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SURA AL-FAJR



وَالْفَجْرِ

I swear by the daybreak,

Begins with oath – Ancient Arab way to get attention.

FAJR - to tear something to let light through.

- Tears open the night to allow the day through.
- Time of beginning of life.
- Night - stillness.
- Dawn of Islam.



وَلَيَالٍ عَشْرٍ

And the ten nights,

Notice that there is no Al – The, as in Fajr – and therefore it is not specific.

- First 10 nights of Dhillijja
- Last 10 nights of Ramadhan
- First 10 nights of Muharram



وَالشَّفْعِ وَالْوَتْرِ

And the even and the odd

1. **Shaf** -All creation - pairs in everything **WATR**- Divinity
2. Even and Odd salaa
3. Connected to Fajr - every day a pair of night and day except the day of judgement.
4. Life paired with Aakhira but One essence.



وَاللَّيْلِ إِذَا يَسْرٍ

And the night when it departs.

Saraa- To take a walk at night.

The night walks away.

I swear by the night which walks away when Fajr comes.

When the light of knowledge breaks through, ignorance walks away



هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

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

These oaths are for people with rock solid intellect. Intellect was a means of restraint to impulsive foolishness.

The Arabs paralleled intellect with a large rock (Hijr).



أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Have you not considered how your Rabb dealt with 'Aad,

Ru'yaa – I see what you mean.

Kayfa - how?

Powerful nation, genetically strong. Built amazing monuments.

Arabs on journeys would see the ruins ...asked to reflect....



إِرَامَ ذَاتِ الْعِمَارِ

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

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



الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

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

Nobody had seen such might, military power,
construction ability (super power)....



وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

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

Sakhr- large rocks, boulders

Jaabu- to bore through....

Not just average carving but drilling through the rocks without the equipment we have today. Incredibly strong people

Waad- valley where water flows and settles



وَفِرْعَوْنَ ذِي الْأَوْتَادِ

And (with) Firon, the lord of hosts,

Zhil Awtaad - The possessor of pegs.
Massive army - tents pegged.
Tortured people by pegging them like he did to Sayyida
Aasiya

All three nations powerful in building, might.



الَّذِينَ طَغَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities,

Why were these 3 nations destroyed?

Tughyan- To go beyond limits and rebel against Divinity making a mockery of messengers.



فَأَكْثَرُوا فِيهَا الْفَسَادَ

So they made great mischief therein?

Outward super power but inward corruption...
Eg. Different suburbs - From utter magnificence to
decadence a few streets down.



فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ

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

Sabba- To pour,

Sawt- Leather whip - implies most feared punishment



إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Most surely your Rabb is watching.

Mirsaad- watching and waiting to pounce.
He is addressing the Quraysh.



فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِي

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.

Ibtala – A difficult testing

First tested with honour (nobility) - earns prestige in society and gives him ne'ma (abundant ease) - he says My Rabb honoured me. Khalifas claimed that authority given to them by God. Caste system believed honour by God above others. Because I'm special I'm entitled to all these favours.

Imtihaan-no pain

Balaa – difficult pain

Ibtala – tough testing



وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهَانَنِ

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

Qadara – Exact provision

And when He tests with reduction of provision he says My Rabb humiliates me. Concept of honour associated with wealth.

Ihaanaa- to humiliate out of animosity (My Rabb hates me)

Concept of honour is associated with wealth.

This is where the journey of rebelliousness begins.



كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ
وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

Nay! but you do not honour the orphan, Nor do you urge
one another to feed the poor,

17
&
18

Easy to honour the one above you but those below
(menial jobs)... Deeply rooted racism, social positions....

First honour and then give.



وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you eat away the heritage, devouring (everything) indiscriminately, And you love wealth with exceeding love.

19
&
20

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

Lum- to pile it together and eat it yourself

You love wealth. Nothing else matters.



كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا
وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

Nay! when the earth is made to crumble to pieces, And
your Rabb comes and (also) the angels in ranks,

21
&
22

When the earth is pounded, turned to powder and
flattened

Rows and rows of Angels will come



وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ
وَأَنَّى لَهُ الذِّكْرَى

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

On that day the human being will remember completely. Jahannam will be dragged forth before them.



يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

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

He will say again and again –
What have I done to myself? How did I do this? I destroyed myself.
If only I had invested in my future. (sent ahead)



فَيَوْمَئِذٍ لَا يُعَذِّبُ عَدَابَهُ أَحَدٌ
وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

But on that day shall no one punish with (anything like)
His punishment, And no one shall bind with (anything
like) His binding.

25

No punishment like His punishment.



يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

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”*



إِرْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَّرْضِيَةً
فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

Return to your Rabb, well-pleased (with him), well-pleasing (Him), So enter among My servants, And enter into My Janna.

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-
30

4 oaths in the beginning -
Connected to tranquil soul

1. Fajr prayer
2. Takes advantage of 10 days
3. Even and odd salaa
4. When night disappears - Salatul Layl and Sehri

