

(Tafsir Surah al-Balad (The City

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Nasir Makarim Shirazi in Tafsir Namuneh

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سورة البلد - (Surat Al-Balad (The City

This sura descended at Mecca and it has 20 ayat in it.

The contents and virtues of reading Surat Al-Balad

This sura being short but contains the enormous facts

1. In the first part of Surat Al-Balad after declaring the meaningful vows, indicated the fact that the life of man in this world is constantly combined with the hardships and pain. From one side prepares the man to fight with the difficulties and from other side wipes out the expectations of the luxurious and leisurely life from his mind. The complete tranquillity, peace and comfort are only in the life hereafter.
2. In another part of the sura some of the important divine blessings are counted and next indicated the ingratitude and ungratefulness of man in the place of all the divine blessings.
3. In the last part of the Surat Al-Balad divided the people in the two groups of the people

أَصْحَابُ الْمَيْمَنَةِ
أَصْحَابُ الْمَشْأَمَةِ

And defined a corner of the character of the first group of people who are (the virtuous believers) and then the people opposite them those who are unbelievers and the criminals and describes all about their future existence.

The meaning of the ayaat is extremely firm and knocking. The cord of sentences is short and bangs the ears, the words very impressing and expressive and the features of ayaat and its contents illustrates that these ayaat are makki (descended at Mecca).

The merits of its reading are quoted from the prophet Muhammad peace be upon him and his family who said: One who reads Surat Al-Balad, the All Powerful God protect him from his wrath on the day of resurrection.

In a hadees from imam Jafar Sadiq alaihis salam we read: One who reads the Surat Al-Balad in the wajib obligatory namaz, he will be known as virtues in this world and in the hereafter he is

recognized among the people who have high rank and status in the threshold of Majestic God .
He will be among the friends of the prophets, martyrs and the pious people

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
!لَا أُقْسِمُ بِهَذَا الْبَلَدِ
(90:1)

;(I swear by this city (Makkah

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
(90:2)

– And you, [O Muhammad], are free of restriction in this city

وَوَالِدٍ وَمَا وَلَدَ
(90:3)

,And [by] the father and his offspring

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
(90:4)

.We have certainly created man into hardship

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
(90:5)

?He thinks that no one can defeat him

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا
(90:6)

".He says, "I have spent wealth in abundance

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ
(90:7)

?Does he, then, think that no one sees him

Definition:

I swear by this holy city

The norm of the noble Quran, in the main occasions while defining the most important facts, starts with vows which itself provokes the thoughts and the intelligence of man. They have the particular connection with the same subject under the discussion. Here as well, to define a fact of the worldly life that is occupied with the pains and sufferings .and starts with a new swear and said: I swear by this holy city Mecca

لَا أَقْسِمُ بِهَذَا الْبَلَدِ
(90:1)

,The city where you are residing

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
(90:2)

Though the name of Mecca is not mentioned clearly in this ayat but as the sura is makki 'belongs to Mecca' and the importance of the sura e Balad from one facade is evident that it is the same holy city of Mecca, the total interpreters believes in it. Certainly the nobility and the greatness of the territory of Mecca matched to the address of that city as the initial centre of the monotheism and worshipping the One and Only God is built here in that city. The great prophets performed the circumambulations around this house but the word

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

It includes a new ground of topic and said: this city because of your blessed and prosperous presence acquired such greatness of its existence and became capable of this swear. And it is an overall fact that the value of the land is by the people residing in it. And the unbelievers and polytheist of Mecca must not think that if the noble Quran pledged in the name of this city it did not attained the importance for environment of their idols or being infidels mother land. It is not like that, only this city (besides its specific past history) and its importance is for the sacred and affluent presence of a unique individual Muhammad peace be upon him and his family became capable of taking oath at its name.

This severe chastise and reproach towards the unbelievers of Quraish tribe as they were assuming themselves as the servants and protectors of the sanctuary of Mecca. They were respecting their home so much that in the case if they used to see the murderer of their father there, they were leaving him safe and secure. Even it is told that if somebody was wrapping around his body the skin of the tree of Mecca, his life was getting safe on that basis. But all these regulations and customs were violated in the favour of the kindest prophet Muhammad peace be upon him. Why every type of torture and affliction was made lawful for him and even he killing of his companions? .Then it adds: and swear upon the father and his progeny

وَوَالِدٍ وَمَا وَلَدَ
(90:3)

Who are these father and son? They are numerous definitions mentioned about it. Firstly it is that, by the term father it means Ibrahim khalil alaihis salam and the term son means Ismail alaihis salam as the swear is on the name of Mecca in the previous ayat. And we are well aware that the hazrat Ibrahim alaihis salam and his son are the founders of the city of Mecca and Ka'aba. This definition seems very much appropriate especially the Arabs of the ignorant period were bearing in mind extreme respect for the hazrat Ibrahim alaihis salam and his son and they were sentimentally feeling honoured for them and most of them were attaining their genealogy from the both father and son.

Secondly it is that, by this terms they mean hazrat Adam alaihis salam and his sons. Thirdly, by this terms it is supposed that hazrat Adam alaihis salam and the prophets who raised from his progeny.

Fourthly it is believed that it is a vow on the name of every father and his son. As the issue of birth and the survival of the generation of man in different periods were the marvellous wonders of the creation. The Mighty God vowed particularly upon it.

Among these four the first definition seems perfect. Then it defines the subject which was the ultimate cause of all these vows and said: Certainly .we created the man in the hardships

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
(90:4)

Means severity but according to Raghīb in the Mufradath. It is a pain which inflicts the liver of man and then every kind of pain and hardship is told. Yea the human being from the beginning passes through the difficulties even at the time of the sperm settles down in the abode of the womb, the foetus go through the most of the stages of pains and difficulties till its birth. After the birth, the era of infancy, childhood and then the period of adolescence. The most difficult period is the old age where the man goes through the various complications and sufferings. And this is the natural history of the worldly life and to expect something else is a great mistake, an Arab poet thus relates: "The nature of the world is packed with discontentment and you want it to be clean from all the pollution and the unhappiness".

"And those who expects the period of this world against its nature, he is like the person who in the waves of water, looks for the flames of fire".

A look at the life of the prophets and the saints of the Dominant God exhibits that the life of these chosen flowers of the basket of creation was always running close to the various adversities, pains and miseries in that situation the condition of the others are quite evident in this world.

If some of the people or the several societies who are apparently not having pain and troubles it is because we only read them to the external level. Hence while we draw closer to them then we come to know the depth of pains and troubles of the people who are leading a very prosperous life.

?Then it adds: Does this man believe that no one is capable to catch hold of him

أَيَحْسَبُ أَنَّ لَّنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
(90:5)

It is indicating that the life of man is mixed with such pain and sufferings; it proves that he has no power over anything.

But the man is travelling upon the ship of the pride and commits every kind of sin, crime and transgression as if he is protected safely in peace and security. And thinks he is away from the dominion of divine punishment. When he reaches the power he violates every divine order as if he is not a creature and a servant of God. Is he thinking rightly that he gets free from the grip of divine punishments? What a great mistake!

It is supposed that they are the rich people who were thinking that no one have the power to seize their wealth.

It is told that as well, there are the people who believe that no one is able to interrogate them

about their deeds.

Some stated that this ayat indicated about the man from the tribe of Jamah by the name Abul Asad. He was so much powerful that when he was sitting upon a leather spread and ten men wanted to pull out the leather spread under him; they would not be able to do that. The leather spread used to get torn up but in the same position he used to remain unmoved at his place. However to imagine that this ayat is descended only for one such person or some proud group of people does not prevents the fact of its being for the common man.

.Then in the continuation of this discussion it includes: He said I had lost immense wealth

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

(90:6)

It is pointing towards the people when it is proposed to them to spend the wealth in the way of the well being of the people. In great arrogance and proud, they were replying: we have spent a great deal of our money in this way where as they did not spend any money for Benevolent God. And in the case if they spend upon the others it was only for showing it in artificial manner or for some personal cause.

Besides some said: It is indicating towards those people who spend most of their money in the enmity of Islam and the prophet Muhammad peace be upon him & his family, in the tactics standing against it and they were expressing being self-righteous for it. In a hadis it is mentioned that on the day of war of Khandaq when hazrat Ali alaihis salam presented the Islam to the Omar ibn Abdavad, He replied: Then what will happen to all the riches which I had spent in the way against you?

In addition some informed: This ayat is about some of the heads of Quraish tribe, for example “ Haris bin Amir” who committed a sin and wanted a way to come out of that sin. He asked about that to the prophet. He ordered him to give the compensation and he replied: I had lost all my wealth in paying the compensations and the spending for the poor from the day I entered in the religion of Islam.

.However the first definition is appropriate according to the next ayat

مَالًا لُبَدًا

It means the immense wealth.

.Afterwards it includes: Did he thinks that no one is watching him or does not observe him

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

(90:7)

He is unaware of the fact that the Almighty God watching his entire external affairs when he is all alone or living among the people. But he is all attentive in the entire depth of his heart and soul. He knows his intentions. Is it possible that the All Powerful God who is encircled his existence is to be unaware of anything of his existence or unable to see him? These ignorant are unaware that by their ignorance and lack of knowledge they feel themselves far away from the constant divine protection.

Yea the Protector God knows from where does he acquire this wealth? And in which way he spent them.

In a narration from Ibn Abbas it is quoted, where the prophet Muhammad peace be upon him said: On the Judgment day no human being will go ahead a single step until or unless he is asked these four questions: In which way he had spend his entire life? 2 From which source he had gathered his wealth and 3 in what grounds he had spent that money? And in his deeds what he had done for the family of the prophet Muhammad peace be upon him and his family. In brief the matter is that, how the man becomes arrogant and proud of his own self and exhibits himself powerful where as his life is full of pain and troubles. If he had some wealth it can be vanished in a period of one night and if he is alive his health can be gone in an ordinary fever.

Then how he is challenging that he had donated a large amount of wealth in the way of God The Most High. Whereas The Sublime God is well aware about his purpose and even he knows it very well that from which illegal mode he had acquired that wealth and he is well acquainted with the manner he spend it, to show his false pomp and glory in an extravagant manner

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
(90:8)

,Have We not given him two eyes

وَلِسَانًا وَشَفَتَيْنِ
(90:9)

,and a tongue, and a pair of lips

وَهَدَيْنَاهُ النَّجْدَيْنِ
(90:10)

?[And shown him the two highways [of good and evil

Definition:

The blessing of the eyes and tongue and the guidance

Following the earlier ayat that was relating about the arrogance and the ignorance of the rebellious people, in the ayat under discussion a part of the important materialistic and spiritualistic blessings are counted to crush down his overconfidence and unawareness. So that from another part make him think about the creator of these blessings and generate in him .the feeling of thankfulness in his soul to draw him towards the recognition of the Creator God

?First it said: Do not we bless the human beings, two eyes

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

(90:8)

One tongue and two lips

وَلِسَانًا وَشَفَتَيْنِ

(90:9)

.him aware of the good and the evil and guided him

وَهَدَيْنَاهُ النَّجْدَيْنِ

(90:10)

Like this manner, in these short sentences pointed towards the three important materialistic blessings like eyes, tongue and lips and the blessing of guidance that is a massive spiritualistic .sacredness

In the above blessings it is far enough to know that

The eyes are the important source of connection to the outer world. The marvels of eyes are so much great that made the man genuine before its creator, the Merciful God created the seven levels of the eyes, each and every one are extremely strange, delicate and have astonishing structure. Each of them has physical and chemical laws related to the light and the mirror by the accurate system, in this regard they are such that the most advanced and perfect cameras before that creation of eyes is worthless. Truly the marvels of the eyes in human body are enough to study about the knowledge and immense powers of creator God.

And the tongue the most important source of connection with the other human beings and to

transfer the information and knowledge from one nation to the other nation. And from one generation to another generation and if this source of connection was not existing the man was never be able to proceed towards the perfection of knowledge, science, material culture and spiritual affair to such high extent.

And the lips, firstly it has the significant role in the conversation as most of the words ends up by the lips. Apart from this, the lips help to great extent in chewing the food, protecting the moisture of mouth and drinking the water. If the lips did not exist, the process of eating and drinking in human beings and even the looks of his face used to become pathetic because of the flow of saliva towards outside and his incapability to pronounce the words in the right manner.

As learning the facts, in the first place depends upon the eyes and the lips. Following to all these, the matter of the wisdom and intelligent and natural direction and even the guidance by means of rules and regulation through the prophets and messengers is included.

Yea the Majestic God provided the man, the vision of eyes and the sunshine and showed him the ways and the potholes so that the man could see before his steps and what is ahead of his eyes.

With so many illuminating lights facing his eyes still he goes from the wrong way, let him see .his own punishment

The ayat

وَهَدَيْنَاهُ النَّجْدَيْنِ
(90:10)

We informed him, the good path and the bad way.
Besides we mentioned the free will of man as the term

نجد

Means the elevated place, it indicated that to travel the virtues path is not free from the hardships and the agonies. As rising upwards on the high lands had many problems too, even travelling in the evil ways has its own difficulties. It is better for the man to select the virtues path with his endeavour and diligence.

The selection of the path is with the man. He is the one who can use his eyes and the tongue in

any way of the halal 'legal' or haram 'illegal' way. And from the two roads of virtues and the evils can select any of them.

Hence in a hadis by the kindest Prophet Muhammad peace be upon him and his progeny we read: the Generous God tells the children of hazrat Adam alaihis salam: O the offspring of Adam: if your tongue persuade you to commit the unlawful act 'haram' I give in your possession the two lips to prevent it . Keep them shut. And if your eyes want to take you towards the haram 'illegal act', I provided in your possession the two eyelids; carry on your duty to shut them (at the instance of haram).

Like this manner the Beneficent God kept the means of control of these blessings in your command and it is another benevolence of the Provider God. Interestingly the above ayat about the tongue indicated towards the lips but regarding the eyes it did not referred to the eye lids. It is apparent that for two reasons, one for the role of lips is more important for speech and eating food and other purposes. They have more important task than the eyelids, another reason is that the control of tongue is comparatively important, .vital and decisive

The points:

The marvels of the eyes

Usually the eyes are compared with the camera with has delicate lenses that take pictures of various scenes. The pictures reflect like a movie in the eye channel and from there with the help of sight nerves transfers to the brain.

This apparatus of taking the photographs which is very much fine and accurate, in the entire period of day and night may do the photography from the different scenes but in many ways it cannot be compared with the most sophisticated and advanced movie cameras as:

1 The window of the regulator of light (diaphragm) in this apparatus which is the eye pupil, automatically changes its face before the light and it gets narrower before the strong light and facing the weak light becomes wider, whereas, the apparatus of the photography has to be changed by the help of the people.

2 The lenses of the eyes unlike the other lenses of the photography are constantly changing its shape. Sometimes it is 1/2 millimetre and at times reaches to the 8 millimetre to get prepare itself for the photography from far and near and perform this task by the muscles around the lens. They pull and push it such that, a single eye lens alone does the job of hundred of lenses.

3 This apparatus of photography move in four various directions and it can move to any direction with the help of the eye muscle and take the photographs.

4 The another point here is that in the photograph camera one must change the films. When a reel is finished we have to place a new reel at its place. But the human eyes in the entire life perform the photography without changing anything. It for the reason that the eye channels that reflects the pictures have two kinds of cells, conical cells and cylindrical cells which have extremely sensitive substance in front of the light, with a slight radiation of rays breaks down and creates the waves which transfers into brain and later its effects gets dilapidated and the eye channel once again gets ready for the fresh photography.

5 The cameras are made of strong material but the organisation of photography of eye is so much delicate and fine that with the slightest error gets the scratches and for that reason it is enclosed in the bone case. But besides being delicate to such great extent, at the same time it is stronger and more durable than the iron and steel.

6 The light system is the matter of major importance for the photographers and cinematographers. For the getting the right photos sometimes they need a number of hours, to put the lights in order and to bring into command, its initial steps while the eyes in every circumstance from the powerful light, mediocre or weak light even in the case of mild light in the darkness can perform its photography. It is one of the marvels of the eyes.

7 Often we go from the brightness of lights into the darkness as the electric lamp suddenly gets extinguished, at that moment we are unable to see anything. But by the passing of some moments our eyes routinely makes its condition appropriate to the dim light, to such extent that when we see around us gradually we began to see the things and we say that 'our eyes get used to the darkness'. And this term 'used' is told in the common language, consequently it is very complicated mechanism that is established in the eyes. It can change its order to the new conditions within a extraordinarily short period of time.

Contrary to that, when we change place from the darkness to the brightness, this fact happens in the same method, in the beginning our eyes cannot tolerate the bright light after some moments makes its function according to it and as per it is said it get used to it. This interaction never exits in the gadgets of the photography.

8 The gadgets of photography can grab the photographs or film from the limited space where as the human eye can see the entire half circle of the horizon before him and in another words we can view 180 degree circle around us while no other photographic camera is able to do it.

9 And the mysterious and interesting issue is that the two eyes of human being, each of them have its own individual organisation and it is put in order such that the photos achieved by it happens to fall at one point, it is organised in such a way if this organism is disturbed the human being with his two eyes will see a single object in two figures. Same as the people who

have abnormal alignment of both or one eyes views in such manner.

10 The interesting point is that the entire sight that the eye assembles falls upside down upon the eye channel. Though we never see any object upside down. This happens for the reason that the eyes have the habit and regulates the relation of the things with one another.

11 The eye surface must be constantly wet in such a way that if for some hours it gets dry it will get damage seriously. This continuous moisture is provided from the glands of tears which from one side enters the eyes and from the minute blood vessels, situated in the corner of the eyes ejects and transfers in the nose and creates the wetness in the nose.

If the tear glands get dry the eyes will fall in danger and the movement of eye lids will get impossible. And if it use it more than the limit, the tears flow on the face and if the narrow passage of the eye drainage stops to work, the man must continuously have to hold a handkerchief to dry down the excess moisture running down the face and that is a great headache.

12 The elements of tears (moisture of eyes) is a complicated components, it is made of more than ten elements. They altogether become a most excellent and appropriate liquid to protect the eyes.

Shortly to say, the mysteries of eyes are so much high, it needs days to sit and speak about it and write the books about it. With all these qualities when we see the real matter that the eye is made of, it is almost not more than a piece of fat.

Ameerul momineen Ali alaihis salam in his eloquent speech said: How strange is the man, with the help of a piece of fat he sees and a piece of meat he speaks and with a bone he hears and from an opening he breaths. (He perform the essential activities of life with these petite equipments

The marvels of the tongue

The tongue as well, to a great extent is amazing part of the body and it had the heavy duties to perform. Apart from helping effectively in swallowing down the food, it has effective role in chewing the food too. It systematically moves the food under the pounding of the teeth and perform this role such perfectly that he keeps itself away from the hammering of the teeth, whereas constantly it is attached beside it.

Seldom while chewing, we hurt the tongue by chewing it down and we began to shout in pain then we began to feel that in the case of the tongue's lacking that perfection, then what our situation will going to occur?

Meanwhile after finishing the food it sweeps and cleans fresh the atmosphere of the mouth

and teeth.

The most vital task it performs is the issue of the speaking which is carried out with its fast, regular and systematic movements in the six directions.

The most interesting matter is that for talking and conversation, it is a means under the command of the human beings which is very effortless and comfortable and it is in the accessibility of everybody. It never tires and exhausts and it has no expenses.

Most important than everything is the ability of pronunciation of every word is dissimilar, by reading the thousands of the languages exists in the world, its importance will acquire apparent.

It is true that the God is great and unique.

"The guidance towards the "Najdaen

النَّجْدَيْنِ

نجد

As it is mentioned that it is an elevated land or high place here it means the way of virtues and the evils. In a narration by the most generous prophet Muhammad peace be upon him and his progeny we read: O people there exists two high lands, one is the land of virtues and the other is the land of evils. And the land of evils is never dearer to you than the land of virtues.

Certainly the duties do not exist without knowing about them and their knowledge. It is impossible and according to the above ayat the Honourer God had given this understanding in the command of the human beings.

This information is achieved by three ways: By the way of senses of mind, wits and reasoning and by the means of human nature and sense of right and wrong without any need of reasoning and by the sources of revelation and education of prophets and their pious and fallible successors. Whatever needs for the progress in the way of perfection. The Guardian of faith God from one of these sources or with three ways educated him.

Interestingly in this narration it is mentioned that each of these ways are easier for the nature of man to accept. And in fact, there is a common belief that the man mostly had tendency towards the evils and going in the direction of ill character is easier for him, it totally negates and contradicts this concept.

Truly if there would not be the wrong education and immoral environment, the love of human being is much more for the virtues and may be the term

نجد

The high land) is about the virtues, for the reason that the elevated lands have better and) healthier climate. And about the waywardness too it has its own elevated entrance. Some said: this term indicates the manifestation and proof of the virtuous and evil ways as the .high land is absolutely evident

فَلَا اقْتَحَمَ الْعَقَبَةَ

(90:11)

But he would not try to ascend the steep uphill road

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

(90:12)

?And what will make you know the path, which is steep

فَأَنْتَ رَقَبَةٌ

(90:13)

It is the freeing of a slave

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

(90:14)

Or feeding on a day of severe hunger

يَتِيمًا ذَا مَقْرَبَةٍ

(90:15)

An orphan of near relationship

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

(90:16)

Or a needy person in misery, lying in the dust

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

(90:17)

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

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ
(90:18)

.(They are those on the Right Hand (the dwellers of Paradise

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ
(90:19)

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

عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ
(90:20)

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

The definition:

The difficult passage of narrow lane

After the definition of the great favours which is mentioned in the previous ayaat, in the ayat under discussion reproached the ungrateful human beings in spite of possessing so many means of prosperity and affluences they did not diverted themselves to the path of salvation, in the beginning it said: this unthankful man does not ascended the steep uphill road

فَلَا اقْتَحَمَ الْعَقَبَةَ

Here what is the meaning of the term

عَقَبَةٌ

The following ayat defines it.

?It said: Do not you know what is that steep road

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

To liberate the slave

فَكَ رَقَبَةً

Or to feed on the day of hunger

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

And the orphan from the near relatives

يَتِيمًا ذَا مَقْرَبَةٍ

Or a needy person in misery

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Like this manner the ungrateful people never prepare themselves to pass from that steep road, the virtues deeds by and large is the service to mankind that revolves around the pivot of helping the weak and downtrodden people. And in the upcoming ayaat defined the complete right and pure believe.

Truly one has to pass from this steep road, with a view on the extreme adoration of most of the people for the wealth and gathering the riches. (It is extremely difficult) Islam and the right believe cannot be achieved only by conversations and claims but before every Muslim there are hard pathways to walk, one after another by the divine power and with the help of the spirit of faith and sincerity. ,Some translated here the term aqabah as passions here

الْعَقَبَةُ

That according to the famous narration by the prophet Muhammad peace be upon him to control the passions is named as jihad akbar, the great holy war. Certainly according to the ayat, they defined the aqabah

الْعَقَبَةُ

As a steep road, it is the path of the passions and craze. And by liberating the slaves and giving food to hungry people is the true and clear way to fight that passion. Some other interpreters defined the term aqabah

الْعَقَبَةُ

as the steep road on the Day of Judgment, it is reported in the hadis that: It is a steep and sharp road before you, upon which the people with heavy load cannot pass. And I want to make you light, to go forward and (easily) surpass that path.

It means that the steep road of the judgment day may be the living form of the firm and long-lasting obedience, to get ahead of that road is to march confidently from these steep roads of .moral life

Interestingly the word

اُقْتَحَمَ

is taken from the element of

اقتحام

And it means to enter the hard and risky task. It is emphasised to pass from the steep road which it is not an easy duty and it is stressed upon the subject which is mentioned in the beginning of the ayat that said: we created the man in the pain and agony. His life is filled with sufferings as well as to obey the command of God the Provider that is surrounded by the hardships.

In a speech from amir al momineen Ali alahis salam we read: heaven is wrapped in the harshness and the hell is enclosed in the desires and passions.

Here we have to bring the attention towards some points:

1 The term

فَكَ رَقَبَةٍ

Apparently means to liberate the slave.

In a hadis it is revealed an Arab came to the prophet Muhammad peace be upon him and said: O prophet of Allah teach an act that provide me an entrance in the paradise. He replied: Though your words are short but you asked regarding the great subject (or even if you said the short words but you expressed the issue efficiently) and after that said: liberate the slaves and release the necks from the chain of bondage.

The narrator asked: do both of them are not same?

He replied: No, by the first I mean to completely liberate the slave and secondly help in paying the cost of the slave to make him free.

Then the prophet adds: return to the relatives who committed injustice to you and separated from you (do favour to them) and if it is not possible feed the hungry people and satiate the thirsty. Act upon Amr Bin Maruf (propose the people to do the virtues deeds) and Nahi Anil Munkar (prevent and stop the people from committing the bad deeds) and even if you do not

have the strength to do this at least cease your talks except the admirable discussion.

2 Some of the interpreters define

فَكَ رَقَبَةٍ

It is similar to liberating one's own neck from the weight of the sins with the help of taubah, the repentance. Or liberate oneself from the divine punishment by means tolerating the hardships of worship and obedience towards the Glorious and Supreme God. But according to the ayaat that arrived following that ayat with the intention of recommendation for the orphan, needy and .evidently it is the liberating of the slaves

3 مَسْغَبَةٍ

The above term is taken from the element

سغب

It means the hunger therefore in the above ayat it means the day of hunger as the hungry people always exist in the human society. But this term is emphasising upon the feeding the hungry people at the time of famine and draught and other such circumstances. To show the importance of this reputed subject, the giving food to the poor and hungry had always been always among the best deeds.

In a hadis from the dearest prophet Muhammad peace be upon him we read: the person who feeds and satiates a hungry person at the period of the famine, on the judgment day, he enters from one of the doors of heaven from where no one entered yet except the one who had .committed the same practice like him

4 مَقْرَبَةٍ

It means the relatives and it pressurised upon the orphans who are relatives is one of the priorities else all the orphans should be given food and embraced with love and care. This expressed that the relatives have the severe duty concerning the orphans in the family. Apart from that the orphans were getting misused, specifically in that period regarding the belongings of the orphan child. It is announced, a particular warning on the subject of that .steep and sharp path

5 مَنْرَبَةٍ

This word is taken from the word

تراب

Which means dust, It is told to the person who is out of extreme poverty is sitting upon the dust of the ground. Once again it emphasised upon such poor and needy people and they have given the priority. The eminent deed is giving food to the poor and needy. In a narration it is stated: when imam Ali ibn Musa Ar Reza was sitting to have the food, near the meals spread cloth (a specific cloth spreading (sufra), to sit in gathering for having the meals) he used to order to bring a large tray and put it near the meals spread and every kind of food present there, he was selecting the best of them and arranging them in the tray. And then he was instructing the slave to take them for the deprived and underprivileged people. And he :was reciting this verse of Quran

فَلَا اقْتَحَمَ الْعَقَبَةَ
(90:11)

After that he was adding: The Great God is all aware that each and every one is unable to free a slave so he opened another way for entering the heaven. In the next ayat, in continuation of the definition of steep and difficult passage it described and included: then he should be one among the people who brought faith upon Single God and :instruct one another to maintain the patience, perseverance, kindness and gentleness

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ
(90:17)

Like this manner those who pass from this steep and difficult passage they have the right faith, high morals like instruction towards the patience and humanitarian sentiments and performing the virtues deeds like liberating the slave, feeding the orphans and needy. Or in other words they should step into the three grounds of believe, morals and the practice and to come out grateful and honoured. These are the people who can pass the steep and sharp road. Recommending for the patience and kindness, is more than helping the needy, however the good deeds are the fountain head of the right believe and morals. The roots of all the excellent acts should be explored in the right faith and the high character. The nature of man firstly is in the characteristic of act. Then it becomes the state of mind and later it gets his nature and after that it converts into the second nature.

The term

تَوَاصَوْا

It means to recommend about each other. It has an important point and that is: the matter of patience and perseverance in the way of obeying the Provider God and struggle with the passions and lust. And in the same manner strengthens the roots of love and kindness, it must be done individually but it should be a single common wave in the entire society. Each and every person should remind each other, the obedience of these basic divine rules and this behaviour generates stronger social bonds between the people. Some said: The term patience here indicates, the person should possess the toleration in the obedience of Glorious God and to bring forth his orders and rules in the society

بِالْمَرْحَمَةِ

The term above indicates the love towards the creation of Supreme God, as we are conscious that the base of the religion established the relation between the creator and the creatures. In any case the patience and perseverance is the basic root of every obedience and submission and separation from the sins and transgressions. At the end of these qualities, the status of the people who carry out these acts is defined. They are the people of the right

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ (90:18)

Their deed file is given to their right hand as the sign of acceptance of their acts at the threshold of Honourer God. It is guessed that this term is taken from the abundance that they are the owner of plenty and abundance. Their existence brings abundance for themselves and for their society too. Then turns towards the group opposite them, they are the people who could not pass from the difficult passage and said: The people who rejected our signs they are the unfortunate and their deed file is given in their left hand

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (90:19)

It is the sign that their hands are empty of the virtues deeds and their deed file is black with the evil acts. The term

الْمَشْأَمَةِ

Is taken from the word

شوم

That means the bad omen. That means these people are unbelievers and inauspicious they are responsible of their own ill fate and adversity of their society. Whereas according to the identity of the ill-fated and fortunate people their deed file is presented in their left hand or their right hand.

شوم

In the verbal communication it means, to tend towards the left
In the last ayat of this sura it is indicated briefly and meaningfully towards the punishment of the second group and said: The fire is enclosed upon their heads and there is no way to escape.

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

مُؤَصَّدَةٌ

This term is taken from the word

ايصاد

That means to shut the door tightly and close it firmly. It is evident that the man living in the room whose temperature is hot and wants to open the doors and a cool breeze to blow inside so that the room temperature gets comfortable. Now we have to think that in the burning furnace of the hell when the entire doors are tightly closed what will be the condition of the hell dwellers?

O The protector God! Save us in your kind protection from that distressing chastisement.
O the Provider God! To pass from these steep roads ahead, it is possible only by your help and grace and do not spare us from these virtues acts.
O the Gracious God! Bestow us the place in the row of the people of right hand. And associate us with the virtues and the meritorious people.
.Ameen O God the Provider of the universe