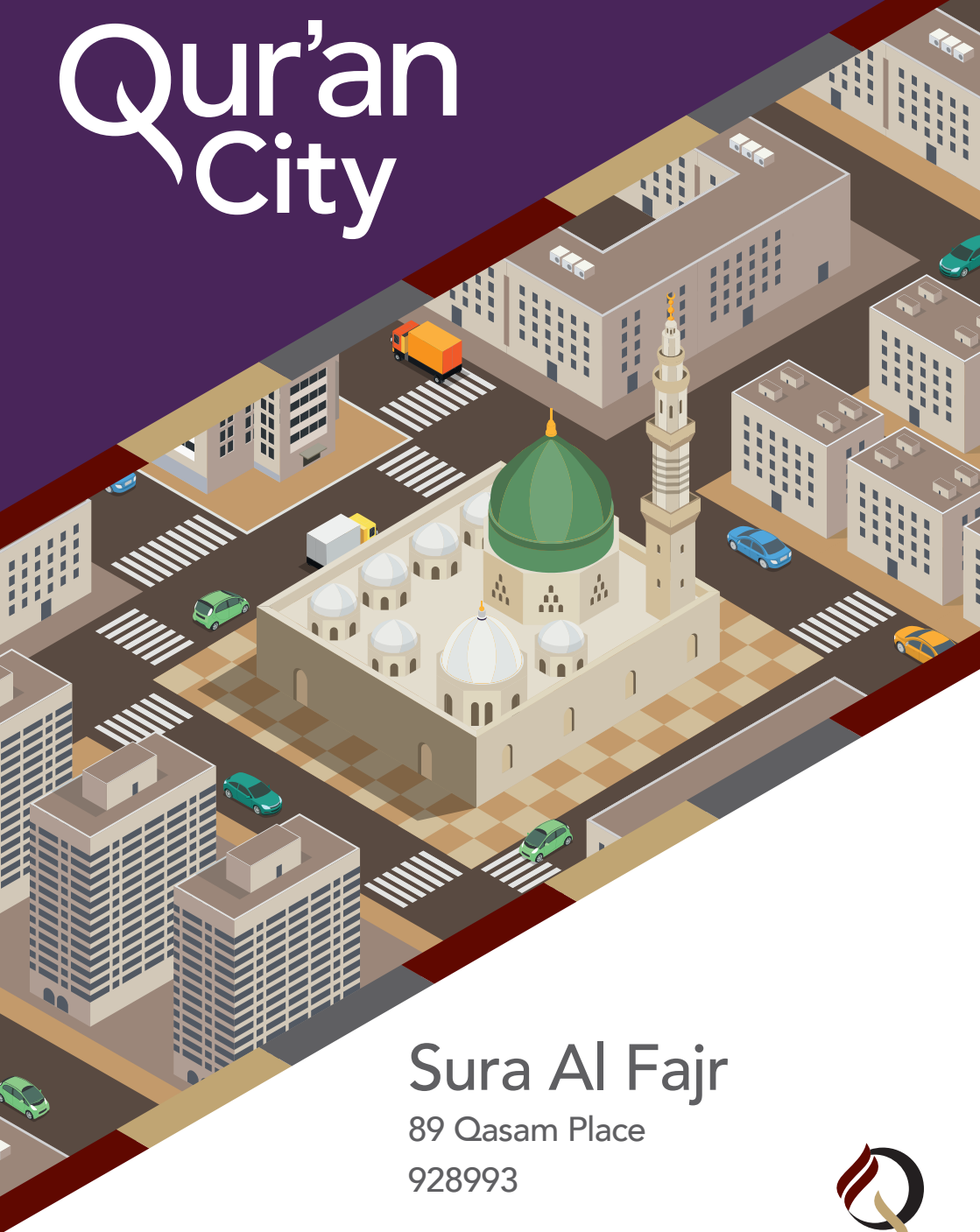


Qur'an City



Sura Al Fajr

89 Qasam Place

928993



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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 Salat Laylatul (Shaf into Witr)
The departing night (that walks away to allow the dawn to rise)

1

Ayaat 1-5

SURA AL FAJR - THE DAWN

30 AYAAT MAKKI

FOCUS

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

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.

BENEFITS

Raised with Aba Abdillah & Nur on Qiyama
Energy booster - forgiveness

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 Firawn 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.



SURA AL FAJR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

وَالْفَجْرِ

1. I swear by the daybreak,

وَاللَّيَالِ عَاشِرٍ

2. And the ten nights,

وَالشَّفْعِ وَالْوَتْرِ

3. And the even and the odd,

وَاللَّيْلِ إِذَا يَسِرُ

4. And the night when it departs.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

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

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

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

إِمرَةَ ذَاتِ الْعِمَادِ

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

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

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



وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

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

وَفِرْعَوْنَ ذِي الْأَوْتَارِ

10. And (with) Firon, the lord of hosts,

الَّذِينَ طَغَوْا فِي الْبِلَادِ

11. Who committed inordinacy in the cities,

فَاكْتَرُوا فِيهَا الْفَسَادَ

12. So they made great mischief therein?

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

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

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

14. Most sure!y your Rabb is watching.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

15. 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.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

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



كَلَّا بَلْ لَأَتُكْرِمُونَ الْيَتِيمَ

17. Nay! but you do not honour the orphan,

وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ

18. Nor do you urge one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا

19. And you eat away the heritage, devouring (everything) indiscriminately,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20. And you love wealth with exceeding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

21. Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

22. And your Rabb comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ

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

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

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



فَيَوْمَئِذٍ لَا يُعَذِّبُ عَدَابَهُ أَحَدٌ

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

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

26. And no one shall bind with (anything like) His binding.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

27. O soul that are at rest!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً

28. Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

29. So enter among My servants,

وَادْخُلِي جَنَّاتِي

30. And enter into My Janna.



SUGGESTED SCHEMES OF WORK

SURA AL FAJR (89)

Lesson	Topic	Learning Objective	Suggested Activities
1	INTRO TO QUR'AN	Introduce the Qur'an as the final testament that God revealed. The Prophet (pbuh) said the Qur'an was to be: <ol style="list-style-type: none"> 1. Read 2. Memorised 3. Understood 4. Applied 5. Teach 	The 5 Golden Steps for reading the Qur'an. Discuss the difference between mere recitation and understanding. The Qur'an was sent as a guide for humankind. Have a Fishbowl discussion as to how we as Muslims have paid lip service to the book.
2	INTRO TO QUR'AN CITY	19 suburbs around a city centre 114 buildings Difference between Makki & Madani Suwer Sura Al Fajr is a Makki Sura Qasam Place	Who am I? Recite Sura Al Fajr



Lesson	Topic	Learning Objective	Suggested Activities
3	INTRO TO SURA AL FAJR	Discuss the building of Sura Al Fajr 5 Sections and 30 verses Focus of the Sura - Human being tested with blessings & constraints. Regret of those who reject Divinity. Depiction of ultimate success. Benefits of Sura Al Fajr	My Sura Al Fajr Building
4	SECTION 1 AYA 1 ALLAH TAKING AN OATH	Allah takes an oath on the Dawn – a beginning of wakefulness	When light spreads darkness departs Everything has a beginning
5	SECTION 1 AYA 2 THE TEN NIGHTS	Allah swears by the 10 nights <ul style="list-style-type: none"> • 10 nights of DhulHijja • Last 10 nights of Ramadhan 	The ten nights



Lesson	Topic	Learning Objective	Suggested Activities
6	SECTION 1 AYA 3 EVEN AND ODD	Allah swears by the odd and even. All creation hinges on duality but rely on ONE reality. <ul style="list-style-type: none"> • Salatut Tahajjud • Every day is a pair of day and night, except of Day of Judgement 	Existence is based on opposites. Salatut Tahajjud quiz. A nature trail
7	SECTION 1 AYA 4 THE NIGHT WHEN IT DEPARTS	Darkness is frightening when it becomes fixed and immobile, but when there is movement unto the light, it becomes valuable.	Movement makes things happen.
8	SECTION 1 AYA 5 REFLECTION ON THESE OATHS	There are 5 awakening oaths in the beginning of the sura. Are these not enough evidence, enough signs for the people who have intellect?	5 Awakening Oaths.



Lesson	Topic	Learning Objective	Suggested Activities
9	SECTION 2 AYAAT 6-9 REBELLIOUSNESS OF THE PEOPLE OF AAD, THAMOOD	<p>The proud people of Aad, who built lofty buildings, the like of which were not seen before.</p> <p>The people of Thamood, who carved out the rocks in the valley. They were blessed with wealth & bounty but were idol worshippers.</p>	<p>Story Boards People of Aad</p> <p>People of Thamood. The she camel of Prophet Salih (pbuh)</p>
10	SECTION 2 AYAAT 10-13 REBELLIOUSNESS OF FIRAWN AND SUMMARY OF THE THREE POWERFUL NATIONS	<p>Firawn – powerful and an oppressor. Prophet Musa (pbuh) was sent to guide him and the people of Bani Israail.</p> <p>Summing the three powerful nations and the common thread running in all of them.</p>	<p>Wordsearch – story of Prophet Musa (pbuh) and Firawn.</p> <p>The three powerful nations.</p>



Lesson	Topic	Learning Objective	Suggested Activities
11	SECTION 2 AYA 14 ALLAH IS WATCHING	When Allah gives allows time and opportunities to any tyrant, it doesn't mean that HE is has lost control over him; He is waiting & He is watching.	Be God Conscience Look out! You are being watched
12	SECTION 3 AYAAT 15-16 TRIALS OF THE HUMAN BEING	The purpose of existence is to refine and develop the human being. Trials are sometimes given through blessings and sometimes through calamities.	HE gives and HE takes Trials, trials everywhere...
13	SECTION 3 AYAAT 17-20 4 TRAITS OF THOSE AT LOSS	<ol style="list-style-type: none"> 1. They do not honour the orphans. 2. They do not urge others to feed the poor. 3. Eating the inheritance of others with greed. 4. Loving wealth with excessive love. 	<p>Life of an orphan Islam and orphans</p> <p>Wealth and Poverty What kind of a giver are you?</p> <p>G is for Greedy Need or Want</p>



Lesson	Topic	Learning Objective	Suggested Activities
14	SECTION 4 AYAAT 21-26 REGRET OF THE DEFIANT REJECTORS OF DIVINITY ON QIYAMA	On the Day of Resurrection man will see the reality of life and regret of what they have not sent forward. No one will be responsible for anyone else's actions.	How do you look at life? How we shape our lives here for the hereafter I wish I had Every action has a Reaction
15	SECTION 5 AYAAT 27-30 ULTIMATE SUCCESS THE TRANQUIL SOUL	The Commanding Nafs The Knocking Nafs The Content Nafs – Is tranquil nafs that is in Tawheed.	The Three Nafs The tranquil nafs Contentment
16	ASSESSMENT	An open book assessment of Sura Al Fajr	Have a fishbowl discussion on "What I learnt from 089". Take the challenge attempt the Think, Tac, Toe



QASAM PLACE

Chapters beginning with an oath

37

Al Saaffaat
Troops Of Angels
In Rows

51

Al Dhaariyaat
The Scatterers

52

Al Tur
The Mountain



53

Al Najm
The Star

75

Al Qiyaama
The Day
of Judgement

77

Al Mursalaat
Those Which
Are Sent

79

Al Naazi'aat
Those Who Pull
Out With Force

85

Al Burooj
The Forts Of Stars

86

Al Taariq
The Brilliant Star

89

Al Fajr
The Dawn

90

Al Balad
The City

91

Al Shams
The Sun

92

Al Layl
The Night

95

Al Teen
The Fig

100

Al 'Aadiyaat
The Chargers

103

Al 'Asr
The Time

93

Al Dhuhaa
The Soothing
Morning Light

ENERGY



QASAM PLACE

Sura Al Fajr is one of the 17 suwer in Qasam Place.
All suwer in this suburb begin with an oath.

The object of the oath becomes a prelude to the subject discussed.

Sura Al Dhuhaa (93) is placed between Qasam Place and Comfort Zone.

The chapters grouped in Qasam Place are:

Al Saffaat (37)

Al Zhaariyaat (51)

Al Tur (52)

Al Najm (53)

Al Qiyaama

Al Mursalaat

Al Naazi'aat

Al Burooj

Al Taariq

Al Fajr

Al Balad

Al Shams

Al Layl

Al Dhuhaa

Al Teen

Al 'Aadiyaat

Al 'Asr



SECTION 1 AYAAT 1 - 5

FOUR OATHS FOR THOSE WITH ROCK SOLID INTELLIGENCE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

وَالْفَجْرِ

1. I swear by the daybreak,

وَاللَّيَالِ عَاشِرٍ

2. And the ten nights,

وَالشَّفْعِ وَالْوَتْرِ

3. And the even and the odd,

وَاللَّيْلِ إِذَا يَسِرُ

4. And the night when it departs.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

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



AYA 1

وَالْفَجْرِ

I swear by the daybreak,

The sura begins with an oath. This is an ancient Arab way to get attention.

FAJR literally means to tear something to let light through. It means daybreak or dawn and in essence refers to a beginning, the beginning of knowledge, awareness, and of wakefulness.

Fajr also has a two-fold connotation:

- Fajr Kadhīb – The false dawn which rises without extending laterally.
- Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salatul Fajr can be prayed.

Some commentators have carried the term fajr here to its absolute meaning, that is; light that spreads, which is one of the signs of Allah's Greatness.

It is also a reference point in the lives of human beings and all earthly creatures, and the prime glory of the victorious light and the end of faded darkness when the calm sleep ends and the movement of living creatures begins. It is for this very life that Allah swears by it.



DAWN OF HUMANITY - PROPHET ADAM (PBUH)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا...

And He taught Adam all the names ... 2:31

Prophet Adam (pbuh) was the first human being created by Allah. Imam Ali (pbuh) describes his creation -

Allah gathered together earth having various properties – hard, soft, saline, acidic.... He then added water to this mixture of earth and shaped it into a form. For a period of time this form which we know as the human skeleton was allowed to harden and set. The skeleton was then clothed with muscles and fat and a covering of skin given to it.

Allah then infused into it His spirit and the figure stood up to be a human being.

It is said that as soon as Allah blew His spirit into Prophet Adam (pbuh), he sneezed and opened his eyes saying:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"All praise is for Allah, the Rabb of the worlds."

Allah teaches Prophet Adam (pbuh) all the names.

This means he was taught all knowledge, speech, expression.

Even the angels who at first had protested against the creation of a human being were bewildered at the knowledge Prophet Adam (pbuh) had. They conceded saying: "Glory be to You! We have no knowledge but that which You have taught us, surely You are All-Knowing, All-Wise."



AYA 2

وَلَيَالٍ عَشْرٍ

And the ten nights,

Here there is no the (Al) before the night and therefore it is not specific.

These nights are generally understood to be the first ten nights of Dhulhijja. The mention of nights as opposed to days is similar to Allah's appointing 40 nights for Prophet Musa (pbuh):

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً...

And when We appointed a time of forty nights with Musa...2:51

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَاهَا بِعَشْرِ...

And We appointed with Musa a time of thirty nights and completed them with ten (more)... 7:142.

It may imply the benefit of reflection and praying at night when there is a greater concentration on the inner.

Also, every night has its day and the journey of the human being, which begins in darkness and ignorance can end with the clear perception of knowledge.

These nights may also refer to the last ten nights of the month of Ramadhan.



AYA 3

وَالشَّفَعِ وَالْوَتْرِ

And the even and the odd,

Shaf is from shafa'a, which means to double, mediate, intercede.

Shafa'a is generally referred to as intercession where the presence of another person who has greater power or knowledge brings comfort, guidance or success to another.

All creation hinges on duality but rely on ONE reality – Watr (Tawheed)

It could refer to:

- Even and odd salaa - Salatut Tahajjud (Shab, Layl) begins with several pairs of rakats and ending with Saaltul Witr.
- The connection to Fajr – every day is a pair of day and night, except the day of Judgement.
- Life paired with Aakhira but with one essence.



AHADITH ON THE IMPORTANCE OF SALATUL LAYL

1. Three things bring happiness to the heart of a believer:
 - a) Meeting brethren in faith
 - b) Breaking the fast
 - c) Waking up in the later part of the night for Salatul Layl
– Prophet Muhammad (pbuh)
2. Jibrail continued to advise me about staying up at night until I thought that the virtuous ones of my Ummah do not sleep. Prophet (pbuh)
3. The honour and greatness of a believer lies in his praying at night. Imam Ja'fer As-Sadiq (pbuh)
4. Allah says, "Wealth and children are an ornament of the life of this world" (18:46), but the 8 raka'ats recited by a servant at the end of the night are an ornament of the hereafter. Imam as-Sadiq (pbuh)
5. Two raka'ats of prayer recited in the darkness of the night are more beloved to me than the world and all that is in it. Holy Prophet (pbuh)
6. The rising by night is healthy for the bodies. Imam Ali (pbuh)
7. Salatul Layl brightens the faces, makes the night pleasant, and attracts sustenance. Imam Ja'fer As-Sadiq (pbuh)



METHOD OF PRAY SALATUT LAYL

It consists of a total of 11 rakaat, divided into the following prayers:

1. Nafila of Layl: 8 rakaat (4 x 2 raka'ats)
2. Salatush Shafa: 2 rakaat
3. Salatul Witr: 1 raka'a

The time for Salatul Layl begins after midnight until the time for Salatul Fajr (morning prayers). The best time for it is just before Fajr Salaa. Salatul Layl is so important that even if you cannot recite all 11 rakaat, then recite only one rakat of Salatul Witr.

Nafila of Layl

The 8 rakaat of Nafila are divided into four prayers of two rakaat each just like Salatul Fajr. With the niyya of Salatul Layl. It is recommended to recite Sura Al Kaafirun after Sura Al Faatiha in the first 2 rakaat. In the other six recite any small sura or even leave out the sura after Sura Al Faatiha. For qunoot you can recite salawaat or the recommended duas.

Salatush Shafa

Two rakaat with Sura Al Naas in the first rakaat after Sura Al Faatiha and Sura Al Falaq in the second rakaat after Sura Al Faatiha. There is no qunoot in Salatush Shafa.

Salatul Witr

One rakaat with Sura Al Ikhlâas 3x, Sura Al Falaq 1x, and Sura Al Naas 1x after Sura Al Faatiha. Then raise your hands for qunoot and recite:



QUNOOT OF SALATUL WITR

(You can hold a book and/or tasbeeh in a mustahab salaa)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

لَا إِلَهَ إِلَّا اللَّهُ الْكَلِيمُ الْكَرِيمُ

There is no god except Allah, the Forbearing, the Generous.

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

There is no god except Allah, the High the Almighty.

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ

Glory be to Allah, Rabb of the seven heaven,

وَرَبِّ الْأَرْضِينَ السَّبْعِ

And Rabb of the seven earths,

وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا فَوْقَهُنَّ وَمَا تَحْتَهُنَّ

and whatever is in them, and between them and above them and below them,

رَبُّ الْعَرْشِ الْعَظِيمِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ

Rabb of the Mighty Throne and peace be on the Messengers.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is for Allah Rabb of the worlds.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

O Allah bless Muhammad and his pure family.



Recite 70 x

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

I seek forgiveness of Allah my Rabb and I turn to Him.

Ask for the forgiveness of forty believers who have died or are living, by saying 40x followed by the name of the person:

اللَّهُمَّ اغْفِرْ لِي O' Allah, forgive.....

Or recite

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah forgive all believers, male and female.

Then recite:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

I seek forgiveness of Allah, He who there is no god but He, the Ever living, the subsisting,

لْجَمِيعِ ظُلْمِي وَجُرْمِي وَإِسْرَافِي عَلَى نَفْسِي

From all my oppressions and my sins and my excesses on my soul,

وَأَتُوبُ إِلَيْهِ

And I turn (repentant) to Him.

Repeat 7x:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

This is the position of one who seeks refuge in You from the fire.



Recite 300x

الْعَفْوُ

(I ask for Your) pardon.

Then recite:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My Rabb, forgive me and have mercy on me, and turn to me
Surely You are the Acceptor of Repentance, the Merciful.

Complete the rakaat with rukoo, sujood, tashahhud and salaam
and recite a tasbeeh of Sayyida Fatima Zahra (pbuh).



AYAAT 4 - 5

وَاللَّيْلِ إِذَا يَسْرُ

And the night when it departs.

Saraa is to take a walk at night. The aya states, I swear by the night, which walks away when fajr comes. A major sign mentioned before a minor sign. It may imply that when the light of knowledge breaks through, ignorance walks away.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حُجْرٍ

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

There are five awakening oaths at the beginning of the Sura. Hijr in this context means understanding.

To paraphrase the aya it is saying – *“Is this not enough evidence – are there not enough signs in these phenomena for people who have intellect?”*

These oaths are for people with rock solid intellect.

The Arabs paralleled intellect with a large rock (Hijr). Intellect was a means of restraint to impulsive foolishness.



SECTION 2 AYAAT 6 - 14

REBELLIOUSNESS OF AAD, THAMUD & FIRAWN AND THEIR DESTRUCTION

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

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

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

إِرَمَ ذَاتِ الْعِمَادِ

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

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

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

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

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



وَفِرْعَوْنَ ذِي الْأَوْتَارِ

10. And (with) Firawn, the lord of hosts,

الَّذِينَ طَغَوْا فِي الْبِلَادِ

11. Who committed inordinacy in the cities,

فَاكْتَرُوا فِيهَا الْفِسَادَ

12. So they made great mischief therein?

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

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

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

15. Most sure!y your Rabb is watching.



AYAAT 6 - 10

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

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

Tara comes from the word **ru'y** , which means I see what you mean; understanding what is being said. **Kayfa** – how?

The people of 'Aad were a powerful nation. They were genetically strong and were well known for building amazing monuments. When the Arabs went on their journeys and saw the ruins, they were asked to reflect.

إِرَامَ ذَاتِ الْعِمَادِ

7. (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. It 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

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

Stating a fact that nobody had seen such might, military power, construction ability (superpower).



وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

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

The tribe of Thamood were incredibly strong people. Their carving was on rocks without the equipment we have today.

Sakhr- large rocks, boulders.

Jaabu- to bore through.

Waad- valley where water flows and settles

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

10. And (with) Firawn, the lord of hosts,

'Awtad' which is the plural of **watad'** means stake or tent peg. A man's wealth was measured in some ancient cultures by the number of pegs he had in his tent; the bigger his tent – the more powerful he was.

Firawn had a large army signified by the number of tents of his soldiers that were pegged.

Firawn tortured his wife Aasiya to death by tying her down to pegs.



AYAAT 11 - 14

الَّذِينَ طَغَوْا فِي الْبِلَادِ

11. Who committed inordinacy in the cities,

These three nations were very powerful in building and yet they were destroyed.

Tughyan - They went beyond limits and rebelled against Divinity, making a mockery of messengers.

فَاكْتَرُوا فِيهَا الْقِسَادَ

12. So they made great mischief therein?

Outwardly they were super powerful and had beautifully constructed buildings. However inwardly there was corruption and inner homelessness.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

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

Sabba - To pour,

When they did not take heed of their messengers, they were subjected to punishment.



إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

14. Most surely your Rabb is watching.

Mirsaad - watching and waiting to pounce. This is an address to the Quraysh. He is watching and waiting.

Imam Ali (pbuh) says: "If Allah has allowed time and opportunities to any tyrant, it does not mean that He has completely lost control over him. He can wait before bringing down His punishment which none can escape and no one can offer protection from it, not even death..."

So paraphrasing this aya; Allah is saying – Your Rabb who wishes to bring all in His domain to their full potential will catch hold of those who have transgressed."



PROPHET HUD (PBUH)

Prophet Hud (pbuh) was sent to the people of Aad a place situated in Ahqaaf (which is plural of Hoqf means a raised spot in the desert). It is said to have been located in Yemen at the shores of the sea of Oman.

Prophet Hud (pbuh) was born amongst these people, who were very strong and very rich. However, they worshipped idols. He spent a long time preaching to them to worship the one and only god - their creator Allah. The people were stubborn and refused to listen to him except very few.

Allah punished the people of Aad by not sending rain, which caused a drought. The people would still not believe and mocked Prophet Hud (pbuh), sometimes even beating him up. He warned them of a greater punishment, but they just ignored him.

When the hardships increased, they all came to Prophet Hud's house and asked him to pray for rain. He prayed for rain and the people had food again, but they still refused to correct themselves. In fact, they defied Prophet Hud (pbuh) to bring the punishment that he had said Allah would send on them if he was true.

Prophet Hud (pbuh) told them that the knowledge of when the punishment would come was only with Allah.

Soon they saw a cloud coming towards them. Thinking it was rain they gathered underneath it. However, it was a blast of strong violent wind (like a cyclone) and it killed all the people of Aad.

Prophet Hud (pbuh) and a few believers were saved, and it is said that Prophet Hud (pbuh) moved to Hadhremaut (Yemen). He died and was buried there.



PROPHET SALIH (PBUH)

Prophet Salih (pbuh) was sent to the people of Thamood. The tribe of Thamood were wealthy people who lived in the valley of Hijr between Madina and Syria. They used to carve their homes out of huge rocks in the mountains. The tribe of Thamood is also known as the second Aad. Allah had favoured them with wealth and bounties, but they forgot Him and worshipped idols.

Prophet Salih (pbuh) preached to the people for a long time urging them to abandon their idols and to worship Allah. They used to annually worship a piece of the mountain, offering sacrifices to it. They asked Prophet Salih (pbuh) to bring a sign from Allah to them if he was one of the truthful ones.

Allah sent them a she-camel as a sign, and commanded that the she-camel drink all the water of the spring on one day and the people of Thamood would drink from it the following day.

The people had never a camel who would drink all of the water from the spring on alternate days but still they would not abandon their idols. Prophet Salih (pbuh) had also warned them that if they harmed the she-camel they would be punished by Allah.

Their pride and stubbornness however caused them to kill the she-camel. They then came to Prophet Salih (pbuh) and said "O Salih, bring us what you threatened us with if you are of the messengers" **Sura Al A'raaf - 7:77**.

He asked them to repent (do tawba) within three days, but they only mocked him. On the 4th day there was a thunder bolt from the sky and earthquake killing the people of Thamood. Prophet Salih (pbuh) and his few followers escaped.



Prophet Salih (pbuh) was greatly moved to see the dead bodies of his tribe and he returned and addresses the dead saying "O my people, indeed I did deliver to you the message of my Lord and did warn you but you did not heed the warners". **Sura Al A'raaf - 7:79**



SECTION 3 AYAAT 15 - 20

HUMAN BEINGS TESTED WITH BLESSINGS & CONSTRAINTS

THE HUMAN BEING EQUATES WEALTH WITH DIVINE BLESSINGS

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

15. 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.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

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

كَلَّا بَلْ لَأُكْرِمُونَ الْيَتِيمَ

17. Nay! but you do not honour the orphan,

وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسْكِينِ

18. Nor do you urge one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

19. And you eat away the heritage, devouring (everything) indiscriminately,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20. And you love wealth with exceeding love.



AYA 15

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

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.

Imtihaan – no pain

Balaa – difficult pain

Ibtala – tough testing

The human being is tried and tested in various ways.

When tested with honour (nobility) – they earn prestige in society and are given ne'ma (abundant ease) - they says My Rabb honoured me.

In Islamic history, the Khalifas claimed that authority was given to them by God.

In many cultures, the caste system was believed to be an honour by God above others. They used to think that they were special and were thus entitled to all these favours.

The aya is drawing attention that blessings do not mean proximity to Divinity.



AYA 16

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

Ihaanaa – To humiliate out of animosity (My Rabb hates me)

And when He tests with reduction of provision the human being says My Rabb humiliates me.

Similar to the above aya, the adversity and lack of blessings does not reflect the proximity to Divinity.

The concept of honour is associated with wealth, and this is where the journey of rebelliousness begins.



4 TRAITS OF THOSE AT LOSS

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ

17. Nay! but you do not honour the orphan,

Not honouring an orphan – Karuma means to be generous and in the context of an orphan it means *“to give them due consideration and compassion”*.

Yateem means orphan, someone who needs support and protection and someone with no visible guardian.

“Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand.” Imam Ja'fer As-Sadiq (pbuh).

وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسْكِينِ

18. Nor do you urge one another to feed the poor,

Not encouraging one another to feed the poor – The aya implies that one who do not give and encourage giving food is at loss.

Imam Ali (pbuh) has said: *“Generosity is nearness to the Creator and creation, and miserliness is farness from the Creator and creation.”*

Imam Ali (pbuh) has also said: *“Generosity and giving people are displayed in feeding people, not in giving them wealth. Whoever gives away a thousand while being mean with a plate of food is not generous.”*



وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمَمًا

19. And you eat away the heritage, devouring (everything) indiscriminately,

Eating up the inheritance of others with greed - It means 'to assemble the wealth of one's own and that of others', because the term 'lamm' originally means 'to assemble, to collect'.

Here it may refer to the collection of lawful and unlawful wealth. In particular, the pre-Islamic Arabs used to disinherit women, children and minors. They collected their interests and took it all for themselves as if it were their own inheritance.

In essence the aya refers to the acquiring of the wealth of the defenceless.

Turaath - inherited wealth- acquired without effort.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20. And you love wealth with exceeding love.

Loving wealth with excessive love – We all love wealth because it provides material security which in itself usually brings about a greater feeling of insecurity through fear of its loss thereby compounding the anxiety.

The aya draws our attention to look within ourselves. If we ponder over this aya that the very security, we search for in the love of wealth results in a greater insecurity at losing it.



SECTION 4 AYAAT 21 - 26

REGRET OF THE DEFIANT REJECTORS OF DIVINITY ON QIYAMA

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

21. Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

22. And your Rabb comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

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

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

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

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

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

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

26. And no one shall bind with (anything like) His binding.



AYA 21

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces,

'Kalla' is an admonition.

The aya is saying – 'And when the Earth is shattered by its vibrations, explosions and earthquakes...' In other words, just as creation arose, it will end.

This is the first stage of Qiyama.

We do not usually think of the Earth to be annihilated.

The Earth is stability. When it infers to the Earth being pounded and flattened, it implies the loss of stability.



AYA 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Rabb comes and (also) the angels in ranks,

The next stage is the witnessing of the orderliness of the angels and the forces of the cosmos in their natural order, line after line with there being no longer the possibility for the human being to interfere for there is no action.



AYAAT 23 - 24

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

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

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

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

Jahannam will be very clear but the aya points out that there is no point of being mindful any more as the time for correction is over.

It is at this moment that the human being will realise the reality of life, but it will be too late to make amends.

The human being will repeatedly say: What have I done to myself? How did I do this? I destroyed myself. If only I had invested in my future. (Sent ahead).

Aya 24 refers to those who devoured the wealth of orphans, did not feed the needy, took the lawful and unlawful inheritance from others, and loved the property of this world with all their hearts, who will wish, on That Day, that they would have forwarded some good deeds for their eternal life.



AYAAT 25 – 26

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَنَابِهِ أَحَدٌ

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

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

And no one shall bind with (anything like) His binding.

There is no punishment like His punishment.

No one can be held responsible for anyone else's actions.

A person's actions will dictate their condition in the next life. It is a unique state and the human being's condition of punishment and bondage will be according to their previous actions.

Allah's hold on them will be particular and unique to the individual alone.



SECTION 5 AYAAT 27 - 30

ULTIMATE SUCCESS – A TRANQUIL SOUL

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

27. O soul that are at rest!

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً

28. Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

29. So enter among My servants,

وَادْخُلِي جَنَّاتِي

30. And enter into My Janna.

Yaa used when addressing someone directly. That which gave this soul tranquillity was the return to Divinity Who was pleased with him.

Dua of Imam Ali (pbuh)

إِلَهِي كَفَىٰ بِي عِزًّا أَنْ أَكُونَ لَكَ عَبْدًا وَكَفَىٰ بِي فَخْرًا أَنْ تَكُونَ لِي رَبًّا

أَنْتَ كَمَا أَحْبَبُّ فَجَعَلْتَنِي كَمَا تُحِبُّ

“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”



According to the tafseer of Imam Sadiq (pbuh), the last 4 verses are about Imam Husayn (pbuh).

The 4 oaths at the beginning of the sura are connected to soul:

- Fajr prayer
- Takes advantage of 10 days
- Even and odd salaa
- When night disappears - Salatul Layl and Sehri

