

سورة البلد

SURAH AL BALAD

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة البلد

SURAH AL BALAD



Surah Al Balad

Jewels from Surah Al Balad – ALL NOTES

Date: 22 August 2018 / 11 Dhul Hijjah 1439

Introduction

- Previously we studied Surah Al Fajr where the message was about not being darkness but having ‘fajr’ – day break. When a person understands this life is a test which requires submission then the person will be a nafs at rest. Though if a person doesn't submit then he will transgress.
- Now we will continue the journey after fajr and with the Qur'an there is always something and another level for being upgraded, alhamdulillah.

Background of Surah Al Balad

○ **Words mentioned:**

1. The word (البلد)/country is mentioned twice in both Surah Al Fajr and Al Balad, subhan Allah.
 2. The word (الانسان)/human is mentioned once both in Surah Al Fajr and Al Balad.
 3. The word (المال)/wealth is mentioned once in Surah Al Fajr and Al Balad
- The word (بلد) means a country, city, place that has boundaries and a certain type of people living it. There is also the verb (بلى) which means someone who accepts dhulm and injustice, subhan Allah. It also means someone who doesn't want to understand nor use his brain which is a dispraised quality. He's disabling his mind as if being 'solid'. Allah (سبحانه وتعالى) gave the human eyes, tongue and lips but he's not using so he's accepting injustice upon himself. As if a person can climb up, but he's not making any effort or challenging himself.
- The human is in hardship, but he's not using the power which Allah (سبحانه وتعالى) has given him in order to take himself out of that hardship and injustice which he's doing to himself.
- Surah Al Balad is not using what Allah (سبحانه وتعالى) has given him, he's wasting his money, he's not accepting any challenges.

Surah Al Balad 1 to 10

Ayat 1 to 3:

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

I swear by this city (Makkah);

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

And you are free in this city (Makkah).

وَوَالِدٍ وَمَا وَلَدٌ

And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny).

- The surah begins with an oath and the subject of the oath is ayah 4 (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ) (Verily, We have created man in toil.).
- Allah (سبحانه وتعالى) swears by three matters: place, messenger and to whom he's sent. The place is Makkah which the Prophet (صلى الله عليه) was sent to all.
- There is great confirmation when it says (لَا أُقْسِمُ). Makkah is the place most beloved to Allah (سبحانه وتعالى) and He swears by it. What makes Makkah more honorable? When the Prophet (صلى الله عليه وسلم) was born and resided there; this is the meaning of (حِلٌّ). The other meaning is 'halal' which means Allah (سبحانه وتعالى) made Makkah halal for the Prophet (صلى الله عليه وسلم) in order to open it because Makkah is actually a 'haram' place; a sacred place. Allah (سبحانه

(صلى الله عليه وسلم) gave the Prophet (وتعالى) one hour to break the idols and for the people to surrender.

- So if a 'Balad' can change, what about you o human, why can't we change? Subhan Allah.
- When Makkah became halal for the Prophet (صلى الله عليه وسلم) at that moment, Makkah became even more honored because it was purified from idols and mushrikeen. It went from a land of disbelief to a land of belief and from a land of stubbornness to a land of submission, subhan Allah.
- Allah (سبحانه وتعالى) then swears by every father and son, referring to Adam (عليه السلام) and all his offspring, in addition to all of the animals and creation. Even the word (وَلَدًا) is to be born which requires struggle because it's a new life and new change.

Ayah 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Verily, We have created man in toil.

- Here we have the subject of the oath. One meaning of (كَبَدٍ) is to be created in the best form, straight and balanced, unlike animals which are down and their heads are in line with their bodies; the head of the human is up while his feet are down.
- Another meaning of (كَبَدٍ) is struggle and hardship. The human will struggle in every stage of his life from the time of being born, even doing our hair, traveling, planting, eating, and struggling against oneself to enter paradise and leave the sins. Imagine if we're struggling for our desires, subhan Allah.
- If we know this fact that we've been created deep in hardship, yet at the same time we can maintain the standard of uprightness then we shouldn't waste our energy, resources and money. This is what will keep us balanced.
- Another meaning of (كَبَدٍ) is the liver.

Ayat 5 to 7

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

Does he think that none can overcome him?

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

He says (boastfully): "I have wasted wealth in abundance!"

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

Does he think that none sees him?

- Does the human think no one can have power over him? This is the thinking of one who doesn't believe because the believer knows Allah (سبحانه وتعالى) has complete power over him. We need to fear that Allah (سبحانه وتعالى) has power over us. Because if anyone thinks Allah (سبحانه وتعالى) doesn't have power over him, then he will not do his best in life so he tries to make it up by destroying his money for his own desires, subhan Allah. A person is not developing when he's wasting his money. For example someone is stressed out and only eats more but this is not the way to take oneself out of hardship.
- Does he think no one sees him and no one will account him for what's doing and wasting?

Ayat 8 to 10

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Have We not made for him two eyes,

وَلِسَانًا وَشَفَتَيْنِ

And a tongue and two lips?

وَهَدَيْنَاهُ النَّجْدَيْنِ

And shown him the two ways (good and evil)?

- Then Allah (سبحانه وتعالى) is reminding the human of His many favors upon him. There are three great blessings which Allah (سبحانه وتعالى) has given us in order to make the hardship easy on us.
- Did He not make two eyes for us, a tongue and two lips? And didn't He guide us to what's right and wrong? There are three duniya blessings and one important akhira blessing.
- All that we see with our eyes goes to our heart; if we see something bad then it will corrupt our heart and if we see something good then it will increase faith in our heart.
- Allah (سبحانه وتعالى) gave us a tongue to utter words and this is a blessing. And He gave us lips to control the utterance of words and in order to perfect the word, subhan Allah. If there was only a tongue without lips then the words would not come out nicely. There are some letters which cannot be pronounced without two lips.

- Allah (سبحانه وتعالى) also guided us to two 'hills' (النَّجْدَيْنِ), the way of right and wrong, the way to good struggling and the way to bad struggling. Allah (سبحانه وتعالى) perfected our creation so we should take the path of good in order to take ourselves out of hardship; this is the purpose.

May Allah (سبحانه وتعالى) help us to change for the better. Ameen.



Surah Al Balad

Jewels from Surah Al Balad – Day 2

Date: 23 August 2018 / 12 Dhul Hijjah 1439

Introduction

- Guidance is when we know black and white, good and bad, and it's better to know what's bad before falling into it. And in this surah it specifically mentions two eyes, a tongue and two lips; all that we see should be expressed in order for it to be grounded.
- Notice Allah (سبحانه وتعالى) didn't say we guided him to two paths, but two 'hills' going upwards. The human is in toil going from one problem to another but he doesn't want to take himself out of it. He goes to destroying his money thinking that will be a relief for him, but he's only adding more toil. If he wants to take himself out then he needs to take the guidance.

Surah Al Balad 11 to 20

Ayah 11:

فَلَا اقْتَحَمَ الْعَقَبَةَ

But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

- He's not overcoming difficulties in his life, (اقتحم) is something that's closed that needs to be overcome with hardship. If we want to get out of hardship then we need to overcome that 'rock' in our path, and this 'rock' is not a person, but ourselves, sicknesses and sins.
- We can't just say 'I don't want to bother going forward, I can't do it'. Allah (سبحانه وتعالى) says He gave us all the tools to be able to overcome it.
- When we know what's right and it's the truth, then why don't we overcome it and do it. And when we know what's wrong then why don't we overcome it and abstain from it, subhan Allah. Any commands or decrees which are brought in front of us is what will cause us to overcome.
- Only the one who has a good intention, is truthful and asks Allah (سبحانه وتعالى) then he will get out of it, but anyone who's not truthful then he will not overcome his obstacles. What causes a person to not overcome the obstacle in his life and not take the challenge? His desires.
- It's better to overcome the obstacle than to remain in toil and hardship.

- The solution is not wasting one's money but using it to overcome our obstacle. Our problem is our self, ego and selfishness. How do we overcome this 'me' problem? To spend our money on certain groups in society, otherwise we will pamper ourselves. Who are these groups?

Ayat 12 to 16:

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

And what will make you know the path that is steep?

فَأَنْ رَقَبَةً

(It is) freeing a neck (slave)

أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْجَبَةٍ

Or giving food in a day of hunger (famine),

يَتِيمًا ذَا مَقْرَبَةٍ

To an orphan near of kin.

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Or to a Miskin (poor) cleaving to dust (out of misery).

- To free a slave or captive requires money and this one of the most beloved deeds to Allah (سبحانه وتعالى).
- Or to feed someone while there's starvation and it's not about just giving money, but buying the food and giving it to others in difficult times. A person truly has to come out of his comfort zone.

- And who should be specifically fed? An orphan who's a relative, or someone so needy that he doesn't have anything to eat besides dust, subhan Allah. These are specific descriptions and Allah (سبحانه وتعالى) guides us to what's right or wrong by not only showing us the 'day and brightness' but also the 'night and darkness'. If we don't see opposites then we will not appreciate the guidance. There's not only happiness and smiling in life but there's also sadness and crying. When we remember this then we shouldn't waste our money but help others.

Ayat 17 to 18:

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

They are those on the Right Hand (i.e. the dwellers of Paradise),

- He's not only helping others but while believing and doing good deeds. So he has 'different projects' going on in his life and this is a good 'balad' which will build itself up. It's not only about others from the outside, but also one self.
- He not only has faith and does good deeds, but he enjoins others to patience and mercy. So a 'balad'/community enjoins others to patience by one telling the other 'be patient, don't complain about Allah's decree, abstain from the sin', and this is in order to take oneself out of toil and hardship.
- Those in captive or starving are forced to be patient but a person who's in well-being, has his eyes, tongue and lips then he should join others to be patient otherwise he'll be forced to be patient, subhan Allah.
- If we take everything easy in life, not help others and not challenge ourselves then surely we'll be spoiled.

- What else do they need to enjoin and encourage others? To be merciful. Sometimes we're patient but with no mercy, and sometimes we're merciful but complaining, subhan Allah.
- A person can spread beautiful values in a society when its expressed to others, and two beautiful values are patience and mercy. For example at home the mother tells her older children to show mercy to their younger siblings, and then the older siblings tell their younger sibling to show mercy to the animals.
- Those who belief, do good deeds, enjoin patience and show mercy are of the people of the right, and 'blessed ones'. They have a positive impact on society by lifting it up, developing it and making its people think good. May Allah (سبحانه وتعالى) make us among those who spread positivity. Ameen. We want to be in the 'positivity' department and not the 'complaining' department, subhan Allah.

Ayat 19 to 20:

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ

But those who disbelieved in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet

- As for the one who disbelieved in Allah's ayat then surely he will not benefit with what Allah (سبحانه وتعالى) has given him because he's not overcoming the challenge; he's not believing, not helping others, is not patient nor merciful. Such people will be from the people of the left. They will have the fire surrounding them with stretched bars; they are behind bars.
- All people are in hardship, but there are those who bring positivity to a society and there are those who only think about themselves thus bringing negativity.

May Allah (سبحانه وتعالى) make us from the people of the right. Ameen.



Surah Al Balad

Values from Surah Al Balad – Day 3

Date: 24 August 2018 / 13 Dhul Hijjah 1439

Introduction

- When a person doesn't want to overcome the obstacle then a force will come from outside to make the person change. The people of Makkah didn't want to change or leave their idols so Allah (سبحانه وتعالى) sent the Prophet (صلى الله عليه وسلم) and made Makkah halal for him to remove the idols.
- Surah Al Balad teaches us to be out of the circle of 'me' to the circle of 'we'. It also teaches us 'active learning' by seeing and speaking about it. For example a child sees and speaks about it, so the mother guides him to tell him 'this is called helping', 'this is called cheating'.
- Now we will look at opposite values mentioned in Surah Al Balad.

Belief and Disbelief (الإيمان والكفر)

Benefits of belief:

1. Belief in decree
2. To take and do all that Allah (سبحانه وتعالى) loves and leave what He hates.
3. Faith causes one to heal the sickness of the heart and have tranquility.
4. Faith is complete obedience and submission to Allah (سبحانه وتعالى).
5. Anyone who doesn't get something of the duniya such as children or wealth then he believes he will be given in the akhira.
6. He loves all that Allah (سبحانه وتعالى) loves from prophets, righteous people, good deeds and manners and hates all that Allah (سبحانه وتعالى) hates from evil deeds and manners.
7. Faith causes a person to control his desires.
8. Faith is a condition for acceptance of good deeds. Doing good deeds without faith is not accepted.
9. A way to attain Allah's pleasure and love. Allah (سبحانه وتعالى) loves those who believe in Him.
10. A good life in the duniya and akhira for those who believe and do good deeds.
11. He will be cautious so that his faith is not disturbed.
12. Safety and salvation from the hellfire, anyone with faith will not abide in the hellfire forever.
13. Faith is not complete without good deeds and manners.

14. A reason for sweetness of the heart which makes the person want to increase in faith.
15. The nafs will be at rest, it will be pleased with what Allah (سبحانه) decrees (وتعالى).

Harms of disbelief

1. Major disbelief makes one abide in the hellfire forever if he dies on it without repenting
2. Humiliation and disgrace in the duniya and akhira
3. Evil and corrupt in intention, even if a person is doing good.
4. Disbelief causes one to bring upon himself means of destruction
5. People will be disgusted by him

Patience and Hastiness (الصبر والعجلة)

Benefits of patience

1. A person might get bored but he needs to control it by overcoming the obstacle and being patient on it.
2. Patience controls the nafs from hastiness and foolishness. Sometimes a person wants to climb very quickly to get money or a position which can cause him to do inappropriate things.
3. Patience controls the nafs from anger which can cause a person to say or do something unwise.
4. Patience is a safeguard from all bad reactions and feelings.
5. Patience controls the nafs from greed
6. Patience controls the nafs from following its desires.
7. Patience allows the nafs to bear the pain of this duniya
8. Patience is an indication of complete faith and goodness of one's Islam.
9. Patience brings guidance to the heart, unlike someone who's impatient who will be restless and won't know what to do.
10. Allah (سبحانه وتعالى) loves those who are patient and so do the people
11. Patience causes a person to be established in the land, unlike the one who's impatient
12. Patience brings salvation and paradise
13. Companionship of Allah (سبحانه وتعالى) by supporting the patient ones.

14. The patient ones will have security on the Day of Judgement
15. Allah's praise, mercy, and blessings upon the patient ones.

Harms of hastiness

1. Hastiness shows foolishness and weakness of the mind
2. Hastiness causes a person to fall into mistakes and slip
3. It causes a person to regret
4. A person cannot be a leader/good example with hastiness
5. A person will be deprived from so much goodness

Mercy and dealing badly with others (الرحمة وسوء المعاملة)

Benefits of mercy

1. Mercy is from Allah (سبحانه وتعالى)
2. The one worthy of Allah's mercy is the one who shows mercy to others
3. Love of Allah (سبحانه وتعالى) and the people
4. Mercy in Islam is a universal value
5. From Allah's mercy upon us is to have all good and even afflictions as a mercy to return back to Him
6. Gathering on the truth is a mercy and when people are separated then it's misery
7. Paradise is the abode of mercy and one can only enter it by Allah's mercy. May Allah (سبحانه وتعالى) have mercy on us to enter with no hisab or torment. Ameen.
8. By Allah's mercy, it guides a person to leave sins and be elevated
9. A person depends on Allah's mercy and not on his deeds
10. Mercy is a sign of softness of the heart and dignity of the self
11. Mercy in a society brings it up

Harms of dealing badly with others

1. Allah's wrath upon the person
2. Anyone who's dealing badly with people or animals will meet Allah (سبحانه وتعالى) with that
3. Bad treatment demolishes a society
4. Worst of the people who's prolonged in age and treating others badly
5. Bad treatment turns people away from him
6. Reason of harm to others
7. Removal of barakah from provision and age
8. Leaves a bad impression on others

This is the end of Surah Al Balad. May Allah (سبحانه وتعالى) accept from all and make us apply what we learned. May He help us to focus on belief, patience and mercy. Ameen.

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