

The *Tafsīr* of *Sūrat Al-Balad* (Chapter - 90)

Which was revealed in Makkah

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The Tafsīr of Sūrat Al-Balad (Chapter - 90)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لَا أُقِيمُ هَذَا الْبَلَدَ ۝ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۝ وَالْوَالِدُ وَمَا وَلَدَ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي
كَبِيرٍ ۝ أَيْحَسِبُ أَنْ لَنْ يَفْعِرَ عَلَيْهِ أَحَدٌ ۝ يَقُولُ أَفْلَکَ مَا لَا لُبَّاءَ ۝ أَيْحَسِبُ أَنْ لَمْ يَرَهُ
أَحَدٌ ۝ أَلَمْ يَجْعَلْ لَمْ عَيْنَيْنِ ۝ وَلِسَانًا وَشَفَتَيْنِ ۝ وَهَدَيْنَاهُ النَّجْدَيْنِ ۝﴾

- ﴿1. Nay! I swear by this city;﴾
- ﴿2. And you are free in this city.﴾
- ﴿3. And by the begetter and that which he begot.﴾
- ﴿4. Verily, We have created man in Kabad.﴾
- ﴿5. Does he think that none can overcome him?﴾
- ﴿6. He says: "I have wasted wealth in abundance!"﴾
- ﴿7. Does he think that none sees him?﴾
- ﴿8. Have We not made for him two eyes?﴾
- ﴿9. And a tongue and two lips?﴾
- ﴿10. And shown him the two ways?﴾

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allāh has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khuṣayf reported from Mujāhid;

﴿لَا أُقِيمُ هَذَا الْبَلَدَ ۝﴾

﴿Nay! I swear by this city;﴾ "The word "La" (Nay) refers to the

refutation against them (Quraish). I swear by this city.”^[1] Shabīb bin Bishr narrated from ‘Ikrimah, from Ibn ‘Abbās that he said,

﴿لَا أَقْسِمُ بِهَذَا الْبَلَدِ﴾

«Nay! I swear by this city;» “This means Makkah.” Concerning the *Āyah*:

﴿وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ﴾

«And you are free in this city.» he (Ibn ‘Abbās) said, “O Muḥammad! It is permissable for you to fight in it.”^[2]

Similar was reported from Sa‘īd bin Jubayr, Abu Sāliḥ, ‘Āṭiyah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ibn Zayd.^[3] Al-Ḥasan Al-Baṣri said, “Allāh made it lawful (to fight in) for him (the Prophet ﷺ) for one hour of a day.”^[4] The meaning of what they have said was mentioned in a *Ḥadīth* that is agreed-upon as being authentic. In it the Prophet ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُغْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ، وَإِنَّمَا أُجِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

«Verily, Allāh made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allāh until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.»^[5]

In another wording of this *Ḥadīth*, he said,

«فَإِنْ أَحَدٌ تَرَحَّصَ بِقِتَالِ رَسُولِ اللَّهِ فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«So, if anyone tries to use the fighting of the Messenger (to

[1] *Ad-Durr Al-Manthūr* 8:517.

[2] *Al-Qurṭubī* 20:60, and *Ad-Durr Al-Manthūr* 8:518.

[3] *Al-Qurṭubī* 20:60, and *Ad-Durr Al-Manthūr* 8:518.

[4] *Ad-Durr Al-Manthūr* 8:518.

[5] *Fath Al-Bārī* 4:56.

conquer Makkah) as an excuse (to fight there), then tell him that Allāh permitted it for His Messenger and He has not permitted it for you.”^[1]

Concerning Allāh's statement,

﴿وَالَّذِي بَعَثْنَا فِيكُمْ رَسُولًا وَمَا وَدَّ أَن يُبْعَثَ﴾

﴿And by the begetter and that which he begot.﴾ Mujāhid, Abu Ṣālih, Qatādah, Aḍ-Ḍaḥḥāk, Sufyān Ath-Thawri, Sa'īd bin Jubayr, As-Suddi, Al-Ḥasan Al-Baṣri, Khuṣayf, Shuraḥbīl bin Sa'd and others have said, “Meaning, by the begetter, Ādam, and that which he begot is his children.”^[2] This view that Mujāhid and his companions have chosen is good and strong.

This is supported by the fact that Allāh swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Ādam, the father of mankind, and his children. Abu 'Imrān Al-Jawni said, “It refers to Ibrāhīm and his progeny.” Ibn Jarīr recorded this statement^[3] as did Ibn Abi Ḥātim. Ibn Jarīr preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.^[4]

Allāh then says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

﴿Verily, We have created man in Kabad.﴾ Ibn Abi Najīh and Jurayj reported from 'Aṭā, from Ibn 'Abbās concerning the phrase ‘in Kabad’, “He was created while in hardship. Don't you see him?” Then he mentioned his birth and the sprouting of his teeth.^[5] Mujāhid said,

﴿فِي كَبَدٍ﴾

﴿in Kabad.﴾ “A drop of sperm, then a clot, then a lump of flesh, enduring in his creation.” Mujāhid then said, “This is similar to Allāh's statement,

[1] *Faṭḥ Al-Bārī* 1:238.

[2] *Al-Qurṭubī* 20:61, *Ad-Durr Al-Manthūr* 8:519, and *Aṭ-Ṭabari* 24:432.

[3] *Aṭ-Ṭabari* 24:433.

[4] *Aṭ-Ṭabari* 24:433.

[5] *Aṭ-Ṭabari* 24:434.

﴿حَمَلَتْهُ أُمُّهُ كَرْهًا وَوَضَعَتْهُ كَرْهًا﴾

﴿His mother bears him with hardship. And she brings him forth with hardship.﴾ (46:15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this.” Sa‘īd bin Jubayr said,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

﴿Verily, We have created man in Kabad.﴾ “In hardship and seeking livelihood.” ‘Ikrimah said, “In hardship and long-suffering.”^[1]

Qatādah said, “In difficulty.”^[2] It is reported from Al-Hasan that he said, “Enduring the hardships of the world by life and the severity of the Hereafter.”

Man is encompassed by Allāh and His Bounties

Allāh says,

﴿أَيَحْسَبُ أَنْ لَنْ يَغْدِرَ عَلَيْهِ أَحَدٌ﴾

﴿Does he think that none can overcome him?﴾

Al-Hasan Al-Baṣrī said,

﴿أَيَحْسَبُ أَنْ لَنْ يَغْدِرَ عَلَيْهِ أَحَدٌ﴾

﴿Does he think that none can overcome him?﴾ “Meaning no one is able to take his wealth.”

Qatādah said,

﴿أَيَحْسَبُ أَنْ لَنْ يَغْدِرَ عَلَيْهِ أَحَدٌ﴾

﴿Does he think that none can overcome him?﴾

“The Son of Ādam thinks that he will not be asked about this wealth of his – how he earned and how he spent it.”^[3] Allāh said:

﴿يَقُولُ أَهْلَكْتُ مَالًا لُبًّا﴾

﴿He says: “I have wasted wealth in abundance!”﴾

[1] Ad-Durr Al-Manthūr 8:520.

[2] Aṭ-Ṭabari 24:433.

[3] Aṭ-Ṭabari 24:436.

This means, the Son of Ādam says, "I spent an abundance of wealth." Mujāhid, Al-Ḥasan, Qatādah, As-Suddi and others have said this.^[1]

﴿يَحْسَبُ أَنَّ لَّمْ يَرَهُ أَهْلُ﴾

﴿Does he think that none sees him?﴾ Mujāhid said, "Does he think that Allāh, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this.

Allāh said;

﴿أَلَمْ يَجْعَلْ لَهُ عَيْنَيْنِ﴾

﴿Have We not made for him two eyes?﴾ meaning, for him to see with them.

﴿وَلِسَانًا﴾

﴿And a tongue﴾ meaning, for him to speak with, and so that he can express that which is inside of him.

﴿وَمُفَتِّينِ﴾

﴿and two lips?﴾ In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

﴿And shown him the two ways?﴾ This refers to the two paths. Sufyān Ath-Thawri narrated from 'Āṣim, from Zirr, from 'Abdul-lāh bin Mas'ūd that he said,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

﴿And shown him the two ways?﴾ "The good and the evil."^[2] Similar to this has been reported from 'Ali, Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Wā'il, Abu Ṣāliḥ, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsāni among others.^[3] Similar to this Āyah is Allāh's statement,

[1] Aṭ-Ṭabari 24:436.

[2] Aṭ-Ṭabari 24:437.

[3] Aṭ-Ṭabari 24:437, 438, and Ad-Durr Al-Manthūr 8:521, 522.

سُورَةُ النُّجُومِ ٥٩٤

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿١﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢﴾ وَلَا يُؤْنِقُ وُفَاةً أَحَدًا ﴿٣﴾ تَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٤﴾ أَرْجَىٰ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٥﴾ فَأَدْخِلْ فِي عِبَادِي ﴿٦﴾ وَأَدْخِلْ جَنَّتِي ﴿٧﴾

سُورَةُ النَّازِعَاتِ ٩٨

يَسْمِعُ السَّمْعُ الْغَمِيمُ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَالْوَالِدُ وَمَا وَلَدَ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾ أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ ﴿٦﴾ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾ أَلَمْ يَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلَسْنَا وَشَقَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكَرْهِيَةٌ ﴿١٣﴾ أَوْ لَاطِعَةٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ﴿١٧﴾ أُولَٰئِكَ أَصْحَابُ الْإِيمَانِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا إِنَّا بَيْنَهُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارُ مُؤَسَّدَةٍ ﴿٢٠﴾

سُورَةُ الشُّعَرَاءِ ٦٨

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا وَإِنَّا كَفُورًا ﴿٢٠﴾

﴿Verily, We have created man from Nutfah Amshāj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.﴾ (76:2-3)

﴿فَلَا اقْتَحَمَ الْعَقَبَةَ﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١١﴾ فَكَرْهِيَةٌ ﴿١٣﴾ أَوْ لَاطِعَةٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ﴿١٧﴾ أُولَٰئِكَ أَصْحَابُ الْإِيمَانِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا إِنَّا بَيْنَهُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارُ مُؤَسَّدَةٍ ﴿٢٠﴾

﴿كَفَرُوا إِنَّا بَيْنَهُمْ أَصْحَابُ الْمَشْأَمَةِ﴾ عَلَيْهِمْ نَارُ مُؤَسَّدَةٍ ﴿٢٠﴾

﴿11. But he has not attempted to pass on the path that is steep.﴾

﴿12. And what will make you know the path that is steep?﴾

﴿13. Freeing a neck﴾

﴿14. Or giving food in a day full of Masghabah,﴾

﴿15. To an orphan near of kin.﴾

﴿16. Or to a Miskīn cleaving to dust.﴾

﴿17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.﴾

﴿18. They are those on the Right,﴾

﴿19. But those who disbelieved in Our Āyāt, they are those on the Left.﴾

﴿20. Upon them Fire will Mu'ṣadah.﴾

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

﴿فَلَا أَقْنَمُ الْمَقْبَةَ﴾

﴿But he has not attempted to pass on the path that is steep.﴾

"This means, will he not traverse upon the path which contains salvation and good? Then He explains this path by his saying,

﴿وَمَا أَدْرَاكَ مَا الْمَقْبَةُ ﴿١٢﴾ فَكَ رَقَبَةٍ ﴿١٣﴾ أَوْ إِبْرَةٍ﴾

﴿And what will make you know the path that is steep? Freeing a neck, or giving food.﴾"^[1]

Imām Aḥmad recorded from Sa'īd bin Marjānah that he heard Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ - أَيِ عُضْوٍ - مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتَّىٰ إِنَّهُ لَيَعْتِقُ بِأَلْيَدِ الْيَدِ، وَبِالرَّجْلِ الرَّجْلَ، وَبِالْفَرْجِ الْفَرْجَ»

«Whoever frees a believing slave, Allāh will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allāh) will free a hand for a hand, a leg for a leg, and a private part for a private part.»

'Ali bin Al-Ḥusayn then said (to Sa'īd), "Did you hear this from Abu Hurayrah?" Sa'īd replied, "Yes." Then 'Ali bin Al-Ḥusayn said to a slave boy that he owned who was the swiftest of his servants, "Call Muṭarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allāh."^[2] Al-Bukhārī, Muslim, At-Tirmidhī, An-Nasā'ī, all recorded this Ḥadīth from Sa'īd bin Marjānah.^[3]

[1] At-Ṭabari 24:440.

[2] Aḥmad 2:422.

[3] Faṭḥ Al-Bārī 5:174 and 11:608, and Muslim 2:1147, Tuḥfat Al-Aḥwadhī 5:144, and An-Nasā'ī in Al-Kubrā 3:168.

Imām Aḥmad recorded from ‘Amr bin ‘Abasah that the Prophet ﷺ said,

«مَنْ بَنَى مَسْجِدًا لِلذِّكْرِ اللَّهُ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتُهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

«Whoever builds a Masjid so that Allāh may be remembered in it, Allāh will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islām, then it will be a light for him on the Day of Judgement.»^[1]

According to another route of transmission, Aḥmad recorded from Abu Umāmah, who reported from ‘Amr bin ‘Abasah that As-Sulami said to him, “Narrate a Ḥadīth to us that you heard from the Messenger of Allāh ﷺ, without any deficiency or mistakes.” He (‘Amr) said, “I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةٌ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ يَتْلُقُوا الْجَنَّةَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِتْقُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللَّهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

«Whoever has three children born to him in Islām, and they die before reaching the age of puberty, Allāh will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allāh (fighting Jihād), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allāh (fighting Jihād) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allāh will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allāh (for fighting Jihād), then indeed Paradise has eight gates, and Allāh will allow him to enter any of them he chooses.»^[2]

[1] Aḥmad 4:386.

[2] Aḥmad 4:386.

Aḥmad recorded this Ḥadīth from different routes of transmission that are good and strong, and all praise is due to Allāh.

Allāh said,

﴿أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾

﴿Or giving food in a day full of Masghabah,﴾ Ibn 'Abbās said, "Of hunger."^[1] 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others all said the same.^[2] The word 'Saghb' means hunger. Then Allāh says,

﴿يَتِيمًا﴾

﴿To an orphan﴾ meaning, he gives food on a day like this to an orphan.

﴿ذَا مَقْرِبَةٍ﴾

﴿near of kin,﴾ meaning, who is related to him. Ibn 'Abbās, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and As-Suddi all said this.^[3] This is similar to what was related in a Ḥadīth that was collected by Imām Aḥmad on the authority of Salmān bin 'Āmir who said that he heard the Messenger of Allāh ﷺ say,

«الْصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّجْمِ اثْنَانِ: صَدَقَةٌ وَصِلَةٌ»

«Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).»^[4]

At-Tirmidhi and An-Nasā'ī^[5] both recorded this Ḥadīth and its chain of narration is authentic. Then Allāh says,

﴿أَوْ يَشْكِنَا ذَا مَتْرَبَةٍ﴾

﴿Or to a Miskīn cleaving to dust (Dhā Matrabah).﴾ meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn 'Abbās said, "Dhā Matrabah is that who

[1] Aṭ-Ṭabari 24:442.

[2] Aṭ-Ṭabari 24:442, 443.

[3] Ad-Durr Al-Manthūr 8:525.

[4] Aḥmad 4:214.

[5] Tuḥfat Al-Aḥwadhi 3:324, and An-Nasā'ī 5:92.

is dejected in the street and who has no house or anything else to protect him against the dirt.”^[1]

Allāh said;

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا﴾

﴿Then he became one of those who believed﴾ meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allāh. This is as Allāh says,

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

﴿And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.﴾ (17:19)

Allāh also says,

﴿مَنْ عَمِلَ صَالِحًا يَنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴿Whoever works righteousness – whether male or female – while being a true believer....﴾ (16:97)

Allāh says,

﴿وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ﴾

﴿and recommended one another to patience, and recommended one another to compassion.﴾

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble Ḥadīth,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ»

«The merciful people will be treated with mercy by the Most Merciful (Allāh). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.»^[2]

In another Ḥadīth he said,

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

[1] Aṭ-Ṭabari 24:444.

[2] Abu Dāwud 5:231.

«Allāh will not be merciful with whoever is not merciful with the people.»^[1]

Abu Dāwud recorded from 'Abdullāh bin 'Amr that he narrated (from the Prophet ﷺ),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا»

«Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.»^[2]

Then Allāh says,

﴿أُولَٰئِكَ أَصْحَابُ الْيَمِينِ﴾

﴿They are those on the Right,﴾ meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allāh says,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الشِّمَالِ﴾

﴿But those who disbelieved in Our Āyāt, they are those on the Left.﴾

meaning, the companions of the Left Hand.

﴿عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ﴾

﴿Upon them Fire will Mu'sadah.﴾

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b Al-Qurāzī, 'Āṭiyah Al-'Awfī, Al-Ḥasan, Qatādah and As-Suddī, all said,

﴿مُؤَصَّدَةٌ﴾

﴿Mu'sadah.﴾ "This means shut."^[3] Ibn 'Abbās said, "Its doors will be closed."^[4] Aḍ-Ḍaḥḥāk said,

[1] Muslim 4:1809.

[2] Abu Dāwud 5:231.

[3] Aṭ-Ṭabarī 24:447, and Ad-Durr Al-Manthūr 8:526.

[4] Ad-Durr Al-Manthūr 8:526.

﴿مُؤَسَّلَةً﴾

﴿Mu'ṣadah.﴾ "It will be sealed over them and it will have no door." Qatādah said,

﴿مُؤَسَّلَةً﴾

﴿Mu'ṣadah.﴾ "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Balad*, and all praise and blessings are due to Allāh.

[1] Aṭ-Ṭabari 24 :447.