

# AL-FAJR - THE DAWN

HUMAN BEINGS TESTED WITH BLESSINGS AND CONSTRAINTS  
REGRET OF THE DEFIANT REJECTORS OF DIVINITY  
A DEPICTION OF ULTIMATE SUCCESS

089

## ULTIMATE SUCCESS – A TRANQUIL SOUL

An address to the tranquil soul whose return to Divinity having reached its full potential gains the acceptance and pleasure of His Master and entry into His Janna.



5

Ayaat 27-30

## REGRET OF THE DEFIANT REJECTORS OF DIVINITY ON QIYAMA

A graphic depiction of the day of judgement  
The earth will be flattened and pounded to powder  
The angels come row after row  
And jahannam brought before the guilty.



4

Ayaat 21-26

## HUMAN BEINGS TESTED WITH BLESSINGS & CONSTRAINTS THE HUMAN BEING EQUATES WEALTH WITH DIVINE BLESSINGS

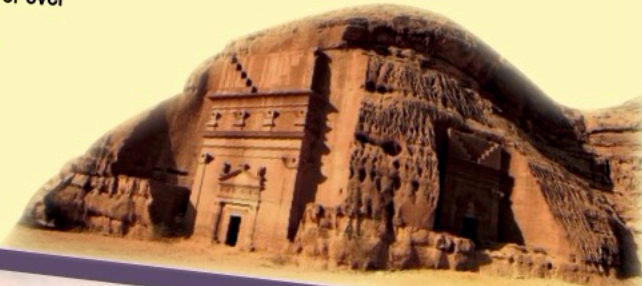
Honour and wealth are difficult tests just as constriction of wealth is.  
Rebelliousness begins when arrogance sets in.  
The human being does not honour the orphan, or motivate others to feed the poor, loves to devour the inheritance of others and loves wealth excessively.

3

Ayaat 15-20

## REBELLIOUSNESS OF THAMUD & PHAROAH AND THEIR DESTRUCTION

All unjust despots will lose their power over time and join the dustbin of history.



2

Ayaat 6-14

## FOUR OATHS FOR THOSE WITH ROCK SOLID INTELLIGENCE

The dawn - denoting a beginning  
10 nights - 1st 10 nights of Dhulhijja, last 10 nights of Ramadhan or the 1st 10 nights of Muharram  
Even & Odd – (Pairing and diminishing) - could allude to daily salaa or Salatul Laylatul (Shaf into Witr)  
The departing night (that walks away to allow the dawn to rise)

1

Ayaat 1-5

## 089. Al-Fajr ~ The Dawn

30 Ayaat (Makki)

### FOCUS

HUMAN BEINGS TESTED WITH BLESSINGS AND CONSTRAINTS  
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### DID YOU KNOW?

FAJR IS SUNRISE, DHUHAA IS THE SOOTHING LIGHT AFTER DAWN, SHUROOQ IS THE LATE MORNING LIGHT AND 'ASR IS LATE AFTERNOON  
FAJR MEANS TO TEAR SOMETHING APART TO LET LIGHT IN

### SELECTED AYAAT

- 89:2 The ten nights
- 89:27 Nafsul Mutma'inna (The tranquil soul)

### NARRATIVE

The chapter begins with a series of oath to reflect on starting with the dawn which denotes a beginning, followed by 10 nights without the definite Al and therefore could have several connotations. The even and the odd may refer to the merging of duality into one in the night prayer and finally the night when it departs suggesting that all creation is in constant motion and ignorance departs when we awaken to the dawn of reality.

The destruction of Aad, Thamud and Pharoah because of their arrogance and corruption follows with a discussion of the tendency of the human being to relate wealth and ease to honour from Divinity.

A rebuke to the stingy who do not honour the orphan, or encourage the feeding of the poor, eating the inheritance of others and loving wealth with excessive love.

There follows the regret of the defiant rejectors of Divinity and finally an address to the tranquil soul who returns to His Master having reached his full potential and gains the acceptance and pleasure of Divinity with an invitation to enter into His Janna.