

SURATULFAJR (89)

The *Suratulfajr* opens with four oaths in the first four verses and the fifth verse asks every listener whether there is a solemn attestation for a man of sense in the above assertions. As for the fajr, the dawn, it bears witness that every day night passes away and a new beginning originates from it. Every dawn announces a big change, a change certain and predetermined. Such will be the change of the world into the afterworld. It is also certain and predetermined. As everything has an end, this world, nay, this cosmos shall, also, have an end. The ten nights sworn by in the second verse point to and culminate in the gathering of the *Hajj* pilgrims on the plains of the 'Arafaat and the *Muzdalifa* symbolizing a similar gathering of human beings on the Day of Judgement. The even and odd numbers bear witness that the entire creation exists in pairs of opposites. Every pair, even number, has two odd numbers. The forty-ninth verse of the *Suratuddariyaat* asserts, "We have created everything in pairs so that you may bear in mind." If creation consists of pairs and the contraries, this world must, also, have its pair and its opposite and it is the afterworld. The fourth oath sworn by the night passing affirms that soon, very soon, the dawn, the end of darkness, shall come bringing in a change, a new phenomenon, the contrary, the opposite, and the contrast of darkness and hence, it is related to the first oath.

The fifth verse asks every man of sense to exercise his good judgement and ponder them. The regularity with which the dawn appears and the night departs points to His omnipotence and His providence for man. If they were not, life would not exist. Similarly, the entire creation, existing in pairs of opposites, proves the existence of the Creator Who brings about congruence between the contraries, male and female negative and positive, which coexist in nature. If they did not exist, life would not exist. What it proves is the omniscience, the omnipotence, and the providence of the Creator Who, in his infinite wisdom, creates them for a feeling, thinking, perceiving, willing, and reasoning being, man whom He has invested with full powers to make use of the entire creation for his good in submission to their Creator. It is, therefore, natural that He must hold man accountable for his actions. Hence, the Resurrection and the Judgement are inescapable from man's life.

The Surah originates in the leaders of the Makkan polytheists' repudiation of the Resurrection and the Judgement and hence, these oaths. The Surah then, proceeds to warn them, from the sixth verse to the fourteenth verse, of the consequence of their repudiation by quoting the fate of the 'Aad, the *Thamood*, and Pharaoh from history. They were punished for their repudiation though they were far more powerful than the *Quraysh*. The fifteenth and sixteenth verses debunk their materialistic view of life and then, the Surah addresses them directly from the seventeenth verse to the twentieth verse and exposes their greed, exploitation, money grabbing, and wrongdoing. After criticizing them, the Surah, from the twenty-first verse to the thirtieth verse gives them an image of what will happen to them if they persist in their repudiation, arrogance, and wrongdoing. Believers and disbelievers shall have their rewards and punishments according to their deserts.

SURATULFAJR

In the name of ALLAH, the Most Gracious, the Most Merciful

1. By the dawn.
2. By the (first) ten nights (of the *Dilhijja*).
3. By the even and the odd (numbers).
4. By the night while it is passing.
5. Is there, in such (assertions), any oath (a solemn attestation of the truth of what follows) for a man of sense?
6. Do you not consider how your *Rabb* did by the *'Aad*,
7. (That is, the people of) *Irum*, possessing lofty columns (in their architecture),
8. The like of whom no (other people) had been created in the lands (of the world)
9. And the *Thamood* who had carved the rocks (into buildings) in the valley (*Alqura*)
10. And Pharaoh, with the stakes,
11. Who had exceeded the proper bounds in doing wrong and committing sins in (their respective) lands?
12. Hence, they had multiplied wrong, corruption, and disorder in them (their respective lands).

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ①

وَالْيَالِ عَشْرِ ②

وَالشَّفْعِ وَالْوَتْرِ ③

وَاللَّيْلِ إِذَا يَسِرَ ④

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ⑤

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ⑥

إِرمَ ذَاتِ الْعِمَادِ ⑦

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ⑧

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ⑨

وَفِرْعَوْنَ ذِي الْأَوْتَارِ ⑩

الَّذِينَ طَغَوْا فِي الْبِلَادِ ⑪

فَاكْتَرُوا فِيهَا الْفُسَادَ ⑫

13. Hence, your *Rabb* poured the scourge of punishment over them.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Indeed, your *Rabb* lies in ambush.

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ ﴿١٤﴾

15. Hence, as for (a thankless) man, when his *Rabb* puts him to the test and hence, He honours him and blesses (confers prosperity upon) him, he is, then, (elated and) says, "My *Rabb* honours me."

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

16. And, on the other hand, when He puts him to the test and hence, straitens his sustenance for him, he, then, says (in despair), "My *Rabb* dishonours me."

وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ
رَبِّيَ أَهَنَنِ ﴿١٦﴾

17. Not at all, on the contrary, (you invite your punishment because) you do not honour an orphan.

كَلَّا بَلْ لَأَكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

18. And you do not urge one another on feeding a poor person,

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

19. And eat up inheritance greedily, eating up the whole of it,

وَتَأْكُلُونَ التُّرَاثَ أَكْثَلًا لَّمَّا ﴿١٩﴾

20. And love wealth loving (its) abundance inordinately.

وَتُحِبُّونَ الْمَالَ حُبَّ جَمًّا ﴿٢٠﴾

21. Not at all, (keep in mind the Day), when the Earth is crushed into a levelled plain by frequent jolts,

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

22. And come your *Rabb* and the angels (lined up in) array upon array.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

23. And, on that Day, the Hell shall be brought (close); on that Day, man will realize, and what will (his) realization avail him?

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذَعُ عَنَّا الْإِنْسَانُ
وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾

24. He will say, "Would that I had provided, in advance, for my life" (the afterlife)!

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

25. Consequently, on that Day, no one will (be able to) punish (equal to) His punishment

فَيَوْمَئِذٍ لَا يَعْذِبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾

26. And no one will (be able to) fasten (equal to) His fastening (making fast with a shackle).

وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾

27. O the soul tranquil, (of a believer)!

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. Return to your *Rabb* well pleased (with Him), He, well pleased (with you).

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

29. Hence, enter into (the fold of) My servants (rendering exclusive obedience to Me).

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

30. And enter My Paradise.

وَادْخُلِي جَنَّتِي ﴿٣٠﴾