

## Trees sujud (prostrate) as well



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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

*“Wisdom is like bonsai. Both are natural; both must be cultivated.”*

-- Author Unknown --

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Written and designed

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A Sunni Waqf Book

[http://www.ummah.com/islam/taqwapalace/soumy\\_ana.html](http://www.ummah.com/islam/taqwapalace/soumy_ana.html)

As summer is slowly enveloping us with its overpowering warmth and all windows are largely open on the outdoors, slow miracles appear all around and are growing slowly, silently. We are not aware of them all. This morning, after my first prayer of the day, I was removing the dead leaves and dried up branches on one of my bonsai trees when I suddenly noticed blooming a petal from the tree.



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The flowers had been slowly emerging like white bubbles inside green chalices, two by two at the end of long stems protruding among a hammock of green leaves.

She opened before me in her white hair flowing in colors, stretching a long finger of light under the jalousies.

Praise be to Allaah.

I thought how delicate it was to be a witness of a birth. I thought about how many flowers had sprouted already and here I was looking at one, just one, just before my eyes. I pondered about the wisdom of life and how it was easy from my computer screen to see one of its daily miracles, with Allaah's permission.

Allahu Akbar



I made a *du'aa* since we make *du'aa* when we are happy too, not only for aking:

All praises are due to Allaah The Almighty and His Benediction and Peace be upon His Prophet.

Ya Allaah! Make us the witness of Your Mercy and give us Wisdom and Knowledge. By Your Will.

Ameen





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How many times should we be reminded that this universe and all the created beings in it are in thrall to Allaah?

Even the one who has chosen another worship than Islam, he was still born a Muslim, and he was born with the knowledge of Unity. Without this, he is lost!

Although his throat praises others than Allaah, every atom of his body and everything in him is worshipping Allaah and glorifying Him.

And everything that exists glorifies Allaah The Almighty.

The Angels around us and the pebble in our hand and that one I picked from the seedling utters *tasbeeh: Subanallaah*: glorification to Allaah.

السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ  
وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا قَرَأْتَ

*“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving”*

[*al-Isra' 17:44*]

All that exist is a witness of what we are doing.

When Prophet Adam (as) was in Jannah, he used to sit on a stone and pray. This stone was very white and bright. When he was sent down to the earth, the stone started crying. Allah therefore said: " You will be sent to the earth ". *Hajare Aswad* as it was named has been put in the *Kaaba* by the angels. On the day of Judgement (*Quiyamat*), this stone will be a witness for those who went for *Hajj* and *Umrah*.

No only the stones and the trees and everything created have been given existence by Allaah to worship Him alone, but they also participate in our daily life to remind us of our duties.

This white blossom opening for me today was a sign of life, that life is everywhere and we should be thankful for breathing the good that is in it. Ameen.

The sun, moon, stars, trees and animals are all in a state of subjugation to Allaah and prostrate to Him. They do not disobey as us humans disobey at times. They follow their course and their nature as ordained by Allaah Ta'aalaha.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ  
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا  
يَشَاءُ ﴿١٨﴾ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا

“See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawaabb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allaah.[...] Verily, Allaah does what He wills.”

[al-Hajj 22:18]

رَبِّكُمْ لَرَعُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ  
يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾  
وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِن  
دَابَّةٍ وَالْمَآتِبَكُةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن  
فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا

“Have they not observed things that Allaah has created: (how) their shadows incline to the right and to the left, making prostration unto Allaah, and they are lowly?

And to Allaah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allaah) with humility]”

[al-Nahl 16:48-49]

Soon afterwards, I saw the sun passing its zenith and I remembered that everything prostrates to Allaah and soon my prostration is also awaited.

And I did prostrate on seven parts of my body and each part offered praises to Allaah The Almighty.

I thought that some other nations bow but do not prostrate, and that is their prostration, but I have the hope from the bottom of my apartment that I will be asked one day to “enter the gate in prostration (or bowing with humility) and say: “Forgive us””(Al-Baqarah 2:58) and I might actually be heard.

يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ  
رَغَدًا وَاَدْخُلُوا الْأَبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايِكُمْ  
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي

And as I was contemplating the whole idea of worship, I thought about that which the Prophet (swas) said to “Abu Dharr when the sun had set, ‘Do you know where it went?’ [He] said, ‘Allaah and His Messenger know best.’

‘It has gone to prostrate beneath the Throne, then it asks for permission to rise, but soon it will prostrate and its prostration will not be accepted, and it will ask for permission to rise and that will not be granted to it, and it will be said to it, “Go back from whence you came,” and it will rise from the west.’

Maybe the end of the world is coming soon and already some of the signs are visible and we will all surrender willingly or unwillingly.

For the moment it did not matter so much except as a warning that we need to keep our duties and refine our souls and refresh our heads in the *salah* of our *Rabb*.

And I thought that miniature tress also *sujood* as a reminder to us.

I thought further about all the time that had elapsed since the creation of the first bonsai.

It all began in China, about 2.000 years ago or so it is said.

A king decided to reproduce the entire flora of his kingdom in his own garden. It often begin by kings.

*Pun-sai had for practice to grow single specimen trees in pots, which gave its name ‘bonsai’ or ‘potted tree’.*

The first specimens displayed sparse foliage and rugged, gnarled trunks that actually looked more like little dragons, and animals than trees.

Odd trunks and root formations are still highly prized today.

As I looked beyond my working table, I could see a palm-tree that had risen from the earth and its swollen roots had emerged from the pot.

Muslims have been compared to palm trees because they are straight and like bees because they busy themselves in the way of Allaah.

It is known as a good tree to which Allaah likened the word of Tawheed when it is established in the sincere heart, where it bears fruits of good deeds that strengthen eemaan (faith).

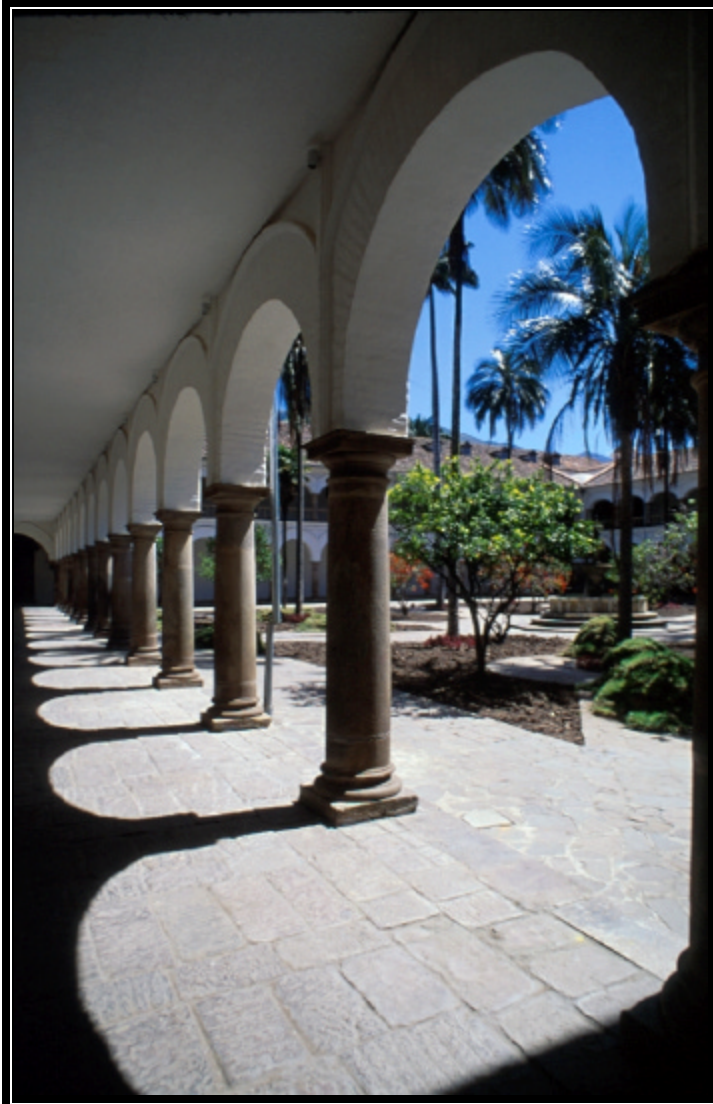


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Ibn 'Umar reported: *"The Prophet (peace and blessings of Allaah be upon him) said: 'There is a kind of tree whose leaves do not fall and it is like the Muslim. Tell me what it is.' The people mentioned different kinds of desert trees ... and I said to myself, 'It is the date palm tree,' but I felt too shy to speak up. Then the people said, 'Tell us what it is, O Messenger of Allaah.' He said: 'It is the date palm tree.'"* (al-Bukhaari, 60)

It looked like *sujood* and probably was 'sujooding'. Bonsais are part of my imagination, my daily moments of inspiration as I have a grove inside my cement tent, a grove of miniature lives.

The Japanese introduced them during the Kamakura period (1185 - 1333). An ancient scroll says: *"To appreciate and find pleasure in curiously curved potted trees is to love deformity"*.

And to love deformity is to love everything from Allaah, what is nicely curved and what is less nicely curved and irregularity is a form of beauty. The irregularity of our souls is what makes us ask for forgiveness and makes us bow before Allaah in humility, and Allaah loves to forgive and loves us to be humble before Him.

Looking at the future blossoms on my bonsai, I remembered the number of trees that are mentioned in the Qur'aan and the Sunnah.

Sub'anallaah, so many...

The date palm tree is surely one of them and it is alike the human being or the human being is alike it.

تَحْتِهَا الْأَنْهَارُ خَلِيدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحْيَتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ﴿٢٥﴾

"A goodly word is as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high)."  
(Ibraaheem 14:24)

The olive tree is one of the preferred ones for its purity and Allaah surely swears by it and compares His light to the light coming through the green transparency of its oil.

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٤﴾ ۞ اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ ۚ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٥﴾



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"Allaah 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 is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e., it neither gets sun-rays only in the morning) nor of the west (i.e., nor does it get sun-rays only in the afternoon – but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allaah guides to His Light whom He wills. And Allaah sets forth parables for mankind, and Allaah is All-Knower of everything." (Al-Noor 24:35)

Abu Aseed said: "The Prophet (peace and blessings of Allaah be upon him) said: "Eat the oil and use it on your hair and skin, for it comes from a blessed tree." (Reported by al- Tirmidhi, 1775; see also Saheeh al-Jaami')

As I felt more and more enchanted by the miracle of nature, I remembered the vision of Rasul Allaah (swas) and how it would be nice to see little humans springing from the roots.

Samurah ibn Jundub reported that the Prophet (peace and blessings of Allaah be upon him) said, describing his vision: *"Then we went up until we reached a green garden, in which there was a great tree, with an old man and children at its base, and another man near the tree, trying to light a fire in front of him. They took me up to that tree and into a house; I have never seen any more beautiful than that house. In it there were men, old men, youths, women and children. Then they brought me out and took me up to the tree and into another house, even better than the first one. In this house there were old and young men. I said: 'You have shown me around tonight; tell me about what I have seen.' They said, 'Yes... the old man at the foot of the tree was Ibraaheem (upon whom be peace), and the children around him were the children of mankind..."* (al-Bukhaari, 1270).

Sidrat al-Muntaha, a tree of the heavens would be my ultimate dream, the lote tree of the utmost boundary, beyond which none can pass, of which our Prophet (swas)

said: *"It was covered in colors, I do not know what they are..." "It was covered by the angels." And "when it was covered with whatever covered it by the command of Allaah, it changed, and none of the creation of Allaah could describe its beauty."* (Reported respectively by Imaam al-Bukhaari from Abu Dharr; Abu Sa'eed and Ibn 'Abbaas; and Muslim)

And it is called Sidrat al-Muntaha because the knowledge of the angels and the prophets (as) stops at that point, and beyond continues and begins the knowledge of Allaah. It is the domain of the Ghair, the Unseen.

And maybe it stands still next to another tree in Paradise called Tooba under *"whose shade a rider could travel for a hundred years without crossing it. Recite, if you wish: 'In shade long-extended' (al-Waaqi'ah 56:30)"* (Reported by al-Bukhaari, 4502)

A tree *"The clothes of the people of Paradise are made from its calyces (outer casing of its flowers)."* (Reported by Ibn Hibbaan; see also Saheeh al-Jaami', 3918)

O, when I abandon the Akhira (Hereafter) for the Dunya (life on earth), I feel like the tree next to which the Prophet (swas) used to preach.

Don't you feel the same shill?

Jaabir ibn 'Abdullaah (may Allaah be pleased with him and

his father) reported that the Prophet (peace and blessings of Allaah be upon him) used to go and stand next to a tree or palm-tree on Fridays. A woman or a man of the Ansaar said: *"O Messenger of Allaah, should we not make for you a minbar ("pulpit")?"* He said, *"If you wish."* So they made a minbar for him, and when the next Friday came, he was shown to the minbar. *The tree cried like a small child, then the Prophet (peace and blessings of Allaah be upon him) came down and hugged the crying tree until it calmed down."* Jaabir said: *"It was crying because of the dhikr (remembrance of Allaah) that it used to hear."* (al-Bukhaari, 3319).

O, you who believe, I ask you to be as patient as the bonsai owner who trims and takes care of his trees with delicacy because a Muslim whom Allaah loves is tried, make no doubt about that!

Be like a tree with strong roots in the pillars of Islam and learn the Sharee'ah, I besought myself, because you do not want to be like the cedar tree, my sister.

Abu Hurayrah said: *"The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The example of the believer is like that of a plant which is continually bent over by the wind; the believer is continually beset with afflictions. The example of a hypocrite is like that of the cedar tree, which does not yield until it is uprooted in one go.'" (Muslim, 5024)*



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We might suffer now but it is for the expiation of our sins and the promise that we will be raised in status while for the non-believer all his deeds are lost in the flood and washed away with that uproot the tree.

I stood up and made the *sujood* of prostration with out Prophet's (swas) memory when I recalled a dream one of the *sahaabas* had experienced.

Ibn 'Abbaas said: A man came to the Prophet (peace and blessings of Allaah be upon him) and said: *"O Messenger of Allaah, last night I had a dream in which it was as if I was praying behind a tree. I prostrated and the tree prostrated after me. I heard it saying: 'Allaahumma uktub*

*li bihaa 'indaka ajran wada' 'anni bihaa wizran waj' alhaa  
li 'indaka dhukhran wa taqabbalha minni kamaa  
taqabbaltahaa min 'abdika Daawood (O Allaah, record for  
me because of it (the sajdah) a reward, alleviate some of  
my burden, and make it an investment on my behalf with  
You. Accept it from me as You accepted it from Your slave  
Daawood).'" Ibn 'Abbaas said: The Prophet (peace and  
blessings of Allaah be upon him) recited an aayah where a  
sajdah is required, then he prostrated, and I heard him  
saying the same words that the man had reported that the  
tree had said." (Reported by al- Tirmidhi, 528)*

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A nice link on bonsai and Japanese gardens:  
<http://www.jgarden.org/>

*The Complete Book of BONSAI* by Harry Tomlinson, published  
by Abbe Ville Press

A list of books on bonsai:

[http://www.geocities.com/davidamhof/b\\_bonbks.html](http://www.geocities.com/davidamhof/b_bonbks.html)

Online list of links:

[http://www.geocities.com/davidamhof/b\\_resources.html](http://www.geocities.com/davidamhof/b_resources.html)  
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## ZAKAT ON TREES:

Praise be to Allaah.

In the case of palm trees growing in people's houses (gardens), zakaah is due on their fruits if it reaches the nisaab, because Allaah says (interpretation of the meaning):

*“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you” [al-Baqarah 2:267].* This is one of the things that Allaah produces from the earth for us, so zakaah is obligatory on it whether it is given as gifts, eaten or sold.

If it does not reach the amount of the nisaab, there is no zakaah due on it, because the Prophet (peace and blessings of Allaah be upon him) said: “No sadaqah (i.e., zakaah) is due on anything less than five wasq of dates.” A wasq is sixty saa' of the Prophet (peace and blessings of Allaah be upon him), and the saa' of the Prophet (peace and blessings of Allaah be upon him) is equivalent to 2.4 kilograms. So the nisaab is 612 kilograms. The standard in this case is the weight of good quality wheat; 2.4 kilograms of good quality wheat should be put in a vessel, and the goods to be assessed should be of the same volume as this, no more and no less. This is the saa' of the Prophet (peace and blessings of Allaah be upon him): to measure goods other than wheat by volume.

It is well known that things to be measured by volume may vary in weight; if it is heavy then the zakaah should be increased accordingly.

The rate of zakaah is one-half of one-tenth [i.e., one twentieth, 1/20] because it is irrigated with water which is brought from wells or the sea, but there is effort and cost involved in pumping or desalinating the water. The Prophet (peace and blessings of Allaah be upon him) said: “For things which are watered by rain or springs, the zakaah is one-tenth; for things which are watered by bringing water to them, the rate is half of one-tenth.” (Narrated by al- Bukhaari).

There is no zakaah on the seedlings, but if they are sold for cash and the money is kept for an entire (hijri) year, then zakaah becomes due on it.

There is no zakaah on the palm- tree which is planted for the purpose of obtaining seedlings, just as there is no zakaah on the palm-tree which is planted for the purpose of selling its fruits. Whatever fruit of domestic palm trees is sold, zakaah should be paid on its value. Whatever dates are eaten fresh, zakaah should be paid in fresh dates of intermediate quality, if they are plentiful, and whatever dates are kept and dried, their zakaah should be paid in dried dates. And Allaah knows best.

Shaykh Muhammad ibn Saalih al- 'Uthaymeen, Al-Da'wah magazine, issue #1752, p. 37 (www.islam-qa.com)

## MORE TREES IN THE NOBLE QUR'AAN

The tree which Allaah caused to grow for Yoonus (upon whom be peace) for food and healing.

Allaah says (interpretation of the meaning):  
"And, verily, Yoonus was one of the Messengers ... Then a (big) fish swallowed him and he had done an act worthy of blame. Had he not been of those who glorify Allaah, he would have indeed remained inside its belly until the Day of Resurrection. But We cast him forth on the naked shore while he was sick, and We caused a plant of gourd to grow over him." [al-Saaffaat 37:139, 142-146]

The mufasssireen (commentators) said: The gourd (al-yaqteen) is a kind of pumpkin. Some of them described the benefits of the pumpkin, such as: it grows quickly, it provides shade, it has large, smooth leaves, it keeps flies away and its fruit provides good nourishment: it can be eaten raw or cooked, and its skin may be eaten too. It is known that the Messenger of Allaah (peace and blessings of Allaah be upon him) liked this kind of pumpkin and used to look for it on the plate of food. (Tafseer Ibn Katheer).

The tree of Zaqqoom, which is the food of the people of Hell

This tree is described in the Qur'aan as (interpretation

of the meaning): "... the accursed tree (mentioned) in the Qur'aan" [al-Israa' 17:60].

Allaah also says about it (interpretation of the meaning):

"Then, moreover, verily, - you the erring-ones, the deniers (of Resurrection)! You verily will eat of the trees of Zaqqoom. Then you will fill your bellies therewith, and drink boiling water on top of it, so you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!" [al-Waaqi'ah 56:51-56]

"Verily, the tree of Zaqqoom, will be the food of the sinners, like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said): 'Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water, taste you (this)! Verily, you were (pretending to be the mighty, the generous! Verily! This is that whereof you used to doubt!'" [al-Dukhaan 44:43-50]

"Is that (Paradise) better entertainment or the tree of Zaqqoom (a horrible tree in Hell)? Truly We have made it (as) a trial for the Zaalimoon (polytheists, disbelievers, wrongdoers, etc.). Verily, it is a tree that springs out of the bottom of Hell-fire, the shoots of its fruit-stalks are like the heads of shayaateen (devils); truly they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water

*to drink so that it becomes a mixture (of boiling water and Zaqqoom in their bellies). Then, thereafter, their return is to the flaming fire of Hell."* [al-Saafaat 37:62-68]

The tree under which the Prophet (peace and blessings of Allaah be upon him) accepted his Companions' pledge of allegiance unto death and not to desert him.

This happened during the campaign of al-Hudaybiyah, when he heard of the betrayal of the mushrikeen. This tree is also mentioned in the Qur'aan (interpretation of the meaning):

*"Indeed, Allaah was pleased with the believers when they gave the Bay'ah (pledge) to you (O Muhammad) under the tree..."* [al-Fath 48:18]

The tree next to which the Prophet (peace and blessings of Allaah be upon him) used to preach

Jaabir ibn 'Abdullaah (may Allaah be pleased with him and his father) reported that the Prophet (peace and blessings of Allaah be upon him) used to go and stand next to a tree or palm-tree on Fridays. A woman or a man of the Ansaar said: "O Messenger of Allaah, should we not make for you a minbar ("pulpit")?" He said, "If you wish." So they made a minbar for him, and when the next Friday came, he was shown to the minbar. The tree cried like a small child, then the Prophet (peace and blessings of Allaah be upon him) came down and hugged the crying tree until it calmed

down." Jaabir said: "It was crying because of the dhikr (remembrance of Allaah) that it used to hear." (al-Bukhaari, 3319).

The tree from which Allaah spoke to Moosa (upon whom be peace) and sent him as a Prophet

Allaah says in the Qur'aan (interpretation of the meaning):

*"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 Moosa! Verily! I am Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists)!'"* [al-Qasas 28:30]

The tree from which Allaah forbade our father and mother (Aadam and Hawwa) to eat

Allaah says (interpretation of the meaning):

*"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree, otherwise you both will be of the Zaalimoon (unjust and wrong-doers)." [al-A'raaf 7:19]*

*"Then Shaytaan whispered to him, saying: 'O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?'"* [Ta-Ha 20:120]

*"So He misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them*

*and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): 'Did I not forbid you that tree and tell you: Verily Shaytaan is an open enemy to you?'" [al-A'raaf 7:22]*

The cedar tree to which Allaah likened the kaafir (disbeliever)

Abu Hurayrah said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The example of the believer is like that of a plant which is continually bent over by the wind; the believer is continually beset with afflictions. The example of a hypocrite is like that of the cedar tree, which does not yield until it is uprooted in one go.'" (Muslim, 5024)

The tree in the righteous vision that was narrated concerning the sajdah (prostration) to be performed when reciting certain aayaat of the Qur'aan

Ibn 'Abbaas said: A man came to the Prophet (peace and blessings of Allaah be upon him) and said: "O Messenger of Allaah, last night I had a dream in which it was as if I was praying behind a tree. I prostrated and the tree prostrated after me. I heard it saying: 'Allaahumma uktub li bihaa 'indaka ajran wada' 'anni bihaa wizran waj'alhaa li 'indaka dhukhran wa taqabbalha minni kamaa taqabbaltahaa min 'abdika

Daawood (O Allaah, record for me because of it (the sajdah) a reward, alleviate some of my burden, and make it an investment on my behalf with You. Accept it from me as You accepted it from Your slave Daawood).' Ibn 'Abbaas said: The Prophet (peace and blessings of Allaah be upon him) recited an aayah where a sajdah is required, then he prostrated, and I heard him saying the same words that the man had reported that the tree had said. (Reported by al-Tirmidhi, 528)

The two trees which came together to conceal the Prophet (peace and blessings of Allaah be upon him) when he was answering the call of nature

This was recorded in the saheeh report narrated by Imaam Muslim, may Allaah have mercy on him, from Jaabir (may Allaah be pleased with him): "... We stopped in a fragrant valley, and the Messenger of Allaah (peace and blessings of Allaah be upon him) wanted to answer the call of nature. I followed him, bringing a bottle of water, but he could not find anywhere where he could conceal himself. There were two trees at the edge of the valley, so the Messenger of Allaah (peace and blessings of Allaah be upon him) went to one of them, took hold of one of its branches, and said: 'Follow me, by the permission of Allaah.' So it followed him like a camel being led by a rope, until he came to the other tree. He took one of the other tree's branches and said: 'Follow me, by the permission of Allaah.' So it followed him until he reached the

halfway point between them, then he put them together and said: 'Stay together and cover me, by the permission of Allaah.' So they stayed together." Jaabir said: "I kept away, for fear that the Messenger of Allaah (peace and blessings of Allaah be upon him) might feel my presence and move even further away. So I sat down, thinking to myself, and when I turned around, I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) coming towards me, and the two trees had separated and taken up their former positions." (Saheeh Muslim, 5328)

Trees (plants) with foul-smelling "fruits" after eating which the Muslims are forbidden to come to the mosque

Jaabir said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Whoever eats of these vegetables (the first time he said 'garlic,' then 'garlic, onions and leeks'), let him not come near us in our mosques, for the angels will be offended by whatever offends the people.'" (al-Nisaa'i, 700)

The trees (all except the gharqad) which will show the Jews to the Muslims so that they may kill them during the great battle at the end of time

The Prophet (peace and blessings of Allaah be upon him) said: "The Hour will not come until the Muslims fight the Jews and kill them. The Jews will hide behind rocks and trees, and the rocks and trees will say: 'O

Muslim, O slave of Allaah! There is a Jew behind me, come and kill him!' (All the trees will say this except for the gharqad (box-thorn), for it is one of the trees of the Jews.'" (Reported by Imaam Ahmad; it is a saheeh hadeeth).

These are a number of the trees mentioned in the Qur'aan and Sunnah, from which we may learn many lessons. We ask Allaah to help us benefit from these lessons. May Allaah bless our Prophet Muhammad.

*Islam Q&A*  
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