

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

23 نوفمبر 2008

Surat - AL Fajr (the break of the Day)
(89) (the Dawn)

23th Nov. 2008

Surat (89) AL Fajr follows the line of the thirtieth part of the Quran, inviting the human heart to faith, urging man to awake, meditate and follow the Path of piety.

From verse (1 → 5) : This opening of the sura groups together a few scenes and creatures who have familiar pleasant and transparent souls.

1 "By the dawn" refers to the time when life starts to breathe with ease and happiness, it also reminds with the Fajr prayer which is attended by Allah the Allmighty.

2- "By the ten nights"

The Quran doesn't specify which are the nights referred to here. They may be the last 10 nights of Ramadan or the first 10 of Thu-Hijja

"By that which is even, and that which is odd"

The Prophet (S.A.W) said: some prayers are ^{even} numbers

and some are odd!

"By the night as it journeys on" the night is personified as if it is a traveller who prefers to start his long journey at night."

Then in verse (5) Allah is saying "is there not in that (proof) an oath for anyone with a meditative mind".

and this means that "Indeed there is a proof for those who have a mind."

∴ From (1 → 5) Allah is mentioning scenes

of creatures as a reminder and proof for those who have a mind, a proof that all the following is true.

② Allah is the only Power.

From verse (6 → 12)

Allah is mentioning the ^{previous} nations, and their fates, starting by the people of the tribe of Aad of Iran, a branch of the extinct Arabs. They used posts and pillars to build their tents. They were the most

powerful and prestigious of all contemporary Arabian tribes. They were extremely aggressive (they lived in southern Arabia). Then Allah mentions the tribe of Thamoud. They lived in Northern Arabia. They used rocks to build their homes and palaces. They also used to dig shelters and caves in the mountains. Again, strong and aggressive people.

3

Then Allah mentioned Firaun (the despot who was Moses contemporary), who built the pyramids which are fine in their construction.

The Pyramids of Egypt which were built by these people, these pyramids are one of the miracles of the world, as no known man could build like them now.

That Pharaoh did transgress beyond bounds as he said to his people "I am your Lord" i.e. they have to obey his commands only. This is the

transgression i.e to kill all feeling of human dignity and to waste all creative talents and prevent any freedom. Transgression ^{leads to} corruption as it destroys all healthy standards and concepts i.e any real and true rules and values originating from the Only truth which is "There is no God but Allah"

Accordingly transgression becomes the way to corruption of the spirits, the values, the deeds and the whole life.

So it is the justice of Allah regarding those (corrupt people) transgressors that He punished them very severely.

Allah destroyed all these people because of their corruption, yet their destruction was through very severe punishment which is comparable to the degree of transgression and corruption which they intent to distribute.

Then in Verse (14) Allah is teaching us a role, which is "You Lord surely observes all" it means that:

Allah sees, records, hears, watches and hold to account and rewards every saying and deed according to a strict and accurate measure which is the real justice. That justice the "Divine Justice" is never deceived by appearances

5 because it judges the essence of the things i.e. the intention and the goal of the deed and the saying. This is the Divine Justice, while the human measures are liable to all sorts of errors.

This belief in the "knowledge of Allah" is a branch of the belief in Allah's Lordship.

This belief in the knowledge of Allah will guide the believer to the obedience of the rules of Allah in the best shape, to the

justice with the people, to fulfillment of the rights to those around you and to the life of peace and tranquillity as the believer will always try to show Allah the best of his deeds and sayings

(15-9 16)

6 Such is the man thinking about the trials that Allah set for him, be it comfort or hardship, wealth or poverty. Allah may test with the comfort, honour, wealth or position. Also He may test with hardship, poverty, illness and loss. In both conditions, the human concept is faulty.

A test with abundance reveals whether a man is humble and thankful to his Lord or arrogant and unthankful. While a trial of opposite kind reveals his patient acceptance or his irritability and sadness. A man's reward is given according to what the

he proves himself to be.

A man devoid of Faith can not comprehend the wisdom behind Allah's action of giving worldly Gufal or denying them. But when his mind is enlightened with faith and truth becomes apparent to him, he realises that worldly enjoyments are deceiving and the value of the reward after the test.

So he works for this reward whether he is tried with abundance or scarcity of worldly riches.

As he disregards the hollow considerations of wealth and poverty, he feels reassured about his fate and his position in the sight of Allah.

(18→20) Allah is clarifying that when men are given wealth, they do not fulfil the duties demanded of the wealthy. They do not look after the young orphans and they do not support the poor or the needy but in contrary, they devour the orphans

inheritance greedily out of their love for the wealth.

Allah is clarifying, at the end of the sura that "He is watching over every thing" and because of that fact, a day must come when the earth will be destroyed, Allah will come with His Angels for the justice between the people, and so the Hell fire will be brought nearer and set ready.

At that critical moment, man who
Lived unaware of the wisdom behind the trials who craved for money, who spread the corruption and was a transgressor, living against the rules of Allah. At that moment, that transgressor unobedient man will remember the truth and take account of what he behold. He will feel grief and regret and will say: I hope that I had done good deeds for my life, but it will be the punishment of Allah as the reward.

Regarding the pious believers, they will be called by their Lord to come back to Him - well pleased and well pleasing. A call from the Lord for those who obey His commands to enter among His honoured slaves to enter His Paradise.

Let every believer be looking for that call from His Lord. Let us have this call as our goal in our daily life. A call to the Paradise with the honoured slaves. It is a totally different goal than the deceiving worldly enjoyments which will be the way to a totally different destination.

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