



In the name of **ALLAH** , The Most Gracious, The Most Merciful!

89. Surah AL Fajr (BY The Dawn)

In this Surah Almighty God is explaining that Mankind should expect to get rewards or punishments according to their actions, by referring to what had happened to the previous nations; no matter how powerful they might have been. This world is actually a test of Mankind; equally for all Mankind whether they have been granted with wealth and comforts (Rizq) or they have been deprived of wealth and comforts (Rizq); the rewards in hereafter will be based on how one behaves under any given condition (Good or Bad).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والفجر ﴿١﴾ وليلال عشر ﴿٢﴾ والشفع والوتر ﴿٣﴾ والليل إذا يسر ﴿٤﴾ هل في ذلك قسم لذي حجر ﴿٥﴾ ألم تر كيف فعل ربك بعاد ﴿٦﴾ إرم ذات العماد ﴿٧﴾ التي لم يخلق مثلها في البلاد ﴿٨﴾ وثمود الذين جابوا الصخر بالواد ﴿٩﴾ وفرعون ذي الأوتاد ﴿١٠﴾ الذين طغوا في البلاد ﴿١١﴾ فأكثروا فيها الفساد ﴿١٢﴾ فصب عليهم ربك سوط عذاب ﴿١٣﴾ إن ربك لبالمرصاد ﴿١٤﴾ فأما الإنسان إذا ما ابتلاه ربه فأكرمه ونعمه فيقول ربني أكرمن ﴿١٥﴾ وأما إذا ما ابتلاه فقدر عليه رزقه فيقول ربني أهانن ﴿١٦﴾ كلا بل لا تكرمونني بئيم ﴿١٧﴾ ولا تحاضون علي طعام المسكين ﴿١٨﴾ وتأكلون الثراث أكلا لما ﴿١٩﴾ وتحبون المال حبا جما ﴿٢٠﴾ كلا إذا دكت الأرض دكا دكا ﴿٢١﴾ وجاء ربك والملك صفا صفا ﴿٢٢﴾ وجاء ربك يومئذ بجهنم يومئذ يتذكر الإنسان وأنى له الذكرى ﴿٢٣﴾ يقول يا ليتني قدمت لحياتي ﴿٢٤﴾ فيومئذ لا يعذب عذابه أحد ﴿٢٥﴾ ولا يوثق وثاقه أحد ﴿٢٦﴾ يا أيها النفس المطمئنة ﴿٢٧﴾ ارجعي إلى ربك راضية مرضية ﴿٢٨﴾ فادخلي في عبادي ﴿٢٩﴾ وادخلي جنتي ﴿٣٠﴾



يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
ارجعي إلى ربك راضية مرضية ﴿٢٨﴾
فادخلي في عبادي ﴿٢٩﴾
وادخلي جنتي ﴿٣٠﴾

27 to 30: to the righteous it will be said: O peaceful and fully satisfied soul, return to your LORD: you are well pleased (with your good end) and well pleasing (in the side of your LORD. Join my righteous servants and enter my paradise.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ
وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾

21 to 26: Indeed not! When the earth has been leveled - pounded and crushed. And your LORD comes while the angels standing ranks upon ranks. And on that day hell is brought within site, and on that day man shall understand, what will the understanding give him then. He will say "Oh, I wish I had sent ahead (some good) for my present life (hereafter). Then none can punish as Almighty God shall punish on that day. And none can bind as Almighty God shall bind.

89. Surah AL Fajr

1 to 5: By the dawn and the ten nights and by the even (number) and the odd (number) and the night when it passes! is there not in that an oath to be sworn

والفجر ﴿١﴾ وليلال عشر ﴿٢﴾ والشفع والوتر ﴿٣﴾ والليل إذا يسر ﴿٤﴾ هل في ذلك قسم لذي حجر ﴿٥﴾

ألم تر كيف فعل ربك بعاد ﴿٦﴾ إرم ذات العماد ﴿٧﴾ التي لم يخلق مثلها في البلاد ﴿٨﴾ وثمود الذين جابوا الصخر بالواد ﴿٩﴾ وفرعون ذي الأوتاد ﴿١٠﴾ الذين طغوا في البلاد ﴿١١﴾ فأكثروا فيها الفساد ﴿١٢﴾ فصب عليهم ربك سوط عذاب ﴿١٣﴾ إن ربك لبالمرصاد ﴿١٤﴾

6 to 14 Have you not seen how your **LORD** dealt 'Aad' (the nation of Prophet Hood AS) Iram of lofty pillars; the likes of whom no nation was created on the Earth and Thamud, who carved (hollowed) out the rocks in the valley, and Pharaoh, owner of the Stakes (poles)? and these are the nations that committed great excesses on Earth, and spread great mischief (disorder) in their lands. Consequently your **LORD** let lose on them whips of diverse punishment, indeed your **LORD** is ever positioned in ambush.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾
كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ ﴿١٨﴾
وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

15 to 20: And for man, whenever his LORD tries him and honors and blesses him, he says, "My LORD has honored me." But when HE tests him and restricts his provisions for him, he says, "My LORD has humiliated me". Indeed not! But you do not treat the orphan with respect, and you do not encourage one another to feed the poor. And you consume the whole inheritance greedily. And you love wealth with an ardent (passionate) cherishing.

The actual test is for those who have been blessed with wealth and abilities (Rizq) (haves) as they are supposed to share with those who have been deprived of the wealth and abilities (have nots). The blessed should attempt to make the lives of have nots such that their basic needs are fulfilled and they get equal chances to succeed in life.

