

SURAH-89**AL-FAJR**

Al-Fajr "The dawn" takes its title from its verse 1. It is an early Makkan Surah, probably tenth in the order of revelation. It comprises 30 verses.

In verses 1-5, oaths have been sworn by the dawn, by ten nights, by the Even and the Odd, and by the night when it departs. There are several opinions as to what is meant by the dawn, the ten nights and the even and the odd. According to some scholars, dawn symbolizes man's spiritual awakening; while according to others, dawn signifies the dawn of the first day of the lunar month of Dhul Hijjah. So far as ten nights are concerned, some scholars hold that these are first ten nights of the month of Dhul Hijjah which are followed by the tenth day of that month which is a day of sacrifice. But some other scholars maintain that ten nights signify nights of the last third of the month of Ramadan during which Muhammad (PBUH) received his first revelation in the cave of mount Hira and during which the Night of Power (Lailatul Qadr) falls. By the Even and the Odd is meant multiplicity of creation as contrasted with Oneness of God. In other words, Ash-shafi (Even) stands for creation which all consists of pairs and Watr (One) stands for the Creator. According to another opinion, by the even and the odd is meant prayer which consists of even and odd number of rak'ahs. By the night is meant spiritual darkness which disappears when spiritual awakening or God-consciousness comes. However, several scholars hold that the dawn, the ten nights, and the even and odd have nothing special about them. These are routine and usual dawn of every day, group of ten nights in every month, and even and odd numbers of everything. The oaths by these things have been taken to support the concepts of resurrection after death, the Day of Judgement, the reward and punishment, and life in the Hereafter.

In the verses 6-14, the evil end of the earlier nations such as the Tribes of 'Aad and Thamud and people of Pharaoh has been highlighted obviously with the purpose of warning the pagans of Makkah of their fate if they persisted in their disbelief like those nations.

In the verses 15-20, nature of man is discussed with special emphasis on his love of wealth and greed for hoarding it instead of spending it in the way of Allah for the poor. In the verses 21-30, scene of Day of Judgement has been depicted when the earth will be crushed to pieces, angels would be standing in rows, and Allah will punish the wrongdoers by throwing them into Hell and He will reward the righteous by admitting them into His Paradise.

Verse 27 speaks of "satisfied soul", which needs explanation with reference to other types of soul mentioned by the Qur'an. The Holy Qur'an has mentioned three types of human self or soul: (1)- Nafs-e-Ammarah. It is the self which commands evil. It is the lowest stage in the moral growth of man. It is what may be called his animal stage. Low desires and animal passions rule his mind. He commits evil deeds without feeling any pangs at all. He submits to his carnal desires like a brute; The Qur'an mentions this soul or self in Surah 12 verse 53. (2)- Nafs-e-Lawwamah. This is the self (or soul) which feels repentant at committing bad deeds. This self-accusing or self-reproaching soul is called conscience. Allah has blessed every human being with the faculty of conscience. This conscience, in fact, makes a man conscious of good and evil. A man's conscience checks him from doing evil and if he does it, then his conscience reproaches him and he feels repentant. Nafs-e-Lawwama has been mentioned by the Qur'an in its Surah 75 verse 2; (3)- Nafs-e-Mutma'innah, the satisfied soul. The peaceful or the satisfied soul is the one who believes in Allah, worships Him alone, adopts the way of life preached by the Prophets, does good deeds, abstains from evil. He feels full satisfaction with what he does. His soul is at peace having attained his goal. Allah is pleased with him and makes him enter His Paradise. This Nafs-e-Mutma'innah has been mentioned in verse 27 of this Surah.

Lesson-356 : The fate of the wicked

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

1. By the Dawn.
2. And by the ten nights.
3. And by the Even and the Odd.
4. And by the night when it departs.
5. There are indeed in these things oaths for the thinking man.
6. Have you not seen how your Lord dealt with 'Aad.
7. Of Iram, a city of lofty pillars.
8. The like of whom were not created in cities (of the world).
9. And with Thamud who hewed out rocks in the valley (to make their houses).
10. And with Pharaoh, the owner of stakes (or pegs).
11. Who all were rebellious (to Allah) in these lands.
12. And made therein much mischief.
13. So your Lord poured on them scourge of torment.
14. Surely, your Lord is ever watchful over them.
15. As for man, whenever his Lord tries him by giving him honour and favours, then he says: My Lord has honoured me.
16. But whenever He tries him by straitening his sustenance, he says: My Lord has humiliated me.
17. Nay, but you do not honour the orphan.
18. And urge not (one another) on the feeding of the poor.
19. And you devour inheritances with devouring greed.

آيَاتُهَا (٨٩) سُورَةُ الْفَجْرِ مَكِّيَّةٌ مَكِّيَّةٌ مَكِّيَّةٌ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْفَجْرِ
 وَلَيَالٍ عَشْرٍ
 وَالشَّفْعِ وَالْوَتْرِ
 وَاللَّيْلِ إِذَا يَسْرِ
 هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
 إِرَمَ ذَاتِ الْعِمَادِ
 الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ
 وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ
 وَفِرْعَوْنَ ذِي الْأَوْتَارِ
 الَّذِينَ طَغَوْا فِي الْبِلَادِ
 فَأَكْتَرُوا فِيهَا الْفَسَادَ
 فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ
 إِنَّ رَبَّكَ لَبِالْمُرْصَادِ
 فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
 نَعْمَةً ۖ فَيَقُولُ رَبِّي أَكْرَمَنِ
 وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ
 رَبِّي أَهَانَنِ
 كَلَّا بَلْ لَّا أَكْرَمُونَ الْيَتِيمَ
 وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْيَسِيرِ
 وَتَأْكُلُونَ الشَّرَآءَ أَكْلًا لَمًّا

20. And love wealth with overwhelming love.
21. Nay, when the earth will be crushed to pieces with a great crushing.
22. And your Lord will come with angels standing in rows.
23. And Hell on that Day will be brought near. On that Day man will remember, but how will the remembrance avail him then?
24. He will say: Alas! Would that I had sent before me some good deeds for my (this) life.
25. So none can punish as He (Allah) will punish on that Day.
26. And none can bind as He will bind.
27. O you satisfied soul (of Our righteous slave)!
28. Return to your Lord, content in His good pleasure.
29. Enter you then among My (honoured) slaves.
30. And enter you in My Garden (Paradise)!

وَيُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝
 كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝
 وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝
 وَجِئْنَا بِيَوْمِنَا بِهِ جَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ
 الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۝
 يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۝
 فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝
 وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝
 يَا أَيَّتُهَا النَّفْسُ الْبُطْحِيَّةُ قُدِّ ۝
 ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ۝
 فَادْخُلِي فِي عِبَادِي ۝
 ۝۱۴ وَادْخُلِي جَنَّاتِي ۝

SURAH-90

AL-BALAD

This Surah derives its title from the word Al-Balad in the first verse. It is an early Makkan Surah. It comprises 20 verses.

The theme of this Surah is that Allah has shown the man two ways, the way to good and the way to evil. The way to good is the right way, though it is difficult to follow; and the way to evil is wrong way, though at times it is easy to follow. Allah has given him means to judge and see whatever way he wants to follow, he may follow it.

In verse 1-3, oaths have been taken by the sacred city of Makkah and Adam and his offspring to establish the truth indicated in the subsequent verses. In verses 4-7 human nature has been highlighted, while verse 8-9 count Allah's favours on man. Verse 10 tells us that God has shown the man two ways: the way to good and the way to evil. Verses 11-18 define the way to good. It is the way followed by those who believe, exhort one another to patience and kindness, and perform good deeds such as freeing of slaves, feeding of the hungry poor and orphans near of kin and the destitute in misery. These people will be of the right hand and will be rewarded. But those who follow the way to evil and disbelieve Allah's revelations, they will be of the left hand and will be thrown in Fire.

SURAH-91

ASH-SHAMS

This Surah derives its name from word ash-Shams which occurs in the first verse and with which it opens. It is one of the early Makkan Surahs and consists of 15 verses.

The central theme of this Surah is the knowledge of right and wrong, good and evil, and truth and falsehood which Allah has bestowed upon every human being. This fact has been established by swearing oaths of sun, moon, day, night, heaven, earth, soul, and finally of God Himself, in the verses 1-7 of this Surah. In verses 9 and 10, a person who, taking advantage of his God-given knowledge, purifies himself and follows right way has been declared successful, while a person who corrupts his knowledge and follows the wrong path has been declared a failure. In verses 11-15 the story of the people of Thamud (the nation of Prophet Salih) has been narrated with the obvious aim of warning the people of Makkah about the evil consequences of rejecting the truth and of showing arrogance and rebellious attitude toward Allah and His messenger.

Lesson-357 :

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

1. Nay, I do swear by this city (of Makkah).
2. And you have been made lawful (for persecution) in this city.
3. And (also) I swear by the begetter (father Adam) and that which he begat (mankind).
4. Verily, We have created man to be in toil.
5. Does he think that none has power over him?
6. He says (boastfully): I have destroyed much wealth.
7. Does he think that none sees him?
8. Have We not made for him two eyes?
9. And one tongue and two lips.
10. Then shown him two mountain ways (to good and evil)
11. But he has not attempted the steep path.
12. And what will make you understand what the steep path is?
13. It is to free a neck (i.e. slave).
14. Or to feed in the day of hunger.
15. An orphan near of kin.
16. Or some poor wretch afflicted with misery.
17. And to be of those who believe and exhort one another to patience and exhort one another to kindness.
18. They are those on the right hand.
19. But those who disbelieve Our revelations, they are the people of the left hand.
20. Fire will be all around them.

أَيُّهَا (٩٠) سُورَةُ الْبَلَدِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا أَقْسَمُ بِهَذَا الْبَلَدِ
 وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
 وَاللَّيْلِ وَمَا وَكَّدَ
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
 أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
 يَقُولُ أَهْلَكَتُ مَالًا أَبَدًا
 أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ
 أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
 وَلِسَانًا وَشَفَتَيْنِ
 وَهَدَيْنَاهُ النَّجْدَيْنِ
 فَلَا اقْتَحَمَ الْعَقَبَةَ
 وَمَا أَدْرَاكَ مَا الْعَقَبَةُ
 فَكَّرْ رَقَبَةً
 أَوْ اطْعَمْ فِي يَوْمٍ ذِي مَسْجَةٍ
 يَتِيمًا ذَا مَقْرَبَةٍ
 أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ
 ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَّصُوا بِالصَّبْرِ وَتَوَّصُوا بِالرِّحْمَةِ
 أُولَئِكَ أَصْحَابُ الْيَمِينِ
 وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمِ
 عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ

- In the name of Allah, the Most Beneficent, the Most Merciful.
1. By the sun and its brightness.
 2. And by the moon when it follows it (the sun).
 3. And by the day when it shows (sun's) splendour.
 4. And by the night when it covers it.
 5. And by the heaven and Him Who built it.
 6. And by the earth and Him Who spread it.
 7. And by soul and Him Who perfected it.
 8. Then inspired it with (consciousness of) what is wrong for it and what is right for it.
 9. He is indeed successful who purifies himself.
 10. And he is indeed failure who corrupts it.
 11. The people of Thamud denied the truth with their rebellious arrogance.
 12. When the most wicked of them went forth.
 13. And the messenger of Allah said to them: It is the she-camel of Allah, so let her drink.
 14. But they denied him and hamstrung her. So their Lord let loose His scourge upon them because of their sin and levelled them to ground (with their dwellings).
 15. And He (Allah) feared not the consequences of it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالشَّمْسِ وَضُحَاهَا
 وَالْقَمَرِ إِذَا اتَّٰلَاهَا
 وَالنَّهَارِ إِذَا تَجَلَّىٰهَا
 وَاللَّيْلِ إِذَا يَغْشَىٰهَا
 وَالسَّمَاءِ وَمَا بَنَىٰهَا
 وَالْأَرْضِ وَمَا طَحَىٰهَا
 وَنَفْسٍ وَمَا سَوَّاهَا
 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
 قَدْ أَفْلَحَ مَن زَكَّاهَا
 وَقَدْ خَابَ مَن دَسَّاهَا
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
 إِذِ انبَعَثَ أَشْقَاهَا
 فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا
 فَكَذَّبُوهُ فَعَقَرُوهَا فَذَمَّرَ عَلَيْهِمْ رَبُّهُمْ
 يَذَّٰبُهُمْ فَسَوَّاهَا
 وَلَا يَخَافُ عُقْبَاهَا