TO FLOW. [ABUNDANT] WAS THE PRODUCE THIS MAN HAD: HE SAID TO HIS COMPANION, IN THE COURSE OF A MUTUAL ARGUMENT: "MORE WEALTH HAVE I THAN YOU, AND MORE HONOUR AND POWER IN [MY FOLLOWING OF] MEN!"  HE WENT INTO HIS GARDEN IN A STATE [OF MIND] UNJUST TO HIS SOUL: HE SAID, "I DEEM NOT THAT THIS WILL EVER PERISH.  NOR DO I DEEM THAT THE HOUR [OF JUDGEMENT] WILL [EVER] COME: EVEN IF I AM BROUGHT BACK TO MY LORD, I SHALL SURELY FIND [THERE] SOMETHING BETTER IN EXCHANGE."   HIS COMPANION SAID TO HIM, IN THE COURSE OF THE ARGUMENT WITH HIM: "DO YOU DENY HIM WHO CREATED YOU OUTT OF DUST, THEN OUT OF A SPERM-DROP, THEN FASHIONED YOU INTO A MAN?   BUT [I THINK] FOR MY PART THAT HE IS ALLAH, MY LORD, AND NONE SHALL I ASSOCIATE WITH MY LORD.  WHY DID YOU NOT, AS YOU WENT INTO YOUR GARDEN, SAY: 'ALLAH'S WILL [BE DONE]!   THERE IS NO POWER BUT WITH ALLAH!'  IF YOU DO SEE ME LESS THAN YOU IN WEALTH AND SONS, IT MAY BE THAT MY LORD WILL GIVE ME SOMETHING BETTER THAN YOUR GARDEN, AND THAT HE WILL SET ON YOUR GARDEN THUNDERBOLTS [BY WAY OF RECKONING] FROM HEAVEN, MAKING IT [BUT] SLIPPERYSAND! – OR THE WATER OF THE GARDEN WILL RUN OFF UNDERGROUND SO THAT YOU WILL NEVER BE ABLE TO FIND IT."   SO HIS FRUITS [AND ENJOYMENT] WERE ENCOMPASSED [WITH RUIN], AND HE REMAINED TWISTING AND TURNING HIS HANDS OVER WHAT HE HAD SPENT ON HIS PROPERTY, WHICH HAD [NOW] TUMBLED TO PIECES TO ITS VERY FOUNDATIONS, AND HE COULD ONLY SAY, "WOE IS ME!   WOULD THAT I HAD NEVER ASCRIBED PARTNERS TO MY LORD AND CHERISHER!"  NOR HAD HE NUMBERS TO HELP HIM AGAINST ALLAH, NOR WAS HE ABLE TO DELIVER HIMSELF.   THERE, THE [ONLY] PROTECTION COMES FROM ALLAH, THE TRUE ONE.  HE IS THE BEST TO REWARD, AND THE BEST TO GIVE SUCCESS.   
Meaning:  It is often said that’ money is the root of all evil’.  In this parable, the land-owning man thinks that his worldly possessions are perpetual and he is not sure of the Day of Judgement, thinking that even if a Day such as this would come, his reward is assured.  The poor man acknowledges that Allah is the creator of man and is patient in the hope that he, too, will benefit from Allah’s Mercy.  He tries to tell the proud man that the gardens can be destroyed at any time: they are only ephemeral.  When his possessions were taken from him, the proud man began to lament, but the moral of the story is that none can help one whom Allah decides to punish and none can stop the reward of one to whom Allah gives.

Comment: Correct me if I’m wrong. I’ve met people who think that because thay have the luxuries in life, their attitude seem to be that they ‘deserve’ those things that Allah has given them all those things as a favour. I however, believe that life is a test. Whatever we have or don’t have are all tests from Allah. Like the exams we sat for, this life will be ‘evaluated’ only by Allah (not us) and He will assign ‘marks’ accordingly.

(22)  THIS LIFE LIKE RAIN, PLEASANT BUT TRANSITORY [18:45 -46]   
SET FORTH TO THEM THE SIMULTUDE OF THE LIFE OF THIS WORLD: IT IS LIKE THE RAIN WHICH WE SEND DOWN FROM THE SKIES: THE EARTH'S VEGETATION ABSORBS IT, BUT SOON IT BECOMES DRY STUBBLE, WHICH THE WINDS DO SCATTER: IT IS [ONLY] ALLAH WHO PREVAILS OVER ALL THINGS.   WEALTH AND SONS ARE ALLUREMENTS OF THE LIFE OF THIS WORLD: BUT THE THINGS THAT ENDURE, GOOD DEEDS, ARE THE BEST IN THE SIGHT OF YOUR LORD, AS REWARDS, AND BEST AS [THE FOUNDATION FOR] HOPES.   
Meaning:  When the world ends, all the money in all the world’s banks is going to be rendered useless.  What will count then are one’s deeds -whether good or bad-  and these will have the effect of leading one to Paradise or to Hell.

Comment: The way most parents here bring up their children, you get the feeling that the ultimate goal is to achieve more wealth, period. Not much is being done to strengthen aqeedah. Had the parents instilled the importance of aqeedah (everything else will follow) in their children, then, that would count as good deeds.  Otherwise, bringing up kids are for worldly gains only.

(24)  A FLY [22:73]   
O MEN!  HERE IS A PARABLE SET FORTH!  LISTEN TO IT!  THOSE ON WHOM, BESIDES ALLAH, YOU CALL, CANNOT CREATE [EVEN] A FLY, IF THEY ALL MET TOGETHER FOR THE PURPOSE!   AND IF THE FLY SHOULD SNATCH AWAY ANTHING FROM THEM, THEY WOULD HAVE NO POWER TO RELEASE IT FROM THE FLY.  FEEBLE ARE THOSE WHO PETITION AND THOSE WHOM THEY PETITION!   
Meaning:  Idols that polytheists worship have no power or authority.  Those idols, in their totality, could not even create a fly.  If a fly took off part of the stone of an idol, then the idols could not retrieve the material.  Similarly, the faith of ‘idolatry’ is weak, whereas belief in the One God is a great strength.

Comment: I’ve been told that if you see a fly sitting on your food, then, that tiny bit the fly sat on is lost to you even if you swat the fly away.

36]  DONKEY [62:5]   
THE SIMULTUDE OF THOSE WHO WERE CHARGED WITH THE [OBLIGATIONS OF THE] MOSAIC LAW, BUT WHO SUBSEQUENTLY FAILED IN THOSE [OBLIGATIONS], IS THAT OF A DONKEY WHICH CARRIES HUGE TOMES [BUT UNDERSTANDS THEM NOT].   EVIL IS THE SIMULTUDE OF PEOPLE WHO FALSIFY THE SIGNS OF ALLAH: AND ALLAH GUIDES NOT PEOPLE WHO DO WRONG.   
Meaning:  Those given the responsibility of implementing the law of Moses [A.S.].  But their failing to implement it is likened to a donkey which carries thick, complicated books, but who does not understand what is in them.  They made innovations to the laws due to their wicked character and, therefore, became misguided.

Comment: I don’t know about other parts of the world, but here, people are more concerned about beautifying their Quran reading rather than trying to understand and practicing the Quran. And most Muslim (so they claim) homes must have at least a Quran. But that Quran is put away in storage with the believe that because they have a Quran (the Mushaf), they will be safe.

CONCLUSION   
Anyone who takes to heart the Guidance provided in the Holy Quran can become a believer if he or she is not already a believer.  Those sinners who end up in Hell cannot blame God for their demise.  They were warned to follow the Truth and believe and then work righteousness, but they did not believe or do good deeds.  They followed the desires of their own ‘self’ [‘nafs’].  They failed to follow Allah’s Guidance.  The parables in the Holy Quran are a part of Allah’s Guidance!  So follow the message contained in the Parables before it is too late.   
Comment: I think besides the message, the parables themselves contain some truths about Allah’s creations, for example the fly and the spider.

Comment No. 10   From Seyed Pasha on 9 June 2007

Dear brother, Assk. Kindly give me time til the end of this month to send my comments. Regards & Fi man Allah   
S.M.PASHA

Comment No. 11   From Amyna Helou on 6 June 2007

Assalam alaikum

Mashallah, a sound and clear piece of work. My only comment is to perhaps group the parables in topics only so that the topic of the parables can flow when the reader is reading thourhg them.

Comment No. 12   From Deen Mohamed on 27 May 2007

Assalamu alaikum DR. UMAR AZAM,  
  
I read through the preparation and I am happy to get an opportunity to read this. I also read the section of verses from where the parable was taken. I have  included in parenthesis (blue) some points that I thought were relevant with reference to the context. I hope to read the final paper and I pray to Allah to help you publish a bright light from Allah.   
  
With good regards  
  
Deen Mohamed   
  
   
  
PARABLES IN THE HOLY QURAN  
  
Presented and Summarised by:  DR. UMAR AZAM BA PHD FRSA FRSSA  
  
Manchester, UK  
  
May 2007  
  
METHOD  
  
This paper came about after I was looking through the index of Yusuf Ali's translation of the Holy Quran.  I was looking for ideas for a new piece of work and was struck by the entry 'parables' (I had been helping pupils with assignments in  English language and literature, entailing the study of metaphors, onamatapaiea, alliteration, similes and so forth).  I have also used the concept of 'imagery in my poetry (see the 'poetry' link on my Site [www.dr-umar-azam.com](http://www.dr-umar-azam.com/) ).   I therefore decided to read one or two Quranic parables and found them enjoyable.  Since the bulk of the preliminary work had already been done, that is to say since they had already been arranged in the order in which they appear in the Holy Quran, I had the idea of presenting the in a paper and briefly summarising the idea inherent in each parable.   
  
INTRODUCTION  
  
What is 'a parable'?  "'A 'parable' is a brief allegory that is used to teach a lesson." [1] So what is 'an allegory'?  "'An 'allegory' is an extended metaphor, especially a story in which fictional characters and actions are used to understand and express aspects of concepts relating to human existence." [2] And what is an 'extended metaphor'?  "'A new metaphor' is a metaphor that is not already part of the conceptual system of a culture as reflected in its language." [3] Allah tells Man and Jinn in the Holy Quran why parables have been used in the Holy Quran:  SO ALLAH SETS FORTH PARABLES FOR MEN, IN ORDER THAT THEY MAY RECEIVE ADMONITION! [4]   ALLAH DOES GUIDE WHOM HE WILL TO HIS LIGHT: ALLAH DOES SET FORTH PARABLES FOR MEN: AND ALLAH DOES KNOW ALL THINGS. [5] WE HAVE PUT FORTH FOR MEN, IN THIS QURAN, EVERY KIND OF PARABLE, IN ORDER THAT THEY MAY RECEIVE ADMONITION.   [IT IS] A QURAN IN ARABIC, WITHOUT ANY CROOKEDNESS [THEREIN]: IN ORDER THAT THEY MAY GUARD AGAINST EVIL. [6] The Holy Quran is clear in its message: parables are used by Allah Most High to guide mankind and jinn to righteousness by way of encouragement and warning.   
  
[1] <http://www.sil.org/linguistics/GlossaryofLinguisticTerms/WhatIsAParable.htm>   [2]http://www.sil.org/linguistics/GlossaryofLinguisticTerms/WhatIsAnAllegory.htm [3]http://www.sil.org/linguistics/GlossaryofLinguisticTerms/WhatIsAMetaphor.htm [4] THE HOLY QURAN 14: 25 [5] THE HOLY QURAN 24: 35 [6[6] THE HOLY QURAN [39: 27-28]   
  
\*\*\*\*\*\*\*\*\*T  H  E       P  A  R  A  B  L  E  S\*\*\*\*\*\*\*\*\*  
  
(1)  MAN WHO KINDLED A FIRE [ 2:17-18]  
  
THEIR SIMULTUDE IS THAT OF A MAN WHO KINDLED A FIRE; WHEN IT LIGHTED ALL AROUND HIM, ALLAH TOOK AWAY THEIR LIGHT AND LEFT THEM IN UTTER DARKNESS.   SO THEY COULD NOT SEE.  DEAF, DUMB, AND BLIND, THEY WILL NOT RETURN [TO THE PATH].   
  
Meaning  
  
This parable means that unbelievers think that they are doing the right thing [represented by the fire giving them light] but, in fact, they have lost their senses because they have been diverted away from the worship of the One True God – Allah.   
(Instead of implementing Allah's laws in the world they desire laws that suit their own whims.)  
  
(2)  RAIN-LADEN CLOUD [2:19 -20]  
  
OR [ANOTHER SIMULTUDE] IS THAT OF A RAIN-LADEN CLOUD FROM THE SKY: IN IT ARE ZONES OF DARKNESS, AND THUNDER AND LIGHTNING: THEY PRESS THEIR FINGERS IN THEIR EARS TO KEEP OUT THE STUNNING THUNDERCLAP, THE WHILE THEY ARE IN TERROR OF DEATH.  BUT ALLAH IS EVER ROUND THE REJECTORS OF FAITH!  THE LIGHTNING ALL BUT SNATCHES AWAY THEIR SIGHT; EVERY TIME THE LIGHT [HELPS] THEM, THEY WALK THEREIN, AND WHEN THE DARKNESS GROWS ON THEM, THEY STAND STILL.  AND IF ALLAH WILLED, ALLAH COULD TAKE AWAY THEIR FACULTY OF HEARING AND SEEING; FOR ALLAH HAS POWER OVER ALL THINGS.   
  
Meaning  
  
This parable means that Allah has complete power [represented by the rain-laden cloud] and the unbelievers are afraid to die [and therefore fearful of the meeting with Allah on the Last Day].  The unbelievers try to shut out reality but Allah's doom is always around them.  Although Allah gave them the gift of the five senses that they were born with, they are still in the dark, unable to see [the Truth].   
(They try to establish their way using physical light which is not permanent. The unfailing light is from an understanding of the way shown by the Quran and the example of the prophet.)    
  
(3)  GOAT-HERD [2:171]  
  
THE PARABLE OF THOSE WHO REJECT FAITH IS AS IF ONE WERE TO SHOUT LIKE A GOAT-HERD, TO THINGS THAT LISTEN TO NOTHING BUT CALLS AND CRIES: DEAF, DUMB, AND BLIND, THEY ARE VOID OF WISDOM.   
  
Meaning   
  
The unbelievers will not see sense and believe, no matter how much one tries, as their ability to reason has been rendered useless by the fact that they do not use their senses to believe.  
(when it is explained to them that the scriptures from the Creator shows the roght way they blindly prefer the path treaded by their ancestors and leaders)  
  
(4)  HAMLET IN RUINS [2:259]   
  
OR [TAKE] THE SIMULTUDE OF ONE WHO PASSES BY A HAMLET, ALL IN RUINS TO ITS ROOFS.  HE SAID: "OH!  HOW SHALL ALLAH BRING IT [EVER]TO LIFE, AFTER [THIS] ITS DEATH?"  BUT ALLAH CAUSED HIM TO DIE FOR A HUNDRED YEARS, THEN RAISED HIM UP [AGAIN].  HE SAID: "HOW LONG DID YOU TARRY [THUS]?"  HE SAID: ["PERHAPS] A DAY OR PART OF A DAY."  HE SAID: "NAY, YOU HAVE TARRIED THUS A HUNDRED YEARS; BUT LOOK AT YOUR FOOD AND YOUR DRINK; THEY SHOW NO SIGNS OF AGE; AND LOOK AT YOUR DONKEY: AND THAT WE MAY MAKE OF YOU A SIGN UNTO THE PEOPLE, LOOK FURTHER AT THE BONES, HOW WE BRING THEM TO GETHER AND CLOTHE THEM WITH FLESH."  WHEN THIS WAS SHOWN CLEARLY TO HIM, HE SAID: "I KNOW THAT ALLAH HAS POWER OVER ALL THINGS."   
  
 Meaning  
  
Allah has the power to recreate man, since Allah made man the first time.  Those who are raised up from their graves on the Day of Judgement will have no recollection of time or space [which are features exclusive to this ephemeral world] i.e. they won't be able to say precisely how long they have lain dead, nor will they be able to judge distance.  
  
(The laws of the universe which we call as scientific are laws which Allah has framed for the temporary life of mankind will be changed into a different set of laws in the permanent world of the hereafter. And that is easy for Allah)   
  
(5)  GRAIN OF CORN [2:261]  
  
THE PARABLE OF THOSE WHO SPEND THEIR SUBSTANCE IN THE WAY OF ALLAH IS THAT OF A GRAIN OF CORN: IT GROWS SEVEN EARS, AND EACH EAR HAS A HUNDRED GRAINS.   ALLAH GIVES MANIFOLD INCREASE TO WHOM HE PLEASES: AND ALLAH CARES FOR ALL AND HE KNOWS ALL THINGS.   
  
Meaning   
  
The reward of charity is 700-fold!  
  
(What is spent in the way of Allah is most aptly meant as that which is used for propagating the way shown by Allah's prophet. Islam spreading in numbers and generations account for the great increase in rewards )   
  
(6)  HARD, BARREN ROCK [2:264]  
  
O YOU WHO BELIEVE!  CANCEL NOT YOUR CHARITY BY REMINDERS OF YOUR GENEROSITY OR BY INJURY, - LIKE THOSE WHO SPEND THEIR SUBSTANCE TO BE SEEN OF MEN, BUT BELIEVE NEITHER IN ALLAH NOR IN THE LAST DAY.  THEY ARE IN PARABLE LIKE A HARD, BARREN ROCK, ON WHICH IS A LITTLE SOIL; ON IT FALLS HEAVY RAIN, WHICH LEAVES IT [JUST] A BARE STONE.  THEY WILL BE ABLE TO DO NOTHING WITH AUGHT THEY HAVE EARNED.  AND ALLAH GUIDES NOT THOSE WHO REJECT FAITH.   
  
Meaning   
  
Rain falls on a garden and the plants of the garden grow bigger.  But rain has no positive effect on the little soil which clings to a hard barren rock: nothing is going to grow on it.  
  
(The belief that mere rituals and accounts of charity will be treated as goodness is wrong. The actions that cause purification of the soul and improvement in their way of life towards that shown by Allah is a measure of fertility.)   
  
(7)  ROPE [3:103]  
  
AND HOLD FAST, ALL TOGETHER, BY THE ROPE WHICH ALLAH [STRETCHES OUT FOR YOU], AND BE NOT DIVIDED AMONGST YOURSELVES; AND REMEMBER WITH GRATITUDE ALLAH'S FAVOUR ON YOU; FOR YOU WERE ENEMIES AND HE JOINED YOUR HEARTS IN LOVE, SO THAT BY HIS GRACE, YOU BECAME BRETHREN; AND YOU WERE ON THE BRINK OF THE PIT OF THE FIRE, AND HE SAVED YOU FROM IT.  THUS DOES ALLAH MAKE HIS SIGNS CLEAR TO YOU: THAT YOU MAY BE GUIDED.   
  
Meaning   
  
When the Holy Prophet [Pbuh] came as a Messenger in Arabia, the various polytheist tribes were war-like and on [continually] hostile terms with one another.  The religion of Islam unified all these tribes.  The religion of Islam is given the metaphor of 'a rope', without the help of which these disbelieving tribes would have been condemned to the Fire of Hell.   
  
(Allah explains the state in which He wants His servants in the Hereafter. Leave this world only as Muslims...and enter Heaven only as muslims meaning that you have submitted yourselves totally before Allah. This will ensure that you will be united into one ummah. No more division. This is how Allah wants mankind to be in heaven)   
  
(8)  FROSTY WIND [3:117]  
  
WHAT THEY SPEND IN THE [MATERIAL] WORLD MAY BE LIKENED TO A WIND WHICH BRINGS A NIPPING FROST: IT STRIKES AND DESTROYS THE HARVEST OF MEN WHO HAVE WRONGED THEIR OWN SOULS; IT IS NOT ALLAH THAT HAS WRONGED THEM, BUT THEY WRONG THEMSELVES.   
  
Meaning   
  
The deeds of unbelievers are of no use to their salvation; their worldly life resembles a bare field, bereft of produce, its crops destroyed by a sharp frost.  
  
(The prayers of the believers including those performed in the middle of the night must make them wipe out evils from around them and establish goodness which is the way of life shown by Allah and His prophet. The believers will not take the rejecters of truth to be their advisors, protectors, friends, judges, law makers or leaders.)   
  
(9)  DOG WHO LOLLS OUT HIS TONGUE [7:176]  
  
RELATE TO THEM THE STORY + OF THE MAN TO WHOM WE SENT OUR SIGMS, BUT HE PASSED THEN BY: SO SATAN FOLLOWED HIM UP, AND HE WENT ASTRAY.  [7, 175] >>  IF IT HAD BEEN OUR WILL, WE SHOULD HAVE ELEVATED HIM WITH OUR SIGNS; BUT HE INCLINED TO THE EARTH, AND FOLLOWED HIS OWN VAIN DESIRES.  HIS SIMULTUDE IS THAT OF A DOG: IF YOU ATTACK HIM, HE LOLLS OUT HIS TONGUE, OR IF YOU LEAVE HIM ALONE, HE [STILL] LOLLS OUT HIS TONGUE.  THAT IS THE SIMULTUDE OF THOSE WHO REJECT OUR SIGNS; SO RELATE THE STORY; PERCHANCE THEY MAY REFLECT.   
  
>> This prior verse has been included to give the full context of [7:176]  
  
+ The following is Yusuf Ali's note:  Commentators differ as to whether this story or parable refers to a particular individual and, if so, to whom.  The story of Balaam, the seer, who was called out by Israel's enemies to curse Israel, but who blessed Israel instead [Num. XXII, XXIII, XX1V] is quite different.  It is better to take the parable in a general sense.  These are men, of talent and position, to whom great opportunities of spiritual insight come, but they perversely pass them by.  Satan sees his opportunity and catches then up.  Instead of rising higher in the spiritual world, their selfish and worldly desires pull them down, and they are lost.  [Note 1149, pp. 170-171]   
  
Meaning: Those to whom guidance is sent, but they reject it by ignoring it, have only themselves to blame.  
  
(They wrongly interpret Allah's guidance to suit their lusts and tells others that it is the right way. Can we expect them to purify their souls to pass the test for entry into heaven?)   
  
(10)   UNDERMINED SAND CLIFF [9:109-110]  
  
WHICH THEN IS BEST – HE THAT LAYS HIS FOUNDATION ON PIETY TO ALLAH AND HIS GOOD PLEASURE – OR HE THAT LAYS HIS FOUNDATION ON AN UNDERMINED SAND-CLIFF READY TO CRUMBLE TO PIECES?   AND IT DOES CRUMBLE TO PIECES WITH HIM, INTO THE FIRE OF HELL.  AND ALLAH GUIDES NOT PEOPLE WHO DO WRONG.  THE FOUNDATION OF THOSE WHO SO BUILD IS NEVER FREE FROM SUSPICION AND SHAKINESS IN THEIR HEARTS, UNTIL THEIR HEARTS ARE CUT TO PIECES.  AND ALLAH IS ALL-KNOWING, WISE.   
  
Meaning  
  
Disbelief has a very tenuous foundation: the unbeliever is never sure of his deeds or what will happen to him in the future, living in constant fear of death.  In contrast, those who believe are resolute, putting their faith in being rewarded by God for their good deeds and the situation of God being pleased with them.   
  
(Belief built upon deep knowledge and cemented firmly seeking the pleasure of Allah will be strong but any system built unsure facts will crumble before it is built)  
  
(11)  RAIN AND STORM [10:24 ]  
  
THE LIKENESS OF THE LIFE OF THE PRESENT IS AS THE RAIN WHICH WE SEND DOWN FROM THE SKIES: BY ITS MINGLING ARISES THE PRODUCE OF THE EARTH – WHICH PROVIDES FOOD FOR MEN AND ANIMALS: [IT GROWS] TILL THE EARTH IS CLAD WITH ITS GOLDEN ORNAMENTS AND IS DECKED OUT [IN BEAUTY]: THE PEOPLE TO WHOM IT BELONGS THINK THEY HAVE ALL POWERS OF DISPOSAL OVER IT: THERE REACHES IT OUR COMMAND BY NIGHT OR BY DAY, AND WE MAKE IT LIKE A HARVEST CLEAN-MOWN, AS IF IT HAD NOT FLOURISHED ONLY THE DAY BEFORE!   THUS DO WE EXPLAIN THE SIGNS IN DETAIL FOR THOSE WHO REFLECT.   
  
Meaning   
  
Just like the rain, the crops are only temporary, yet the farmer believes them to be permanent.  So, too, is the life of this world temporary, though the unbeliever does not think of its end.   
  
(In the temporary crop there is a wealth which may help the owner to gain a permanent wealth if Allah wills. The owner must show gratitude for the returns and must not fail to pray to Allah with a determination to be thankful to Him by obeying all His commands.)   
  
(12)  BLIND AND DEAF [11:24 ]  
  
THESE TWO KINDS [OF MEN] MAY BE COMPARED TO THE BLIND AND DEAF, AND THOSE WHO CAN SEE AND HEAR WELL.   ARE THEY EQUAL WHEN COMPARED?  WILL YOU NOT THEN TAKE HEED?   
  
 Meaning  
  
'Blind' and 'deaf' are metaphors for the unbelievers, who cannot see the Truth and will not listen to the Truth.  'See' and 'hear well' are metaphors for the faculties of the believers on whom the Truth makes a vivid impact. 'Truth' may be defined as, 'Belief in one God, His Angels, His Books, His Messengers, the Last Day, the decree of good and evil, and life after death.'   
  
(The people who claim to intelligent set up a cod of knowledge and call it science. They develop it to suit their desires. they use all their power to get the world to follow them. The true believers may doubt for a moment that the knowledge from Allah is not scientific and based on wisdom. Some fall prey to the plans of the evil ones. Only the blind will lose!)   
  
(13)  GARDEN OF JOY [13:35 ]  
  
THE PARABLE OF THE GARDEN WHICH THE RIGHTEOUS ARE PROMISED! – BENEATH IT FLOW RIVERS: PERPETUAL IS THE ENJOYMENT THEREOF AND SHADE THEREIN: SUCH IS THE END OF THE RIGHTEOUS; AND THE END OF THE UNBELIEVERS IS THE FIRE.   
  
Meaning   
  
Those who believe and do good will enjoy perpetual reward, but the disbelievers will end up in Hell.  
  
(Those who realise that Allah is always ready to purify the souls of those who strive for this purpose. Only purified souls can enter the Gardens of Heaven. Those who falsely go behind their own imagination without this aim will be disposed into the fire.)   
  
(14)  ASHES BLOWN ABOUT BY THE WIND [14:18 ]  
  
THE PARABLE OF THOSE WHO REJECT THEIR LORD IS THAT THEIR WORKS ARE AS ASHES, ON WHICH THE WIND BLOWS FURIOUSLY ON A TEMPESTUOUS DAY: NO POWER HAVE THEY OVER AUGHT   THAT THEY HAVE EARNED: THAT IS THE STRAYING FAR, FAR [FROM THE GOAL].   
  
 Meaning   
  
It is impossible to collect the ashes which a furious gale blows in all directions.  Likewise, the kafirs will not get any reward because their good deeds have dispersed to such an extent through disbelief that they lose everything.    
  
(The whole world and its super powers may join together and call the believers who strive to establish a world of peace as terrorists and warn them that they will be sent out of their world but Allah has a world of perfection kept ready for believers. These super powers will find that their politics and their capitalistic democracy will fly like ashes when Allah announces His definition of the world.)   
  
(15)  GOODLY TREES WITH ROOTS, BRANCHES AND FRUIT [14:24 -25]  
  
SEE YOU NOT HOW ALLAH SETS FORTH A PARABLE? – A GOODLY WORD LIKE A GOODLY TREE, WHOSE ROOT IS FIRMLY FIXED, AND ITS BRANCHES [REACH] TO THE HEAVENS, - IT BRINGS FORTH ITS FRUIT AT ALL TIMES, BY THE LEAVE OF ITS LORD.   SO ALLAH SETS FORTH PARABLES FOR MEN, IN ORDER THAT THEY MAY RECEIVE ADMONITION.   
  
Meaning   
  
Belief and righteousness combined have strong 'roots' [roots which yield the produce of good deeds] which will lead the believer to permanent celestial reward.  
  
(The people whose hobbies, entertainment and general habits are nothing but deeds based on true belief which make them to constantly strive to remove all evils from the world will be useful to the society like deep rooted trees which bear tasty and nourishing fruits to the occupants of the world. These people will ensure that the heaven will be a peaceful place)   
  
(16)  EVIL TREE [14:26 ]  
  
AND THE PARABLE OF AN EVIL WORD IS THAT OF AN EVIL TREE: IT IS TORN UP BY THE ROOT FROM THE SURFACE OF THE EARTH: IT HAS NO STABILITY.  
  
 Meaning  
  
Conversely, evil deeds do not have a foundation worthy of the name – such deeds will result in their perdition.  
  
(Any oath other than the Shahadhath Kalimath taught by the prophet of Allah will result in a world where people are not allowed to dream of peace. A true picture of the opinion of the angels - Mankind will be the cause of confusion and bloodshed!)   
  
(17)  SLAVE VERSUS FREE MAN [16:75]  
  
ALLAH SETS FORTH THE PARABLE [OF TWO MEN: ONE] A SLAVE UNDER THE DOMINION OF ANOTHER; HE HAS NO POWER OF ANY SORT; AND [THE OTHER] A MAN ON WHOM WE HAVE BESTOWED GOODLY FAVOURS FROM OURSELVES, AND HE SPENDS THEREOF [FREELY], PRIVATELY AND PUBLICLY: ARE THE TWO EQUAL? [BY NO MEANS;] PRAISE IS TO ALLAH. BUT MOST OF THEM UNDERSTAND NOT.   
  
 Meaning  
  
A slave has no free will and, therefore, freedom.  A free man is the master of his will and action. Just as these two men are not the same, so disbelief is not the same as belief.  
  
(Allah has made us into families with mates and children to learn from this kind of relationship. We understand what is love, mercy, kindness and sacrifice for others in the family. If we consider Allah as the head of the family of mankind ( A Saying of the prophet gives this idea. Allah says that the deed that pleases Him most is the goodness that is done to his family which is mankind) We can understand the extent of Allah's plans to execute His Mercy on Mankind! The family structure when the Quran was revealed had spouses with children and slaves in the house. The head of the family will give lots of wealth and provisions for their spouses but limit their kindness to providing them with only the essentials. In Allah's family of Mankind Allah will not give to the others what he gives to His believers. )   
  
(18)  DUMB MAN VERSUS ONE WHO COMMANDS JUSTICE [16:76]  
  
ALLAH SETS FORTH [ANOTHER] PARABLE OF TWO MEN: ONE OF THEM DUMB, WITH NO POWER OF ANY SORT; A WARISOME BURDEN IS HE TO HIS MASTER; WHICHEVER WAY HE DIRECTS HIM, HE BRINGS NO GOOD: IS SUCH A MAN EQUAL WITH ONE WHO COMMANDS JUSTICE, AND IS ON A STRAIGHT WAY?   
  
 Meaning   
  
A dumb slave had no status in society; but the status of a righteous believer commanded great respect.  So, disbelievers cannot be the same as believers.  
  
(This parable can help us understand Allah's justification for allowing those who strive to establish a secure world to enter into the Gardens of heaven and retain the ungrateful in hell)  
  
(19)  WOMAN WHO UNTWISTS HER YARN [16:92]  
  
AND BE NOT LIKE A WOMAN WHO BREAKS INTO UNTWISTED STRANDS THE YARN WHICH SHE HAS SPUN, AFTER IT HAS BECOME STRONG.   NOR TAKE YOUR OATHS TO PRACTISE DECEPTION BETWEEN YOURSELVES LEST ONE PARTY SHOULD BE MORE NUMEROUS THAN ANOTHER: FOR ALLAH WILL TEST YOU BY THIS; AND ON THE DAY OF JUDGEMENT HE WILL CERTAINLY MAKE CLEAR TO YOU [THE TRUTH OF] THAT WHEREIN YOU DISAGREE.   
  
Meaning   
  
A woman will undo her good work if she breaks the yarn which she has spun.  Similarly, believers will be the losers if they lie to, and deceive, one another.  Allah ever watches them and will judge them.   
  
(20)  CITY FAVOURED BUT UNGRATEFUL [16:112-113]  
  
ALLAH SETS FORTH A PARABLE: A CITY ENJOYING SECURITY AND QUIET, ABUNDANTLY SUPPLIED WITH SUSTENANCE FROM EVERY PLACE: YET WAS IT UNGRATEFUL FOR THE FAVOURS OF ALLAH: SO ALLAH MADE IT TASTE OF HUNGER AND TERROR [IN EXTREMES] [CLOSING IN ON IT] LIKE A GARMENT [FROM EVERY SIDE], BECAUSE OF THE [EVIL] WHICH [ITS PEOPLE] WROUGHT.   AND THERE CAME TO THEM A MESSENGER FROM AMONG THEMSELVES, BUT THEY FALSELY REJECTED HIM; SO THE WRATH SEIZED THEM EVEN IN THE MIDST OF THEIR INIQUITIES.   
  
Meaning   
  
Lessons are to be learned throughout history of cities which were not grateful for Allah's Mercy.  Also, they rejected Messengers that Allah sent down to guide them. So Allah punished their inhabitants. An example is that of Noah [ A.S.] and his people.     
  
(The least that is expected as gratutude is to use the provisions received as mercy according to the rules given by the providor. They must be available to all the people of the city. They must not be hoarded or be subjected to unfair trading. forbidden things must be shunned. In case of misconduct disputes must be settled according to the laws from the Lord. If alternate laws are preferred there will be no peace or security. And on top of it The Most Merciful will wipe out the unwise and select another batch for His mercy.)   
  
(21)  TWO MEN, ONE PROUD OF HIS POSSESSSIONS AND THE OTHER ABSORBED IN ALLAH [18:32-44]  
  
SET FORTH TO THEM THE PARABLE OF TWO MEN: FOR ONE OF THEM WE PROVIDED TWO GARDENS   OF GRAPE-VINES AND SURROUNDED THEM WITH DATE PALMS; IN BETWEEN THE TWO WE PLACED CORN FIELDS.   EACH OF THOSE GARDENS BROUGHT FORTH ITS PRODUCE, AND FAILED NOT IN THE LEAST THEREIN: IN THE MIDST OF THEM WE CAUSED A RIVER TO FLOW. [ABUNDANT] WAS THE PRODUCE THIS MAN HAD: HE SAID TO HIS COMPANION, IN THE COURSE OF A MUTUAL ARGUMENT: "MORE WEALTH HAVE I THAN YOU, AND MORE HONOUR AND POWER IN [MY FOLLOWING OF] MEN!"  HE WENT INTO HIS GARDEN IN A STATE [OF MIND] UNJUST TO HIS SOUL: HE SAID, "I DEEM NOT THAT THIS WILL EVER PERISH.  NOR DO I DEEM THAT THE HOUR [OF JUDGEMENT] WILL [EVER] COME: EVEN IF I AM BROUGHT BACK TO MY LORD, I SHALL SURELY FIND [THERE] SOMETHING BETTER IN EXCHANGE."   HIS COMPANION SAID TO HIM, IN THE COURSE OF THE ARGUMENT WITH HIM: "DO YOU DENY HIM WHO CREATED YOU OUTT OF DUST, THEN OUT OF A SPERM-DROP, THEN FASHIONED YOU INTO A MAN?   BUT [I THINK] FOR MY PART THAT HE IS ALLAH, MY LORD, AND NONE SHALL I ASSOCIATE WITH MY LORD.  WHY DID YOU NOT, AS YOU WENT INTO YOUR GARDEN, SAY: 'ALLAH'S WILL [BE DONE]!   THERE IS NO POWER BUT WITH ALLAH!'  IF YOU DO SEE ME LESS THAN YOU IN WEALTH AND SONS, IT MAY BE THAT MY LORD WILL GIVE ME SOMETHING BETTER THAN YOUR GARDEN, AND THAT HE WILL SET ON YOUR GARDEN THUNDERBOLTS [BY WAY OF RECKONING] FROM HEAVEN, MAKING IT [BUT] SLIPPERY SAND! – OR THE WATER OF THE GARDEN WILL RUN OFF UNDERGROUND SO THAT YOU WILL NEVER BE ABLE TO FIND IT."   SO HIS FRUITS [AND ENJOYMENT] WERE ENCOMPASSED [WITH RUIN], AND HE REMAINED TWISTING AND TURNING HIS HANDS OVER WHAT HE HAD SPENT ON HIS PROPERTY, WHICH HAD [NOW] TUMBLED TO PIECES TO ITS VERY FOUNDATIONS, AND HE COULD ONLY SAY, "WOE IS ME!   WOULD THAT I HAD NEVER ASCRIBED PARTNERS TO MY LORD AND CHERISHER!"  NOR HAD HE NUMBERS TO HELP HIM AGAINST ALLAH, NOR WAS HE ABLE TO DELIVER HIMSELF.   THERE, THE [ONLY] PROTECTION COMES FROM ALLAH, THE TRUE ONE.  HE IS THE BEST TO REWARD, AND THE BEST TO GIVE SUCCESS.   
  
Meaning:  It is often said that' money is the root of all evil'.  In this parable, the land-owning man thinks that his worldly possessions are perpetual and he is not sure of the Day of Judgement, thinking that even if a Day such as this would come, his reward is assured.  The poor man acknowledges that Allah is the creator of man and is patient in the hope that he, too, will benefit from Allah's Mercy.  He tries to tell the proud man that the gardens can be destroyed at any time: they are only ephemeral.  When his possessions were taken from him, the proud man began to lament, but the moral of the story is that none can help one whom Allah decides to punish and none can stop the reward of one to whom Allah gives.    
  
(Allah clearly spells out the code of methods that He uses to decide who must be punnished. This world which is only to tune mankind to be grateful must not be mistaken as a stage for comparison of greatness. Such evil thoughts will make one to go to the extent of deciving oneself of having become an ilah -all powerful god. )   
  
(22)  THIS LIFE LIKE RAIN, PLEASANT BUT TRANSITORY [18:45 -46]  
  
SET FORTH TO THEM THE SIMULTUDE OF THE LIFE OF THIS WORLD: IT IS LIKE THE RAIN WHICH WE SEND DOWN FROM THE SKIES: THE EARTH'S VEGETATION ABSORBS IT, BUT SOON IT BECOMES DRY STUBBLE, WHICH THE WINDS DO SCATTER: IT IS [ONLY] ALLAH WHO PREVAILS OVER ALL THINGS.   WEALTH AND SONS ARE ALLUREMENTS OF THE LIFE OF THIS WORLD: BUT THE THINGS THAT ENDURE, GOOD DEEDS, ARE THE BEST IN THE SIGHT OF YOUR LORD, AS REWARDS, AND BEST AS [THE FOUNDATION FOR] HOPES.   
  
Meaning:  When the world ends, all the money in all the world's banks is going to be rendered useless.  What will count then are one's deeds -whether good or bad-  and these will have the effect of leading one to Paradise or to Hell.    
  
(The effects of the improvements that you caused to the society through your advice and example of actual performance will be recorded and all else will be wiped out whether you will be allowed into the final world of heaven depends upon the recording that remain.)   
  
(23)  FALL FROM UNITY, LIKE BEING SNATCHED UP BY BIRDS, OR CARRIED OFF BY WINDS [22:31]  
  
BEING TRUE IN FAITH TO ALLAH, AND NEVER ASSIGNING PARTNERS TO HIM: IF ANYONE ASSIGNS PARTNERS TO ALLAH, HE IS AS HE HAS FALLEN FROM HEAVEN AND BEEN SNATCHED UP BY BIRDS, OR THE WIND HAD SWOOPED [LIKE A BIRD ON ITS PREY] AND THROWN HIM TO A FAR-DISTANT PLACE.   
  
 Meaning:  The metaphor of idolatry is being expelled from Heaven and being carried away to a place far off the right path.  
  
(Performing prescribed rites eating what is permitted and discarding what is forbidden must be done with a heart that is aware that Allah is watching whether we are obeying Him with sincerity. If these are done only as a formality while determined to continue obeying others in the place of Allah in all our matters in life, will be the same as falling from the skies to be snatched by the birds or thrown by the wind in a distant place totally lost.   
  
(24)  A FLY [22:73]  
  
O MEN!  HERE IS A PARABLE SET FORTH!  LISTEN TO IT!  THOSE ON WHOM, BESIDES ALLAH, YOU CALL, CANNOT CREATE [EVEN] A FLY, IF THEY ALL MET TOGETHER FOR THE PURPOSE!   AND IF THE FLY SHOULD SNATCH AWAY ANTHING FROM THEM, THEY WOULD HAVE NO POWER TO RELEASE IT FROM THE FLY.  FEEBLE ARE THOSE WHO PETITION AND THOSE WHOM THEY PETITION!   
  
Meaning:  Idols that polytheists worship have no power or authority.  Those idols, in their totality, could not even create a fly.  If a fly took off part of the stone of an idol, then the idols could not retrieve the material.  Similarly, the faith of 'idolatry' is weak, whereas belief in the One God is a great strength.   
  
(The chapter ends with the moral that we are chosen and named as muslims to be witnesses to the population of the world as prophet Ibraheem's example was followed by prophet Mohamed (peace and blessings of Allah be upon them) and shown to us. The most prominent of prophet Ibraheem's performance being his display of obedience to Allah when he was asked to sacrifice his beloved son to please Allah. A submission which is less than this may not be qualify us as muslims. Those who call themselves as muslims and not accepted by Allah as such are the ones Allah describes as mushrik)   
  
(25)  LIGHT [24:35-36]  
  
ALLAH IS THE LIGHT OF THE HEAVENS AND THE EARTH.   THE PARABLE OF HIS LIGHT IS AS IF THERE WERE A NICHE AND WITHIN IT A LAMP: THE LAMP ENCLOSED IN GLASS: THE GLASS AS IT WERE A BRILLIANT STAR: LIT FROM A BLESSED TREE, AN OLIVE, NEITHER OF THE EAST NOR OF THE WEST, WHOSE OIL IS WELL-NIGH LUMINOUS, THOUGH FIRE SCARCE TOUCHED IT: LIGHT UPON LIGHT!   ALLAH DOES GUIDE WHOM HE WILL TO HIS LIGHT: ALLAH DOES SET FORTH PARABLES FOR MEN: AND ALLAH DOES KNOW ALL THINGS.   [LIT IS SUCH A LIGHT] IN HOUSES, WHICH ALLAH HAS PERMITTED TO BE RAISED TO HONOUR; FOR THE CELEBRATION, IN THEM, OF HIS NAME: IN THEM IS HE GLORIFIED IN THE MORNINGS AND IN THE EVENINGS [AGAIN AND AGAIN].   
  
Meaning:  Allah is the 'Nur' [Light] of the heavens and the earth.  Those who believe are guided to this Nur by righteousness.  The light of iman [belief] shines in the houses where Allah is remembered [the believers' houses].   
  
(Allah is the most magnificent source of perfection. The world which He plans to make requires every inmate to be perfect. He became perfect by Himself but He has chosen to guide His servants to become perfect. Only those who chose to be so out of free will. What must be our state of mind and determination to be part of a world made bright by the brilliant light of Allah.)   
  
(26)  MIRAGE [24:39]  
  
BUT  THE UNBELIEVERS, - THEIR DEEDS ARE LIKE A MIRAGE IN SANDY DESERTS, WHICH THE MAN PARCHED WITH THIRST MISTAKES FOR WATER; UNTIL WHEN HE COMES UP TO IT  
  
, HE FINDS IT TO BE NOTHING: BUT HE FINDS ALLAH [EVER] WITH HIM, AND ALLAH WILL PAY HIM HIS ACCOUNT: AND ALLAH IS SWIFT IN TAKING ACCOUNT.   
  
Meaning:  The deeds of unbelievers are not worth anything in the Hereafter, just like the mirage of water in the desert is not actual water.  Unbelievers think they are correct.   Disbelievers are therefore deceived by Satan into believing that they will be admitted to Paradise even though they disbelieve.   
  
(Kafir are those who know the truth but cover it up from themselves and disobey Allah. Inside them remains a hope that they will get into the heaven by shortcut. This is the mirage which they see in their minds. the ignorant can become kafir or believer only after they understand the truth.)   
  
(27)  DEPTHS OF DARKNESS [24:40]  
  
OR [THE UNBELIEVERS' STATE] IS LIKE THE DEPTHS OF DARKNESS IN A VAST DEEP OCEAN, OVERWHELMED BY BILLOW TOPPED BY BILLOW, TOPPED BY [DARK] CLOUDS: DEPTHS OF DARKNESS, ONE ABOVE THE OTHER: IF A MAN STRETCHES OUT HIS HAND, HE CAN HARDLY SEE IT!   FOR ANY TO WHOM ALLAH GIVES NOT LIGHT, THERE IS NO LIGHT!   
  
Meaning:  Unbelievers are enveloped in total metaphorical darkness.  They are not guided by Allah's Light and therefore do not believe, do righteousness and end up in Heaven.   
  
(Since Allah removes guidance from the kafir who decides to reject the truth after understanding it he will commit bigger errors in succession finally landing himself under an ocean of sins. Unlike a sinner who repents imediately and easily comes out with the light of Allah this perpetual sinner will be in darkness to the extent that he cannot see his own hand which is stretched out.)   
  
(28)  SPIDER [29:41]  
  
THE PARABLE OF THOSE WHO TAKE PROTECTORS OTHER THAN ALLAH IS THAT OF A SPIDER, WHO BUILDS [TO ITSELF] A HOUSE; BUT TRULY THE FLIMSIEST OF HOUSES IS THE SPIDER'S HOUSE: - IF THEY BUT KNEW.   
  
Meaning:  Polytheists give themselves false consolation when the worship idols.  They believe that they are worshipping beings of great power but, in fact, they are wasting time in their delusions and flimsy consolation.   
  
(29)  PARTNERS [30:28]  
  
HE DOES PROPOUND TO YOU A SIMULTUDE FROM YOUR OWN [EXPERIENCE]: DO YOU HAVE PARTNERS AMONG THOSE WHOM YOUR RIGHT HANDS POSSESS, TO SHARE AS EQUALS IN THE WEALTH WE HAVE BESTOWED ON YOU?   DO YOU FEAR THEM AS YOU FEAR EACH OTHER?  THUS DO WE EXPLAIN THE SIGNS IN DETAIL TO A PEOPLE THAT UNDERSTAND.   
  
Meaning:  When the Muslims conquered lands, the women of those lands became [since their husbands had been vanquished] 'what the right hands possess'.  They obviously did not have the same status as lawfully-wedded wives.   
  
(30)  COMPANIONS OF THE CITY [36:13-32]  
  
SET FORTH TO THEM, BY WAY OF PARABLE, THE [STORY OF] THE COMPANIONS OF THE CITY.   BEHOLD, THERE CAME MESSENGERS TO IT.  WHEN WE [FIRST] SENT TO THEM TWO MESSENGERS, THEY REJECTED THEM: BUT WE STRENGTHENED THEM WITH A THIRD: THEY SAID, "TRULY, WE HAVE BEEN SENT ON A MISSION TO YOU."  THE [PEOPLE] SAID: "YOU ARE ONLY MEN LIKE OUSELVES; AND [ALLAH] MOST GRACIOUS SENDS NO REVELATION: YOU DO NOTHING BUT LIE."  THEY SAID: "OUR LORD DOES KNOW THAT WE HAVE BEEN SENT ON A MISSION TO YOU: AND OUR DUTY IS ONLY TO PROCLAIM THE CLEAR MESSAGE."  THE PEOPLE SAID: "FOR US, WE AUGUR AN EVIL OMEN FROM YOU: IF YOU DESIST NOT, WE WILL CERTAINLY STONE YOU.   AND A GRIEVOUS PUNISHMENT INDEED WILL BE INFLICTED BY US."  THEY SAID: "YOUR EVIL OMENS ARE WITH YOURSELVES: [DEEM YOU THIS AN EVIL OMEN ], IF YOU ARE ADMONISHED?   NAY, BUT YOU ARE PEOPLE TRANSGRESSING ALL BOUNDS!2  THEN CAME RUNNING, FROM THE FARTHEST PART OF THE CITY, A MAN, SAYING, "O MY PEOPLE!   OBEY THE MESSENGERS: OBEY THOSE WHO ASK NO REWARD OF YOU [FOR THEMSELVES], AND WHO HAVE THEMSELVES RECEIVED GUIDANCE.  IT WOULD NOT BE REASONABLE IN ME IF I DID NOT SERVE HIM WHO CREATED ME, AND TO WHOM YOU SHALL [ALL] BE BROUGHT BACK.   SHALL I TAKE [OTHER] GODS BESIDES HIM?  IF [ALLAH] MOST GRACIOUS SHOULD INTEND SOME ADVERSITY FOR ME, OF NO USE WHATEVER WILL BE THEIR INTERCESSION FOR ME, NOR CAN THEY DELIVER ME.   I WOULD INDEED, IF I WERE TO DO SO, BE IN MANIFEST ERROR.  FOR ME, I HAVE FAITH IN THE LORD OF YOU [ALL]: LISTEN, THEN, TO ME!"   IT WAS SAID: "ENTER YOU THE GARDEN."  HE SAID: "AH ME!  WOULD THAT MY PEOPLE KNEW [WHAT I KNOW]! – FOR THAT MY LORD HAS GRANTED ME FORGIVENESS AND HAS ENROLLED ME AMONG THOSE HELD IN HONOUR!2   AND WE SENT NOT DOWN AGAINST HIS PEOPLE, AFTER HIM, ANY HOSTS FROM HEAVEN, NOR WAS IT NEEDFUL FOR US SO TO DO.  IT WAS NO MORE THAN A SINGLE MIGHTY BLAST, AND BEHOLD! THEY WERE [LIKE ASHES] QUENCHED AND SILENT.   AH!  ALAS FOR [MY] SERVANTS!  THERE COMES NOT A MESSENGER TO THEM BUT THEY MOCK HIM!   SEE THEY NOT HOW MANY GENERATIONS BEFORE THEM WE DESTROYED?  NOT TO THEM WILL THEY RETURN: BUT EACH ONE OF THEM ALL – WILL BE BROUGHT BEFORE US [FOR JUDGEMENT].   
  
WE HAVE PUT FORTH FOR MEN, IN THIS QURAN, EVERY KIND OF PARABLE, IN ORDER THAT THEY MAY RECEIVE ADMONITION.   [IT IS] A QURAN IN ARABIC, WITHOUT ANY CROOKEDNESS [THEREIN]: IN ORDER THAT THEY MAY GUARD AGAINST EVIL.    [39: 27-28]   
  
Meaning: Allah's messengers were sent to preach Islam in a city but the citizens threatened to stone them and punished them, thinking that they were evil.  The messengers said, "You're the ones that are evil – how can you call guidance an 'evil'.  You have yourselves exceeded all limits to evil?"  One believing citizen from the farthest part of the city came running and exhorted his fellow citizens to follow the messengers, making the following points:  i] obey the messengers because they don't want money or any other reward from you ii] messengers themselves have received Guidance from Allah and are spreading this  iii] worship Allah because only Allah created you iv] you will go back to Allah for judgement v] why should I worship idols, statues who could not save me, either by fighting Allah or interceding with Allah on my behalf, if Allah decides to punish me vi] if I were to be an idolator, I would really be on the wrong path.  Allah forgave this man and told him to enter Paradise.  He still cared for his fellow citizens and wished that they could somehow find guidance.  Allah sent no more messengers to that place.  There was a massive volcanic eruption and the citizens became embalmed in ashes. Allah grieves for those who deserved punishment because they mocked messengers.  This was not the first incident to happen.  Many generations before them were destroyed for the same reason.  All of them will be taken to task by Allah on the Day of Judgement.       
  
(When Allah gives guidance He makes sure that it is full. When the people of the city rejected two messengers, to overcome their opposition Allah supported them with a third. If the support of an ordinary man who is not a messenger is requires to extend Allah's message to the people, We must understand the importance of our duty in propagating the message of Allah by word and deed in personal, family and social life to the people to whom there will not be any new prophet to guide them to swirathul musthaqueem. Only after performing this duty can we expect Allah's help against the rulers of the world who treat us the way Pharoah treated the children of Israel.)   
  
(31)  ONE MASTER AND SEVERAL MASTERS [39:29]  
  
ALLAH PUTS FORTH A PARABLE – A MAN BELONGING TO MANY PARTNERS AT VARIANCE WITH EACH OTHER, AND A MAN BELONGING ENTIRELY TO ONE MASTER: ARE THOSE TWO EQUAL IN COMPARISON?   PRAISE BE TO ALLAH!  BUT MOST OF THEM HAVE NO KNOWLEDGE.   
  
Meaning:  If there was more than one god, they would all disagree in their decision-making.  For the Universe to run efficiently, all gods would have to be one god i.e. their decisions would have to be unanimous.  If these decisions are going to be unanimous, then there is only the need for one god!   
  
(There must be only commander as source of all the laws of the universe which we learn as science. The lifeless components of the universe will go to chaos if there is more than one source of laws. Living but unwise animals too will destroy themselves if their community laws were from plural sources. The laws governing the Human world which originated from themselves is a living example of the chaos and bloodshed which we witness around us now. Ilah meaning source of laws must not be more than one. La ilaha illallah means that there is no source of commands (unto which others become enslaved) other than Allah. (the sujood is only a symbolic expression of this declaration)   
  
(32)  GARDEN PROMISED TO THE RIGHTEOUS WITH FOUR KINDS OF RIVERS [47:15]  
  
[HERE IS] A PARABLE OF THE GARDEN WHICH THE RIGHTEOUS ARE PROMISED: IN IT ARE RIVERS OF WATER INCORRUPTIBLE; RIVERS OF MILK OF WHICH THE TASTE NEVER CHANGES; RIVERS OF WINE, A JOY TO THOSE WHO DRINK; AND RIVERS OF HONEY PURE AND CLEAR.   IN IT ARE FOR THEM ALL KINDS OF FRUITS; AND GRACE FROM THEIR LORD.  [CAN THOSE IN SUCH BLISS] BE COMPARED TO SUCH AS SHALL DWELL FOR EVER IN THE FIRE, AND BE GIVEN, TO DRINK, BOILING WATER, SO THAT IT CUTS UP THEIR BOWELS [TO PIECES]?   
  
Meaning:  Just as disbelief cannot be the same as belief, so Hell cannot  be the same as Paradise.  Whereas Hell is 'torment most terrible', Paradise is 'the greatest bliss'.   
  
(The most precious gifts are waiting for the believers. While at heaven there is a lasting assurance from Allah that He will forgive all errors coming out of their actions. This is necessary because we are assured that our gifts will be manifold that we received in this world. Freedom of thought and action is the best of gifts from Allah which makes us superior to other creatures. This is what qualifies as Allah's khaleefah. With enhanced freedom the probability of commiting errors is more in heaven. But those who chose to obey the unseen Allah in all matters of their life because they used their wisdom will not commit any mistake after seeing Allah. All the same here is an assurance that Allah will forgive anything that the residents commit in heaven)   
  
(33)  SEED GROWING [48:29]  
  
MUHAMMED IS THE MESSENGER OF ALLAH; AND THOSE WHO ARE WITH HIM ARE STRONG AGAINST UNBELIEVERS, [BUT] COMPASSIONATE AGAINST EACH OTHER.   YOU WILL SEE THEM BOW AND PROSTRATE THEMSELVES [IN PRAYER], SEEKING GRACE FROM ALLAH AND [HIS] GOOD PLEASURE.  ON THEIR FACES ARE THEIR MARKS, [BEING] TRACES OF THEIR PROSTRATION.   THIS IS THEIR SIMILTUDE IN THE TORAH; AND THEIR SIMULTUDE IN THE GOSPEL IS LIKE A SEED WHICH SENDS FORTH ITS BLADE, THEN MAKES IT STRONG; IT THEN BECOMES THICK, AND IT STANDS ON ITS OWN STEM, [FILLING] THE SOWERS WITH WONDER AND DELIGHT.   AS A RESULT, IT FILLS THE UNBELIEVERS WITH RAGE AT THEM.  ALLAH HAS PROMISED THOSE AMONG THEM WHO BELIEVE AND DO RIGHTEOUS DEEDS FORGIVENES, AND A GREAT REWARD.   
  
Meaning: The worldly life is ephemeral and not all-important, yet people will still show off about their wealth and children, [thinking that these are going to last].   A metaphor of this situation are the delightful plants and flowers which are the joy of the farmer but which then wither and grow yellow.  Soon, the fields are bereft of produce.  So, too, this life is like a crop – here today, but gone tomorrow.  This life deceives –tricks- a person into thinking that it is all-important.  But if a person believes and asks the forgiveness of Allah, he or she will be given an eternal [never-ending reward]!   
  
(Allah has fulfilled the vision of the messenger. He started alone when he received the first revelation of the Quran. Now he is going to rule Mecca and medina and all around with the laws he received from Allah. Allah's deen is going to be established over all other laws in the world around. This is the example of the seed of belief a sappling in one person which developed into the whole society obeying Allah's laws in all areas of their lives. This is what Allah teaches every believer through this parable. The believers so developed will become the greatest harvest when Allah builds a world of heaven with the ummah grown from various generations in the dunya.)   
  
(34)  RAIN AND PHYSICAL GROWTH [57:20]  
  
KNOW YOU [ALL], THAT THE LIFE OF THIS WORLD IS BUT PLAY AND AMUSEMENT, POMP AND MUTUAL BOASTING AND MULTIPLYING, [IN RIVALRY] AMONG YOURSELVES, RICHES AND CHILDREN.   HERE IS A SIMULTUDE: HOW RAIN AND THE GROWTH WHICH IT BRINGS FORTH, DELIGHTS [THE HEARTS OF] THE TILLERS; SOON IT WITHERS; YOU WILL SEE IT GROW YELLOW; THEN IT BECOMES DRY AND CRUMBLES AWAY.   BUT IN THE HEREAFTER IS A PENALTY SEVERE [FOR THE DEVOTEES OF WRONG].  AND FORGIVENESS FROM ALLAH AND [HIS] GOOD PLEASURE [FOR THE DEVOTEES OF ALLAH].   AND WHAT IS THE LIFE OF THIS WORLD, BUT GOODS AND CHATTELS OF DECEPTION?  BE YOU FOREMOST [IN SEEKING] FORGIVENESS FROM YOUR LORD, AND A GARDEN [OF BLISS], THE WIDTH WHEREOF IS AS THE WIDTH OF HEAVEN AND EARTH, PREPARED FOR THOSE WHO BELIEVE IN ALLAH AND HIS MESSENGERS: THAT IS THE GRACE OF ALLAH, WHICH HE BESTOWS ON WHOM HE PLEASES: AND ALLAH IS THE LORD OF GRACE ABOUNDING.   
  
Meaning:  Just think that you are going to be alive for a short while on Earth and then you will have to meet God for judgement.  Do as many good deeds as possible before you die, so that you can enjoy yourself in Paradise for Eternity, rather than face perpetual suffering in Hell.   
  
[35]  MOUNTAIN THAT HUMBLES ITSELF [59:21]  
  
HAD WE SENT DOWN THIS QURAN ON A MOUNTAIN, VERILY, YOU WOULD HAVE SEEN IT HUMBLE ITSELF AND CLEAVE ASUNDER FOR FEAR OF ALLAH.   SUCH ARE THE SIMULTUDES WHICH WE PROPOUND TO MEN, SO THAT THEY MAY REFLECT.   
  
Meaning:  The Holy Quran is so powerful and Allah – The Mighty, The Wise – is to be feared so much that even a mountain [massive as it is] would have been inadequate and would have crumbled under the awesome power of the Quran.   
  
(A massive mountain without the wisdom given to human beings will realise the gravity of the responsibility contained in the Quran. It does not require a lot of intelligence to understand this. The willingness to accept the truth which all other creatures have makes them fear Allah. )  
  
[36]  DONKEY [62:5]  
  
THE SIMULTUDE OF THOSE WHO WERE CHARGED WITH THE [OBLIGATIONS OF THE] MOSAIC LAW, BUT WHO SUBSEQUENTLY FAILED IN THOSE [OBLIGATIONS], IS THAT OF A DONKEY WHICH CARRIES HUGE TOMES [BUT UNDERSTANDS THEM NOT].   EVIL IS THE SIMULTUDE OF PEOPLE WHO FALSIFY THE SIGNS OF ALLAH: AND ALLAH GUIDES NOT PEOPLE WHO DO WRONG.   
  
Meaning:  Those given the responsibility of implementing the law of Moses [A.S.].  But their failing to implement it is likened to a donkey which carries thick, complicated books, but who does not understand what is in them.  They made innovations to the laws due to their wicked character and, therefore, became misguided.   
  
(The people who saw the miracles performed by Allah and were saved from slavery to freedom instead of installing islam in the world preferred to enjoy this world. Allah tells us not to be like them who after they received so much guidance used it like the donkey which carries loads of books without knowing what is written them.)   
  
[37] IF STREAM OF WATER BE LOST [67:30]  
  
SAY: "SEE YOU? – IF YOUR STREAM BE SOME MORNING LOST [IN THE UNDERGROUND EARTH], WHO THEN CAN SUPPLY YOU WITH CLEAR-FLOWING WATER?"  
  
Meaning:  Allah has created fresh water and the rain cycle.  Allah challenges the polytheist Arabs by asking them that if their stream became diverted to an underground cavern, then who could supply them with fresh water [this hints at the impotence of the idols that they worshipped].   
  
(The world has been to suit the requirements of the creatures namely, mankind. everything is made to strictly obey their laws. the angels are overseeing this process. they have performed a symbolic prostration before man to indicate that they will execute Allah's orders to make the universe makes human life comfortable. If mankind is not willing to obey Allah's commands in all their activities then let them imagine what will happen if the laws of nature go heywire. For example you find the river supplying you with water for maintaining suddenly vanishes.)   
  
[38] PEOPLE OF THE GARDEN [68:17-33]  
  
VERILY WE HAVE TRIED THEM AS WE TRIED THE PEOPLE OF THE GARDEN, WHEN THEY RESOLVED TO GATHER THE FRUITS OF THE [GARDEN] IN THE MORNING.  BUT THEY MADE NO RESERVATION, ["IF IT BE ALLAH'S WILL".]  THEN THERE CAME ON THE [GARDEN] A VISITATION FROM YOUR LORD, [WHICH SWEPT AWAY] ALL AROUND, WHILE THEY WERE ASLEEP.   SO THE [GARDEN] BECAME, BY THE MORNING, LIKE A DARK AND DESOLATE SPOT, [WHOSE FRUIT HAD BEEN GATHERED].  AS THE MORNING BROKE, THEY CALLED OUT, ONE TO ANOTHER,   - "GO TO YOUR TILTH [BETIMES] IN THE MORNING, IF YOU WOULD GATHER THE FRUITS."  SO THEY DEPARTED, CONVERSING IN SECRET, LOW TONES, [SAYING] – "LET NOT A SINGLE INDIGENT PERSON BREAK IN UPON YOU INTO THE [GARDEN] THIS DAY."   AND THEY OPENED THE MORNING, STRONG IN AN [UNJUST] RESOLVE.  BUT WHEN THEY SAW THE [GARDEN], THEY SAID: "GLORY TO OUR LORD!   VERILY WE HAVE BEEN DOING WRONG!"  THEN THEY TURNED, ONE AGAINST ANOTHER IN REPROACH.  THEY SAID,: "ALAS FOR US!   WE HAVE INDEED TRANSGRESSED!  IT MAY BE THAT OUR LORD WILL GIVE US IN EXCHANGE A BETTER [GARDEN] THAN THIS: FOR WE DO TURN TO HIM [IN REPENTENCE]!"   SUCH IS THE PUNISHMENT [IN THIS LIFE]; BUT GREATER IS THE PUNISHMENT IN THE HEREAFTER – IF ONLY THEY KNEW!   
  
Meaning:  Proud people were punished by Allah for deciding to harvest their fruits without saying, 'Insh'Allah' [if Allah wills it].  While they slept, all the fruit disappeared [as it had already been harvested] so that the fields were entirely barren.  When it was dawn, the owners decided to gather their harvest in total secrecy.  But when they saw their desolate fields, they knew that they had been selfish and avaricious.  They began to repent, hoping for even better land.  Allah says that He can inflict punishment in the world as he sees fit, but the punishment after death will be far worse – if only souls could see it in this world!   
  
(The better among the owners of the garden told the leader to glorify Allah which the latter did not. This is the word we recite when we prostrate. It means that we declare that Allah is defectless. Perfect in all respects. A believer who wishes to meet Him with mutual pleasure desires to purify himself to match Allah's purity and perfection. He is going to inherit a world from Allah. After saying this while prostrating how can a true believer behave wrongly. A servant of the Most Merciful cannot deprive some one of his rights. He cannot eat to his fill watching another creature starving. In such a case the person who prays is a hypocryte. He will be punished for his false claim.   
This was the attitude of the group which went to harvest in secrecy. They wanted to pocket the whole lot. Like the Western union which wants to command all the wealth of the world while the majority of the world population is in poverty. The one who knew that they were doing wrong obeyed his leader and shared in the evil. He will receive a greater punishment for doing wrong knowingly. And Allah will punnish in this world to give them a chance to repent. But the punishment in the hereafter for the obstinate will be greater.)   
 "It may be that our Lord   
Will give us in exchange   
A better gardenthan this:  
For we do turn to Him   
(in repentance)!"  
  
CONCLUSION  
  
Anyone who takes to heart the Guidance provided in the Holy Quran can become a believer if he or she is not already a believer.  Those sinners who end up in Hell cannot blame God for their demise.  They were warned to follow the Truth and believe and then work righteousness, but they did not believe or do good deeds.  They followed the desires of their own 'self' ['nafs'].  They failed to follow Allah's Guidance.  The parables in the Holy Quran are a part of Allah's Guidance!  So follow the message contained in the Parables before it is too late.   
  
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The Meaning of the Holy Quran: Complete Translation with Selected Notes, Abdullah Yusuf Ali, THE ISLAMIC FOUNDATION, Leicestershre, UK, 2003  
  
Comment No. 13   From Anisah Ahmed on 26 May 2007  
a fine piece of work, but a constructive criticism would be to expand on the meanings further as it times they can be hard to understand   
Comment No. 14   From Hilda Garcia on 21 May 2007   
ASSALAMU ALAIKUM   
DR. UMAR  
 I READ  THE FILE.  IN GENERAL I LIKE YOUR WORK SINCE THE IDEA.   
FIRST IMPRESION IS THAT THIS WORK HAS BEEN MADE FOR 2 OR 3 DIFFERENT PERSONS. THIS IS BECAUSE   THE MEANING GIVEN   HAS NOT SAME STYLE. SOME ARE SHORT, WELL DONE, AND VERY SPECIFIC.   FEW SEEM WANDERINGS IDEAS.     IF WE ONLY READ THE PARABLE,  
WITHOUT KNOWING THEIR CONTEXT IN THE HOLY QURAN, IT CAN BE THOUGH:... WHERE WAS THAT SAID?"   
SO I WOULD LIKE TO SEE SAME STYLE IN ALL WORK.  
I  CONSIDER THAT THE EXPLANATION SHOULD BE AS SHORT AS POSSIBLE AND CLEAR. IF IT WERE NECESSARY TO SAY MORE, IT COULD BE DONE AFTER THE CLEAR EXPLANATION. ALL DEPEND ON YOUR LIKE AND STYLE.   
IN #6, THE MEANING  LEFT OUT THE MOST IMPORTANT. UNBELIEVERS WONT GET ANY REWARD FOR THE CHARITY THEY GIVE. THEIR GOOD DEEDS WONT FRUCTIFY.  
IN #7 I WOULD LIKE TO ADD SOMETHING IN GENERAL: ISLAM IS THE ROPE OF UNITY AND UNDERSTANDING AMONG HUMANS AND WITH ALLAH.  
IN THE MEANING OF # 10...."THE UNBELIEVER IS NEVER SURE..." I CONSIDER THAT  THE UNBELIEVER IS MISTAKEN SURE THAT THERE WONT BE A DAY IN WICH HE/SHE WILL BE IN THE PRESENCE OF ALLAH (SWT) THEY CANNOT REALIZE THE DANGER OF FIRE-HELL.  
In #25 ALLAH (SWT) IS THE LIGHT THAT GUIDE US TO AVOID GET LOST,HE IS OUT OF REACH, NO ONE IS LIKE HIM, HE IS THE HIGHEST.  
THERE IS A MISTAKE IN # 30.   WICH ORIGINALY WAS: COMPANION OF THE CITY ( 36: 13-32)  THE LAST 3 LINES BEFORE THE MEANING ARE FROM (39:27.28)    IT CAN BE A "PAST/COPY" MISTAKE.  PLEASE CHECK IT.

IN #35: MOUNTAIN THAT HUMBLES ITSELF (59:21)   THE MEANING SAYS: THE HOLY QURAN IS SO POWERFUL.   I DISAGREE. WHAT IS POWERFUL IS ALLAH'S WORD, WHICH IS IN THE HOLY QURAN.   SO THE "BOOK" BY ITSELF ShOULDN'T BE SEEN AS HAVING ANY POWER. HOPE I'M EXPRESING CLEARLY THE SMALL, BUT FOR ME IMPORTANT, DISAGREEMENT.  
 IN # 37 BELIEVERS ARE NOT AFRAID; THEIR FAITH IN ALLAH (SWT) IS ENOUGH.   
IN SOME PARABOLS, AT THE BEGINING, IT'S SAID:  "HERE IS A PRABOL OF"... COULD IT BE OMMITED?    SINCE IT'S A BOOK ALL ABOUT PARABLES I FIND REDUNDANT TO MENTION IT.  
 I HAVE ANOTHER MAIL IN WHICH I GOT IN SUNDAY SAME REQUEST OF READING YOUR WORK: \*\*\*\*\*   so I wont replay it you coz it will be same opinion.   Thanks  
Hilda García.  
 Allah Hafiz