

Suratul Balad

Introduction:

Themes:

1. Establish Imaan/Aqeedah
2. Focus attention on the hereafter- its rewards/punishments
3. Distinguishes the paths of the good/ bad people.

In Makkah the muslims faced intense torture from the mushrik. However, in this Surah Allah is saying man was created to face pain anyway. It just so happens that the believers were facing pain for the sake of Allah.

Ayah (1):

"Laa": Negation - literally means "I do not testify by this Balad".

Technique of the Arabs - the reality of the reply is so truthful that it's as if I don't even have to testify by this object. Most strongest/ intense type of testification.

Ayah (2):

"hill" to be free. Almost as if Allah is trying to point to the fact that the Makkans are trying to get rid of the prophet.

Ayah (3):

This ayah could either be referring to Adam and his children OR the relationship between parents/ children. This qasm raises this relationship in Islam.

Ayah (4):

"kabad": pain/ hardship. This ayah refers to the fact that all of life is about pain. Man is made to go through them.

Ayah (5):

Nature of human that no one can touch them - perception "I can do what I want".

Ayah (6):

"ahlakt" - halaka - to be destroyed. Allah talks about the people of Makkah who wanted to get rid of the prophet. The mushrikeen would use their wealth to harm the prophet but their wealth didn't bring them no benefit for themselves.

When someone spends in the sake of Allah (including on himself) he will get the reward only then. Any other type of spending is wasted/destroyed.

Umar ibn al-Khattab: whenever someone asked him for money (sadaqa) he would thank Allah and say; "thanks be to Allah who granted me someone who will take my money to the hereafter - and I'll pick it up there inshallah". Like a messenger. I'll find it when I need it the most.

Ayah (7):

Model ayah for someone who is going to commit sin.

Ayah (8+9):

Miracles from Allah,

Muscle-tongue- can speak

Fat-eyeball-can see

Bone for ear-hear sound

How can we say all of the above came about when they are where all of them should be i.e. in their proper places, Tears - taste salty because they don't belong in the mouth,

Allah calls on us to reflect on these miracles because man made objects e.g. if a laptop breaks down you can go to the shop and get new speakers etc. but cant get new eyeballs, a new voice box.

Ayah (10):

Najd - a path the person knows where it is going to/leading. Allah has put it in us that we already know about these two paths.

Ayah (11):

If for e.g. you had to go up 10 flights of stairs and you were going step by step you would never reach the top. You'll get too tired. You have to charge up the steps - not thinking about how many steps left - deep breath and you keep going up and up.

"iqtiham": like 2 sumo wrestlers slamming into each other. So slamming into something with intensity/strength.

Path to Paradise: mountain - if you want to climb - you have to be dead serious.

Ayah (12):

Makes us ask what path to take.

Ayah (13):

What would a slave feel? - Allah is with them.

Ayah (14 + 15):

"masghaba": sometimes people feed others when they can and stop when they can no longer afford to. Other times we feed the people who don't really need it.

So, so far: 1. To free slaves 2. Feed people when food is needed the most 3. Supporting an orphan who is also a relative so you get double the reward.

Ayah (16):

"matraba": turba: dirt referring to a homeless person who is close in connection with the elements of air/water/wind.

Ayah (17):

The best type of sadaqa is when a person needs it the most but gives it to other people.

Hadith: whoever builds a Masjid - so that Allah's name will be mentioned. Allah will build for him a house in Paradise.

Wealth should be given first/foremost to our immediate society. Change your lifestyle to give money to sadaqa. Adjust your lifestyle for the sake of Allah.

Muslims took care of people in general who needed help. Help people only for Allah.

Ayah (18):

Right hand is the symbol of success on that day.

Ayah (19):

After all of those ayahs, Allah talks about the opposite.

Surah came to show the 2 ways Allah gives the person a choice - because at the end of the day it is the person choice.