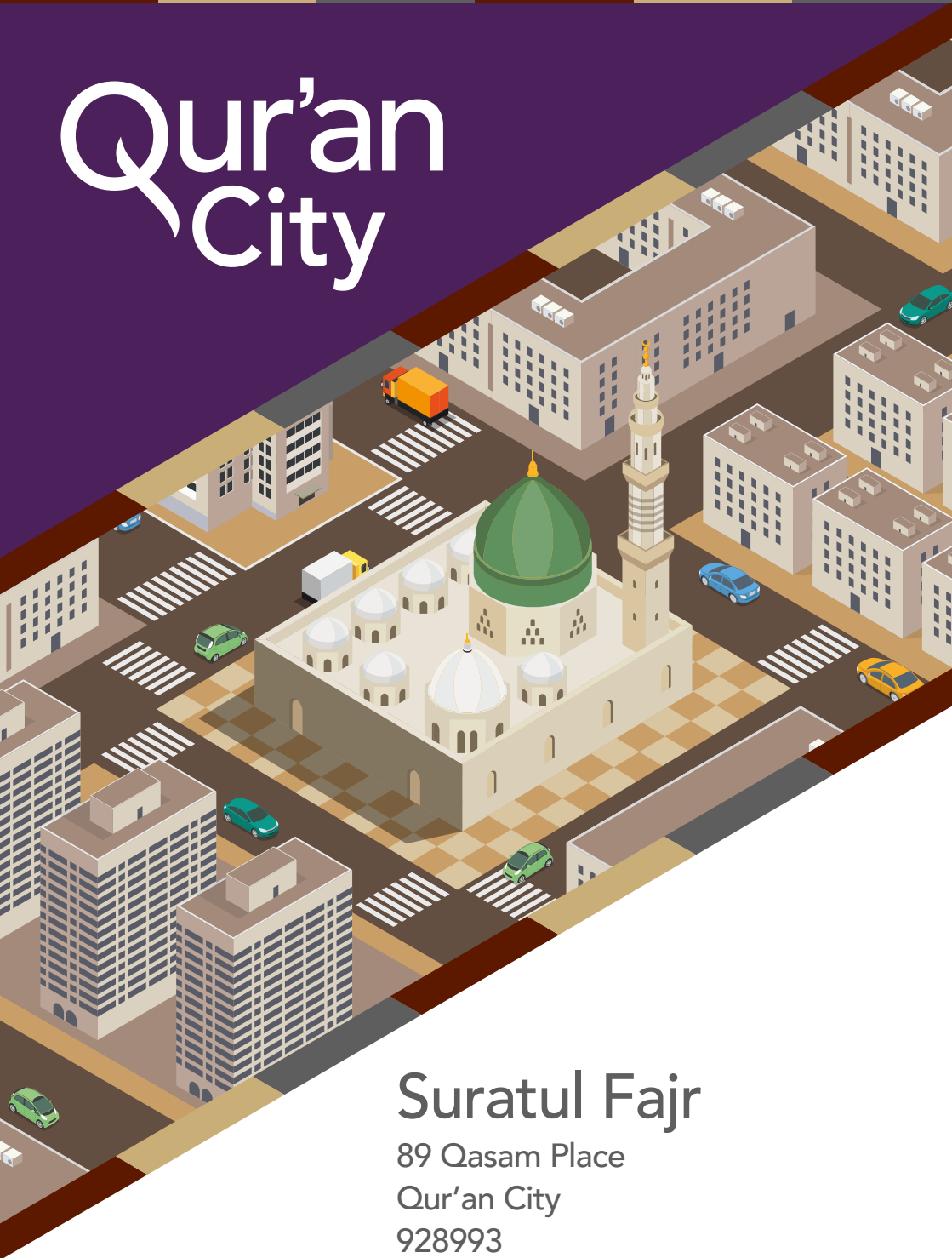


# Qur'an City



## Suratul Fajr

89 Qasam Place  
Qur'an City  
928993



# FOCUS ON SURATUL FAJR

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The sura begins with a reflecting on the Divine system of creation focusing on accountability. It ends with the regret of the defiantly rebellious and the ultimate success of those who submit to Divinity.

It is known as the sura of Imam Husayn (pbuh) from a hadith narrated from Imam Sadiq (pbuh)

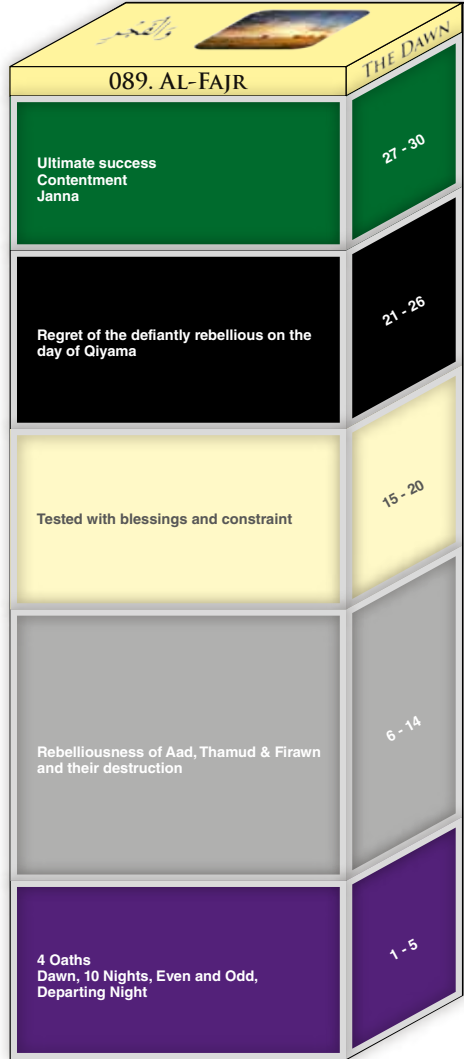
## Benefits of recitation

- Raised with Nur on Qiyama
- Energy booster



# SURATUL FAJR 89

- An address to the content soul whose desire was to return to Divinity ( having strived to reach his full potential) to enter Janna.
- A graphic picture of the Day of Judgement and Jahannam brought before the guilty. Their response will be repeated regret of not having invested in the aakhira.
- Honour and wealth are difficult tests just as constriction of wealth is. The journey of rebelliousness begins when arrogance sets in.
- Examples of powerful nations which the Quraysh knew about and their destruction due to their defiant rebelliousness against the messengers and causing corruption in the land.
- Oaths for those with rock (Hijr) solid intellect  
 1. Fajr - The tearing of the night to let light in. Beginning of life  
 2. 1st 10 days of Dhulhijja, or last 10 of Ramadhan or 1st 10 of Muharram  
 3. All Creation in pairs - Divinity as One. Every Fajr is between a day and night - Day of Judgement only day  
 4. The night departs when Fajr comes.



## PART 1 **AYAAT 1-5** THE 4 OATHS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, the Beneficent, the Merciful.**

وَالْفَجْرِ

### 1 I swear by the daybreak

The sura begins with an oath. This is an ancient Arab way to get attention.

**FAJR** literally means to tear something to let light through. It means daybreak or dawn and in essence refers to a beginning; the beginning of knowledge, awareness, and of wakefulness.

Fajr also has a two-fold connotation:

1. Fajr Kadhīb – The false dawn which rises without extending laterally.
2. Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salatul Fajr can be prayed.

The dawn of the light of Islam and Muhammad (pbuh) in the darkness of ignorance at that time is one of the examples of fajr. The dawn for the rise of Imam Mahdi (pbuh) is also an example of fajr and so is the rise of Imam Husayn (pbuh) on the plains of Karbala. In essence all revolutions against disbelief, ignorance, transgression and injustice are examples of fajr.

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Some commentators have carried the term fajr here to its absolute meaning, that is; light that spreads, which is one of the signs of Allah's Greatness.

It is also a reference point in the lives of human beings and all earthly creatures, and the prime glory of the victorious light and the end of faded darkness when the calm sleep ends and the movement of living creatures begins. It is for this very life that Allah swears by it.



PART 1 continued

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وَلَيَالٍ عَشْرٍ

**2 And the ten nights,**

Here there is no Al, the, as in the first āya, therefore it is not specific.

These nights are generally understood to be the first ten nights of Dhulhijja. The mention of nights as opposed to days is similar to Allah's appointing 40 nights for Prophet Musa (pbuh) - 2:51, 7:142. It may imply the benefit of reflection and praying at night when there is a greater concentration on the inner. Also, every night has its day and the journey of the human being, which begins in darkness and ignorance can end with the clear perception of knowledge. These nights may also refer to the last ten nights of the month of Ramadhan or some say even the first ten nights of the month of Muharram.

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وَالشَّفَعِ وَالْوَتْرِ

**3 And the even and the odd,**

**Shaf** is from shafa'a, which means to double, mediate, intercede... Shafa'a is generally referred to as intercession where the presence of another person who has greater power or knowledge brings comfort, guidance or success to another.

All creation hinges on duality but rely on ONE reality - Watr.

It could refer to:

Even and odd salaa - Salatut Tahajjud (Shab, Layl) begins with several pairs of rakats and ending with Saltul Witr.

The connection to Fajr – every day is a pair of day and night, except the day of Judgement.

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PART 1 **continued**

وَاللَّيْلِ إِذَا يَسْرِ

**4 And the night when it departs**

Sārā is to take a walk at night. The āya states, I swear by the night, which walks away when fajr comes. It may imply that when the light of knowledge breaks through, ignorance walks away.

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هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ

**5 Truly in that there is an oath for those who possess understanding**

There are five awakening oaths at the beginning of the Sura. Hijr in this context means understanding. To paraphrase the aya it is saying – *“Is this not enough evidence – are there not enough signs in these phenomena for people who have intellect?”*

These oaths are for people with rock solid intellect. The Arabs paralleled intellect with a large rock (Hijr). Intellect was a means of restraint to impulsive foolishness.

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## PART 2 **AYAAT 6-14** REBELLIOUSNESS OF ‘AAD, THAMUD AND FIRAWN AND THEIR DESTRUCTION

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أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادِ

**6** Have you not considered how your Rabb dealt with ‘Aad,

**Tara** comes from the word **ru’yā**, which means I see what you mean; understanding what is being said. **Kayfa** – how?

The people of ‘Ad were a powerful nation. They were genetically strong and were well known for building amazing monuments. When the Arabs went on their journeys and saw the ruins, they were asked to reflect...

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الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

**8** The like of which were not created in the (other) cities;

Stating a fact that nobody had seen such might, military power, construction ability (super power)....

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إِرَمَ ذَاتِ الْعِمَادِ

**7** (The people of) Iram, possessors of lofty buildings,

Iram was the early generation to ‘Ad and Thamud. Literally Iram means to make a sign out of rocks. It could also be the name of their founder. The affairs of ‘Ad and Thamud were familiar to the Arabs as they were in close proximity.

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PART 2 *continued*

وَشَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

**9** And (with) Thamood, who carved out the rocks in the valley,

The tribe of Thamood were incredibly strong people. Their carving was not of the average type by drilling through rocks without the equipment we have today.

**Sakhr**- large rocks, boulders

**Jaabu**- to bore through...

**Waad**- valley where water flows and settles

الَّذِينَ طَغَوْا فِي الْبِلَادِ

**11** Who committed inordinacy in the cities,

These three nations were very powerful in building and yet they were destroyed. Why?

**Tughyan** - They went beyond limits and rebelled against Divinity, making a mockery of messengers.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

**10** And (with) Firawn, the lord of hosts, 'Awtad' which is the plural of **watad** means stake or tent peg. A man's wealth was measured in some ancient cultures by the number of pegs he had in his tent; the bigger his tent – the more powerful he was. But they also used to torture with pegs – Firawn tortured his wife Aasiya to death by tying her down to pegs.



PART 2 *continued*

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فَأَكْثَرُوا فِيهَا الْفَسَادَ

**12 So they made great mischief therein?**

Outwardly they were super powerful and beautiful construction; however inwardly there was corruption.

Eg. Different suburbs - From utter magnificence to decadence a few streets down.

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إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

**14 Most surely your Rabb is watching**

**Mirsaad** - watching and waiting to pounce. This is an address to the Quraysh. He is watching and waiting.

Imam Ali (pbuh) says: "If Allah has allowed time and opportunities to any tyrant, it does not mean that He has completely lost control over him. He can wait before bringing down His punishment which none can escape and no one can offer protection from it, not even death..."

So paraphrasing this aya; Allah is saying – Your Rabb who wishes to bring all in His domain to their full potential will catch hold of those who have transgressed."

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فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

**13 Therefore your Rabb let down upon them a portion of the punishment**

**Sabba** - To pour,

**Sawt** - Leather whip - implies most feared punishment.

When they did not take heed of their messengers, He poured a greatest of punishment

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# PROPHET HUD (PBUH)

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He was sent to the people of Aad. Aad was situated in Ahqaaf (which is plural of Hoqf means a raised spot in the desert). It is said to have been located in Yemen at the shores of the sea of Oman. Prophet Hud (pbuh) was born amongst these people who were very strong, powerful and arrogant. They however worshipped idols. Prophet Hud (pbuh) spent a long time preaching to them to worship the One and Only God - their creator Allah.

The people were stubborn and refused to listen to him except very few. Allah punished the people of Aad by sending a drought (no rain). The people still would not believe and mocked Hud (pbuh) even beating him up. He warned them of a greater punishment but they just ignored him. When the hardships became great they all came to Prophet Hud's house and asked him to pray for rain. He prayed for rain and the people had food again but they still refused to correct themselves.

In fact they defied Prophet Hud (pbuh) to bring the punishment that he had said Allah would send on them if he was true. Prophet Hud (pbuh) told them that the knowledge of when was only with Allah. Soon they saw a cloud coming towards them. Thinking it was rain they gathered underneath it. However it was a blast of strong violent wind (like a cyclone) and it killed all the people of Aad. Prophet Hud (pbuh) and a few believers were saved and it is said Hud (pbuh) moved to Hadhremaut (Yemen). It is said he died there and is buried there too.



# PROPHET SALEH (PBUH)

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He was sent to the people of Thamood. The tribe of Thamood were well to do people who lived in the valley of Hijr between Medina and Syria. They used to carve their homes of huge rocks in the mountains. The tribe of Thamood is also known as the second Aad. Allah had favoured them with wealth and bounties but they forgot him and worshipped idols.

Prophet Saleh (pbuh) preached to the people for a long time urging them to abandon their idols and to worship Allah. They used to annually worship a piece of the mountain offering sacrifices it. They called Prophet Saleh (pbuh) to bring a sign from Allah to them if he was one of the truthful ones.

Allah sent as a sign to them a she-camel and it was commanded by Allah that the she-camel would drink all the water of the spring one day and the people of Thamood would drink from it one day. Never had the people seen such a camel who drink all the water of the spring on alternate days but still would not abandon their idols. Prophet Saleh (pbuh) had also warned them that if they harmed the she-camel they would be punished by Allah.

Their pride and stubbornness however caused them to kill the she-camel. They then came to Prophet Saleh (pbuh) and said *“O Saleh, bring us what you threatened us with if you are of the messengers”* 7:77.

He asked them to repent (do tawbah) within three days but they only mocked him. On the 4th day there was a thunder bolt from the sky and earthquake killing the people of Thamood. Prophet Saleh (pbuh) and his few followers escaped.

Prophet Saleh (pbuh) was greatly moved to see the dead bodies of his tribe and he returned and addresses the dead saying *“O my people, indeed I did deliver to you the message of my Lord and did warn you but you did not heed the warners”* Qur'an 7:79.



## PART 3 **AYAAT 15-20** THE HUMAN BEING TESTED WITH BLESSINGS AND CONSTRAINT. FAILURE DUE TO EXCESSIVE LOVE OF WEALTH

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فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ  
وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

**15** And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: **My Rabb honours me**

**Imtihaan** – no pain

**Balaa** – difficult pain

**Ibtilla** – tough testing

The human being is tried and tested in various ways. When tested with honour (nobility) – he/she earns prestige in society and is given ne'ma (abundant ease) - he says My Rabb honoured me. In Islamic history, the Khalifas claimed that authority was given to them by God. In many cultures, the caste system was believed to be an honour by God above others. They used to think that they were special and were thus entitled to all these favours. The aya is drawing attention that blessings do not mean proximity to Divinity.

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وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ  
فَيَقُولُ رَبِّي أَهَانَنِ

**16** But when He tries him (differently), then straitens to him his means of subsistence, he says: **My Rabb has disgraced me**

**Qadara** – Exact provision

**Ihaanaa** – To humiliate out of animosity (My Rabb hates me)

And when He tests with reduction of provision the human being says My Rabb humiliates me. Similar to the above aya, the adversity and lack of blessings does not reflect the proximity to Divinity. The concept of honour is associated with wealth and this is where the journey of rebelliousness begins.

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PART 3 continued

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ

**17 Nay! but you do not honour the orphan,**

**Not honouring an orphan** – Karuma means to be generous and in the context of an orphan it means “to give him/her due consideration and compassion”. Yatim means orphan, someone who needs support and protection and someone with no visible guardian.

*“Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand.”*

Imam Ja'fer As-Sadiq (pbuh)

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وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ

**18 Nor do you urge one another to feed the poor,**

**Not encouraging one another to feed the poor** – The aya implies that those who do not move in the forward moving stream of generosity are at a loss. Imam Ali (pbuh) has said: “Generosity is nearness to the Creator and creation, and miserliness is farness from the Creator and creation.”

Imam Ali (pbuh) has also said: “Generosity and giving people are displayed in feeding people, not in giving them wealth. Whoever gives away a thousand while being mean with a plate of food is not generous.”

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PART 3 *continued*

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

**19 And you eat away the heritage, devouring (everything) indiscriminately, Eating up the inheritance of others with greed** - It means 'to assemble the wealth of one's own and that of others', because the term 'lamm' originally means 'to assemble, to collect'. Here it may refer to the collection of lawful and unlawful wealth. In particular, the pre-Islamic Arabs used to disinherit women, children and minors. They collected their interests and took it all for themselves as if it were their own inheritance. In essence the aya refers to the acquiring of the wealth of the defenceless.

**Turaath** - inherited wealth- acquired without effort. Don't see humanity but wealth.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

**20 And you love wealth with exceeding love**  
**Loving wealth with excessive love** – We all love wealth because it provides material security which in itself usually brings about a greater feeling of insecurity through fear of its loss thereby compounding the anxiety.

The aya draws our attention to look within ourselves. If we ponder over this aya that the very security we search for in the love of wealth results in a greater insecurity at losing it.



## PART 4 **AYAAT 21-26** REGRET OF THE DEFIANTLY REBELLIOUS ON THE DAY OF QIYAMA WHEN FACED WITH JAHANNAM

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

**21** Nay! When the earth is made to crumble to pieces,

When the earth is pounded, turned to powder and flattened. 'Kalla' is an admonition. We do not usually think of the earth to be annihilated. The aya is saying – 'And when the earth is shattered by its vibrations, explosions and earthquakes...' In other words, just as creation arose, it will end. This is the first stage of Qiyama. The Earth is stability. When it infers to the Earth being pounded and flattened, it implies the loss of stability.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ  
وَأَنَّى لَهُ الذِّكْرَى

**23** And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

Jahannam will be very clear but the aya points out that there is no point of being mindful any more as the time for correction is over. It is at this moment that the human being will realise the reality of life but it will be too late to make amends.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

**22** And your Rabb comes and (also) the angels in ranks,

The next stage is the witnessing of the orderliness of the angels and the forces of the cosmos in their natural order, line after line with there being no longer the possibility for the human being to interfere for there is no action.





PART 4 **continued**

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

**24 He shall say: O! would that I had sent before for (this) my life!**

He will repeatedly say: What have I done to myself? How did I do this? I destroyed myself. If only I had invested in my future. (Sent ahead).

The aya refers to those who devoured the wealth of orphans, did not feed the needy, took the lawful and unlawful inheritance from others, and loved the property of this world with all their hearts, who will wish, on That Day, that they would have forwarded some good deeds for their eternal life.

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وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

**26 And no one shall bind with (anything like) His binding**

There is no punishment like His punishment. No one can be held responsible for anyone else's actions. A person's actions will dictate his/her condition in the next life. It is a unique state and the human being's condition of punishment and bondage will be according to his/her previous actions. Allah's hold on him/her will be particular and unique to the individual alone.

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فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

**25 But on that day shall no one punish with (anything like) His punishment,**

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## PART 5 **AYAAT 27-30** ULTIMATE SUCCESS BEING CONTENTMENT OF THE SOUL AND ITS REWARD IN JANNA

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يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

### 27 O soul that art at rest!

**Yaa** used when addressing someone directly.

That which gave this soul tranquility was the return to Divinity Who was pleased with him.

**Dua of Imam Ali (pbuh)** "O my Rabb it is enough honour for me that I am Your 'Abd and it is enough pride for me that You are my Rabb. You are as I would like You to be; make me as You would like me to be"

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فَادْخُلِي فِي عِبَادِي

### 29 So enter among My servants,

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وَادْخُلِي جَنَّاتِي

### 30 And enter into My Janna.

The 4 oaths at the beginning of the sura are connected to soul:

- Fajr prayer
  - Takes advantage of 10 days
  - Even and odd salaa
  - When night disappears - Salatul Layl and Sehri
- 
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- 

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

### 28 Return to your Rabb, well-pleased (with him), well-pleasing (Him),

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089. AL-FAJR

27	28	29	30	27 30	
		26		26 27	
21	22	23	24		25
		20		20 15	
15	16	17	18		19
	11	12	13	14	14 6
6	7	8	9	10	
1	2	3	4	5	5 1





















