

سُورَةُ الْبَلَدِ

Sūrah al Balad

(THE CITY)

Revealed at Makkah, it has twenty Āyāt and only one Section.

In the Name of Allah

The Most Gracious, The Most Merciful.

1. I swear by this city.
2. And you shall be allowed in this city.
3. And by the begetter and what he begot.
4. Assuredly We have created man in toil.
5. Does he think that none can overcome him.
6. He says: I have squandered abundant riches.
7. Does he suppose that no one has seen him?
8. Have We not made for him two eyes?
9. And a tongue and two lips.
10. And shown to him the two highways? -
11. Yet he does not attempt the steep.
12. And what shall make you understand what the steep is?
13. It is freeing the neck.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ①

وَأنتَ حِلٌّ بِهَذَا الْبَلَدِ ②

ووالدِ وما ولد ③

لقد خلقنا الإنسانَ في كبدٍ ④

أيتحسب أن لن يقدر عليه أحدٌ ⑤

يقول أهلكتُ ما لا لبُدَّ ⑥

أيتحسب أن لم يرهُ أحدٌ ⑦

الذي جعل له عينين ⑧

ولسانًا وشففتين ⑨

وهديتُهُ النجدين ⑩

فلا أقنحَم العقبة ⑪

وما أدركنا ما العقبة ⑫

فك رقبة ⑬

14. Or, feeding in a day of privation.
15. An orphan of kin.
16. Or a poor man, cleaving to the dust.
17. Then he became one of those who believed and enjoined on each other steadfastness and enjoined on each other compassion.
18. These are the fellows of the right-hand.
19. And those who disbelieved in Our Signs – they are the fellows of the left-hand.
20. Over them shall be the Fire closing round.

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

يَتِيمًا إِذَا مَاتَ قَرَبَةً ﴿١٥﴾

أَوْ مِسْكِينًا إِذَا مَاتَ رِبَةً ﴿١٦﴾

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا إِنَّا بَيْنَهُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

Secrets of Revelation

By this great city of Makkah, that is, the sanctity enjoyed by this city because of K'abah, whose magnificence is appreciated both by the infidels as well as the polytheists. Its grandeur has now been magnified by the presence of the Holy Prophet ^{SAW}. The greatness of this city by itself bears witness to the Magnificence of Allah. The Commentators also add that this sacred city where fighting was otherwise prohibited shall soon be made permissible for the Holy Prophet ^{SAW} to fight the infidels therein, indeed a prophecy of the Conquest of Makkah.

Prophet ^{AS} himself and all his progeny as well as the entire life span of all the human beings, from birth to death, bear witness to the fact that mankind by virtue of genesis is bound to toil throughout life. Not a single moment of human life passes by without hard work. Kings as well as paupers remain subjected to physical or mental labour. It was thus desirable that mankind acknowledging this status and constant dependency should have opted for the path of Allah's obedience. Yet the infidels chose to rebel, assuming that nobody could ever overpower them. Having spent a lot on their ungodly endeavors they feel as if they

have secured themselves against all dangers. Or by spending their unlawful earnings to acquire fame, they feel protected against the doom in *Ākhirah*.

The Notion of Security through Illegal Wealth

Ironically today the Muslim rulers and the affluent, after having usurped the rights of people and plundered the National Exchequer, perform Hajj and *Umrah* and also spend on the public works at will and assume that it will be a source of forgiveness. Do all malefactors presume that their real intentions and motives are not known to **Allah** or that **He** is not witnessing them? If only they ponder over the fact that **Allah** gave them two eyes to see and is **Himself** watching everything constantly commensurate to **His** Magnificence. **He** also gave them the tongue and the lips whereby they instantly put their thoughts into words and speak out. The bestower of this beautiful system of expression is also well Aware of each and every affair of the entire universe, indeed being run by **His** Command.

And **He** gave them the capacity to discern good and bad, and though **His** Prophets^{AS} highlighted both aspects leaving no room for any ambiguity yet they did not accept the exacting path of *Dīn* and willingly endured every hardship in mundane pursuits. *Uqabah* refers to a difficult and narrow passage through treacherous mountains. *Shari'ah* is also a safe passage through the colossal mountains of desires. However, one has to bear the routine hardships which they refuse to do. And what indeed is this narrow passage? It is the most beautiful division of rights and duties laid down by Islam, for instance, freeing a slave.

To Win Freedom for Someone is the Highest Virtue

Just as today the believers are captives of ungodly systems of Government, freeing them will be a great act of piety. Similarly to strive for the rights of the needy and the downtrodden in general by making the means of livelihood available to them over and above the orphan and destitute relatives, are all acts of piety. And unless the task of freedom from ungodly systems is accomplished, protection of the rights of people cannot be achieved. These two tasks are indeed the two components of Islam, and only the truly faithful toil to perfect their faith and exhort one another to **His** worship and mutual love besides being compassionate to **Allah**'s creation at large. These are the people who will be handed over the Register of Conduct in their right hand and shall indeed be the winners. And those who had opted for denial and had belied the revelation, overtly or covertly by repudiating the Qurānic system of life shall indeed be laid into the Fire to abide therein just as the bricks are laid in a wall.