

SOO-RA-TUL-FAJR

Chapter 89
Revealed at Mak-ka, 30 Verses

In the Name of Allaah, the All-Compassionate, the Most Merciful.

1. **Wal-fajr** – By the dawn (*early day-break*)
2. **Wa la-yaa-lin 'ashr** – ten nights,
3. **Wash-shaf-'i wal-watr** – the even and the odd,
4. **Wal-lai-li iza yaसर** – and the night when it moves on;
5. **Hal fee zaa-li-ka qa-sa-mul-li-zee-hijr** – is there not sufficient evidence in these for the sensible?

The above Verses are to serve as an eye opener to the Great Power of the Almighty, Who created the sun and the moon, amongst others for teaching us the science of figures which is the mother of all sciences. He also brings forth the day and night. The first ten nights of lunar months lighten up the earth, followed by a period and more and more light and then the period of darkness. Just as the night is meant for universal repose and the living beings lie asleep (like the dead) and rise in the morning; similarly our span of life resembles the moon, (the infancy, the prime of youth and the declining age, followed by the long sleep of death). Surely the morning of our life will give over to its night (death) to be followed by the general Resurrection for the purpose of Recompense; and over this the Almighty-Lord is ever All-Capable, and herein is a sure similitude for leading a truly virtuous and faithful life to escape from the Divine scourge.

6. **A-lam-ta-ra kai-fa fa-'a-la rab-bu-ka bi-'aad** – Have you not seen how your Almighty-Lord dealt with the Aad.

7. **I-ra-ma zaa-til 'i-maad**– (of) **Eram**, (adorned) **with lofty columns** (buildings);
8. **Al-la-tee lam yukh-laq mis-lu-haa fil-bi-laad**– **the like of which was not produced** (erected) **on the lands**:

The tribe of “Aad – the first”, inhabited the land of Eram, a glorious ancient city with lofty columned buildings. Their king ‘Shaddad’ denied the preachers of the time – who delighted him with Paradise if he believed in Allaah. Refuting them, he constructed a paradise on earth which, it is narrated, he could not even enter. Shaddad and other unbelievers who followed him, met their fate as detailed later.

9. **Was a-moo-dal-la-zee-na jaa-bus-sakh-ra bil-waad** – and ‘**Samood** (Thamud) **who hewed out** (huge) **rocks in the valley**,

The ‘Samood’ tribe followed the “early ‘Aads””; they carried out and built 1,700 cities in the rocks in the valleys of mountains lying in between Syria and Hijaz (Saudi Arabia). They failed to believe in the then Prophet Hazrat Saa-lih, Peace on him, and therefore they met with the Divine Scourge.

10. **Wa fir-‘au-na zil-au-taad** – and **Pharaoh, of the pegs**,

The Pharaoh had invented a cruel system of driving four pegs in hands and feet of human beings and leaving them till they died, as a new means of torture.

11. **Al-la-zee-na ta-ghau fil-bi-laad** – **who** (all) **transgressed** in (their respective) lands,
12. **Fa-ak-sa-roo fee-hal fa-saad**. – and (also) **intensified mischief** (and cruelty) **there**:
13. **Fa-sab-ba ‘a-lai-him rab-bu-ka sau-ta ‘a-zaab** – **wherefore your Almighty-Lord sent down on them the scourge of Punishment**.
14. **In-na rab-ba-ka la-bil mir-saad**– **surely your Almighty-Lord is** (ever) **watchful**.
15. **Fa-am-mal in-saa-nu izaab mab-ta-laa-hu rab-bu-hoo fa-ak-ra-ma-hoo wa na’-‘a-ma-hoo fa-ya-qoo-lu rab-bee ak-ra-man** – **Now, for man; when his Almighty Lord tests (tries) him, and honours and blesses him – he says, my Almighty-Lord honours me,**

16. *Wa am-maa i-zaa mab-ta-laa-hu fa-qa-da-ra 'a-lai-hi riz-qa-hoofa-ya-qoo-lu rab-bee a-haa-nan* – and when He tries him, and shortens (means) of livelihood then he says my Almighty-Lord humiliates me,

The Ideology exhibited by the above two Verses seems to be that worldly gains and honours are not the only criterion for a man's place with the Almighty and that the worldly pomp, show and abundance is not the only or the main thing to be aimed at by all those who believe in Allaah. Man's greatness lies in obedience to his Creator.

17. *Kal-laa bal-laa tuk-ri-moo-nal-ya-teem* – No, indeed! You do not show kindness to the orphans (like parents),

18. *Wa-la ta-haazh-zhoo-na 'a-laa ta-'aa-mil mis-keen* – and do not urge (yourself and others) to feed the needy,

19. *Wa ta-ku-loo-nat-tu-raa-sa ak-lal-lam-maa* – and you devour heritages, devouring indiscriminately,

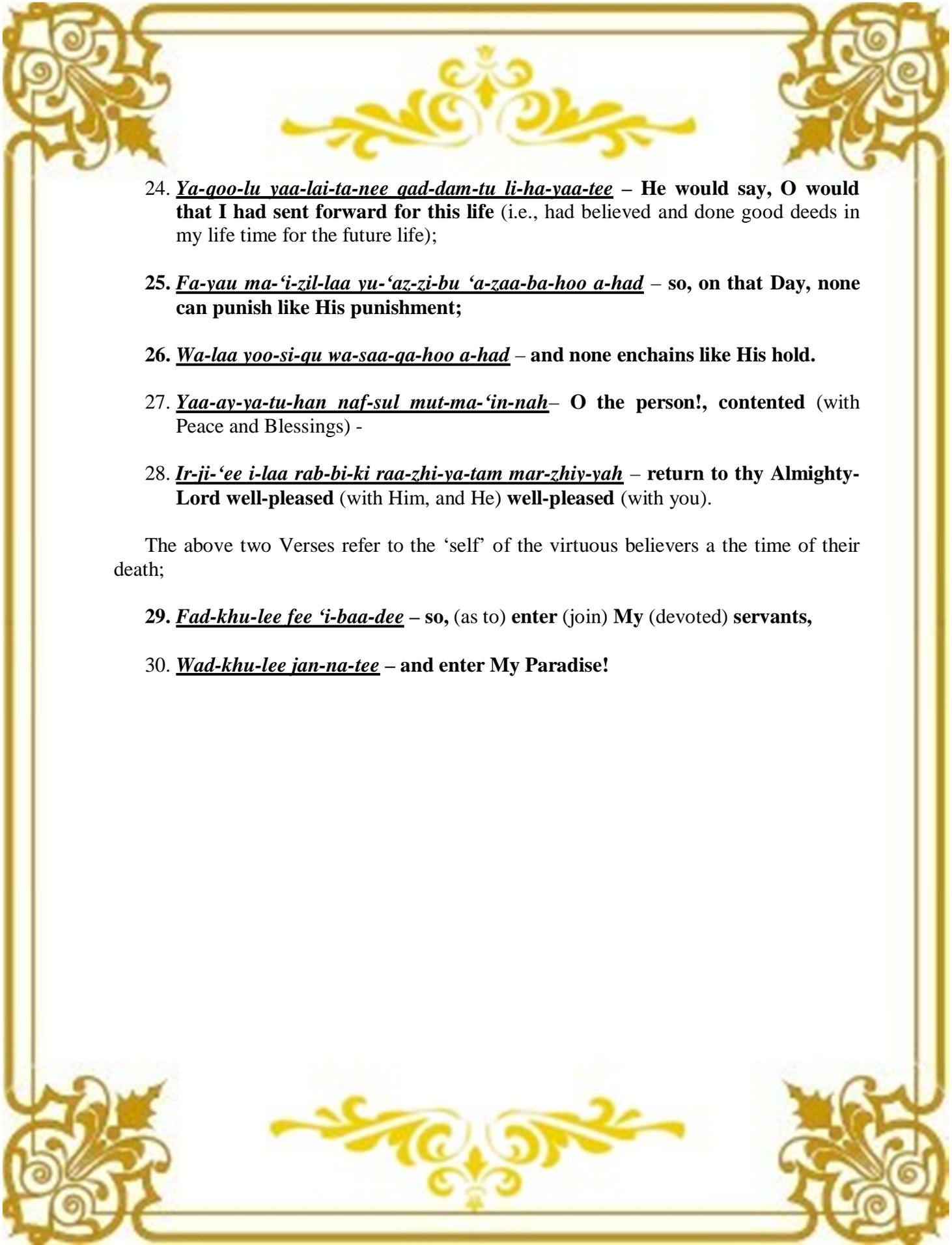
20. *Wa tu-hib-boo-nal-maa-la hub-ban jam-ma* – and you love wealth, loving inordinately (with greed and hoardings).

Islam thus shows a superb way of leading life to all humanity. It despises spend-thrifts, rejects inordinate hoardings, promotes savings and investments for purposes of development and defence, and above all provides a sure means of social security by prescribing help, assistance and food to the poor, the aged, the weak and the infirm. It does not support beggary as a means of livelihood but surely orders and appreciates good and generous help of all kinds to orphans, widows, the infirm, the needy, and the poor in order to provide the sense of social-security and freedom from hunger and wants. It rejects usury, greed and hoarding of the riches, for unproductive purposes.

21. *Kal-laa i-zaa duk-ka-til ar-zhu dak-kan dak-kaa* – No never! When the earth is crumbled into pieces crumbling repeatedly (on the Last Day),

22. *Wa jaa-'a rab-bu-ka wal ma-la-ku saf-fan saf-faa* – and (when) your Almighty-Lord appears (in His splendour) and the angels, in line and ranks;

23. *We jee-'a yau-ma-'i-zim bi-ja-han-na-ma yau-ma-'i-ziyn ya-ta-zak-ka-rul in-saa-nu wa an-naa la-huz zik-raa* – and the Hell is brought near; that Day, man (unbeliever) shall be mindful (to the Truth); but of what avail will that memory be?

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24. *Ya-goo-lu yaa-lai-ta-nee qad-dam-tu li-ha-yaa-tee* – He would say, O would that I had sent forward for this life (i.e., had believed and done good deeds in my life time for the future life);
25. *Fa-yau ma-‘i-zil-laa yu-‘az-zi-bu ‘a-zaa-ba-hoo a-had* – so, on that Day, none can punish like His punishment;
26. *Wa-laa yoo-si-qu wa-saa-qa-hoo a-had* – and none enchains like His hold.
27. *Yaa-ay-ya-tu-han naf-sul mut-ma-‘in-nah*– O the person!, contented (with Peace and Blessings) -
28. *Ir-ji-‘ee i-laa rab-bi-ki raa-zhi-ya-tam mar-zhiy-yah* – return to thy Almighty-Lord well-pleased (with Him, and He) well-pleased (with you).

The above two Verses refer to the ‘self’ of the virtuous believers at the time of their death;

29. *Fad-khu-lee fee ‘i-baa-dee* – so, (as to) enter (join) My (devoted) servants,
30. *Wad-khu-lee jan-na-tee* – and enter My Paradise!