

سُورَةُ الْفَجْرِ

Sūrah al Fajr

(THE DAWN)

Revealed at Makkah, it has thirty Āyāt and only one Section.

In the Name of Allah

The Most Gracious, The Most Merciful.

1. By the dawn.
2. And by the ten nights.
3. And by the even and the odd.
4. And by night when it departs.
5. Indeed in them is an oath for man of sense.
6. Did you not see how your Rabb dealt with the 'Ād.
7. And the people of many-columned Iram.
8. The like of which was not built in the cities.
9. And with Thamūd who hewed out rocks in the vale?
10. And with Pharaoh, owner of the stakes.
11. Who all waxed exorbitant in the cities.
12. So they multiplied corruption therein.
13. So your Rabb inflicted on them the scourge of His chastisement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١

وَلِأَلِّ عَشْرٍ ٢

وَالشَّفْعِ وَالْوَتْرِ ٣

وَاللَّيْلِ إِذَا يَسِر ٤

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ٥

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

إِرمَ ذَاتِ الْعِمَادِ ٧

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ٩

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠

الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١

فَأَكْثَرُوا فِيهَا الْفَسَادَ ١٢

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ ١٣

14. Verily your **Rabb** is in an ambushade.
15. As for man – when his **Rabb** tries him and honours him, and is bountiful to him, he says: My **Rabb** has honoured me.
16. And when his **Rabb** tries him and stints unto him his provision, he says: My **Rabb** has despised me.
17. No indeed! But you do not honour the orphan.
18. Nor urge upon each other the feeding of the poor.
19. And you devour the inheritance greedily.
20. And you love riches with exceeding love.
21. No indeed! When the earth is ground with exceeding grinding.
22. And comes your **Rabb** and the angels, rank on rank.
23. And Hell that Day is brought near. Man on that Day shall remember, but how can remembrance avail him then?
24. Man will say: Would that I had sent before for this life of mine.
25. So on that Day none shall torment any like **His** torment.
26. Nor shall bind any like **His** bond.
27. O you peaceful soul!

إِنَّ رَبَّكَ لِبِالْمِرْصَادِ ﴿١٤﴾

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ
رَبِّيَ أَكْرَمَنِ ﴿١٥﴾

وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ
رَبِّيَ أَهْنَنِ ﴿١٦﴾

كَلَّا بَلْ لَأَكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

وَلَا تَحْتَضِرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

وَجِئَئِ بِيَوْمٍ يُبَيِّنُ بِحُجَّتِهِ يَوْمَئِذٍ يَنْذِرُ الْإِنْسَانَ
وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾

يَقُولُ يَلْبِثْتَنِي قَدَمْتُ لِحْيَاتِي ﴿٢٤﴾

فِيَوْمٍ يَذُرُ لَا يُعَذِّبُ عَذَابَهُ أَحَدًا ﴿٢٥﴾

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا ﴿٢٦﴾

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. Return unto your Rabb, well-pleased and well-pleasing.
29. Enter you among My righteous bondmen.
30. And enter you My Garden.

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

Secrets of Revelation

By the dawn, and the ten nights and the even and the odd, and by the night when it is departing! The ten nights allude to the first ten nights of Dhul Ḥajj, the 'odd' to the 9th day at 'Arafāt when the pilgrims are clad in a coffin like white unstitched robe. And the 'even' refers to the 10th of Dhul Ḥajj when the believers offer sacrifice. So when night is about to depart and ushers in the dawn, which itself is a great revolution taking place around the world, mankind rise from their sleep and set out to work.

Before the advent of Islam people performed different rituals in the name of Ḥajj on these ten nights of Dhul Ḥajj. Now these nights witness endless crowds of believers clad in coffin like white robe performing 'Umrah around the clock. Besides the day at 'Arafāt is a day of humble presence before Allah, and the Day of Sacrifice, these days enjoy great auspiciousness. And with regard to spiritual states acquired in these days as a result of worship afford mighty evidence to the men of wisdom that the end result of life is death followed by a presence in the Ākhirah. Just as the night slips by, so is the term of temporal life and every moment that goes by is taking people closer to Ākhirah.

So O' Reader! Even the worldly outcome of evil is awful. Have you not heard the story of 'Ād-e-Iram, that is, the first nation of 'Ād who had men as tall as columns. No other nation like them had been created. The learned Commentators record that a king amongst them named Shaddad bin 'Ād had ordered construction of a paradise of gold and silver, adorned with diamonds and gems, supported on lofty columns. He wanted people to acknowledge him as their god in order to win a place in his paradise, named Iram. However, when it was completed and the king with his entourage of chieftains went for inspection, they were all destroyed along with the paradise.

Then the story of Thamūd, also known as 'Ād the Second, carries a lesson as they too were strong, intelligent and capable artisans, who had hewed cities out of mountains. The ruins of their settlements can be seen even today.

Rebellious Governments Typical of 'Ād, Thamūd and Pharaohs

As for the Pharaoh, he had become so vile that whenever he was annoyed he would order that the victim be crucified, big nails be pierced through both hands and feet, and entrusted to snakes and scorpions. These rulers had rebelled against **Allah** by enforcing ungodly constitutions in their kingdoms, based on cruelty and oppression. As a result the masses suffered immensely. Their life, honour and wealth were plundered. Corruption and evil spread everywhere, until **Allah** whipped them with **His** punishment, as being the Provider and the Sustainer **He** keeps vigil over everything. **He** gives respite for a while for repentance and reformation but once the limits are crossed, the transgression must end through **His** punishment.

Allah has **His** Own ways of testing people. Sometimes **He** makes provisions abundant for a person and bestows upon him State power, ironically assumed as the outcome of personal merit and wisdom. And at times **He** straitens the provisions as a trial whereby cribbing starts that **Allah** is being unfair as he had done nothing wrong to deserve it. He conjures that he rightfully deserved better treatment on merit, a typical attitude of the infidels and the polytheists which, sadly enough, is displayed by a majority of Muslims today.

State Power or Poverty not the Criterion for Allah's Friendship

The criterion for being **Allah's** friend is that a person is blessed with the capacity to thank **Him** in every situation and to remain everready to obey **Him**. The infidels were so callous that they did not consider the orphans or the down trodden as human. In other words, lending a helping hand to the needy or paying **Zakāt** to the orphan is not enough but it is necessary to honour him as well. And inspite of the authority they not only failed to discharge the rights of the poor and the destitute but also never bothered to persuade others in doing so. They would rather usurp the rights of others including share in inheritance and amassed wealth by plunder for enjoyment and merry making. The death of people gave them no admonition rather they concentrated on misappropriating their legacy. They devoted all their lives on the means of plundering others wealth, and the concept of lawful or forbidden never crossed their mind.

Nevertheless, a time is fast approaching when the earth will rent apart and the mountains will collide destroying everything. The heavens will also explode,

Allah's Court will be set up and the angels will array in ranks. And in the field of Gathering, Hell would be brought closer to view, when everyone will realise how horrifying it is and how important it was to have been spared from it. But the time to benefit from admonition was confined to the life of the world, the very avenue of action. Now was the time of requital, so everyone will be recompensed for what he had done. The offender shall wistfully comment: Alas! If only I had sent forth some virtuous deeds for this eternal and real life of *Ākhirah*! This is being expounded by Allah's Book that the people may be admonished so that they may plan for the *Ākhirah* availing the given respite. On that Day, Allah's chastisement would be of a kind beyond the very imagination of people and His Grip would be so strong that no one could think of an escape.

Barakah of Allah's *Zikr*

On the contrary the bondmen of Allah who had purified their souls through His *Zikr* and striving in his way, whereby their souls felt at peace. His disobedience made them restless as if His *Zikr* and Shari'ah had become a second nature to them. They will be told to join in with Allah's chosen ones and enter His Jannah along with them.

Pious Company

Pious company and an association with Allah's bondmen is a guarantee to Jannah and Allah's Pleasure. It is a blessing both in this world as well as in the *Ākhirah* and a source of eternal comforts.