

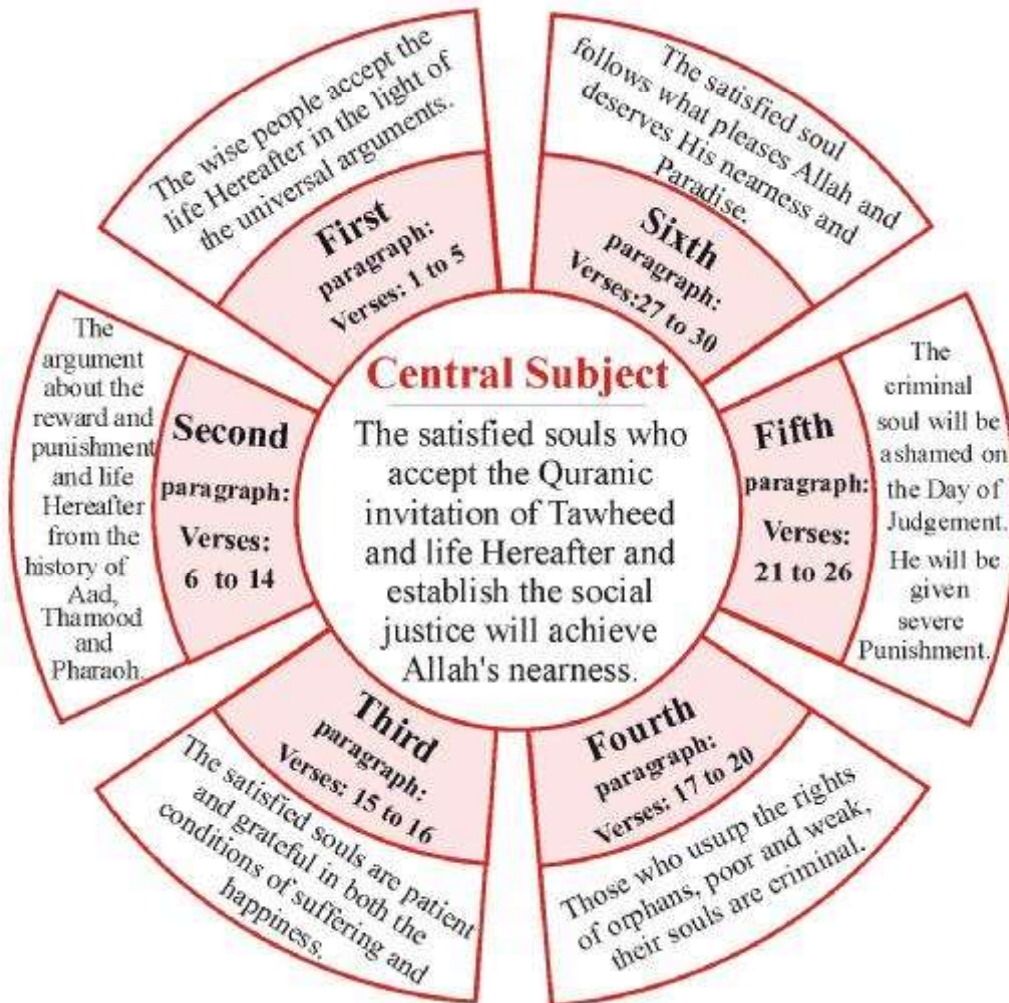
## Flow Chart of Macro-Structure of Soorah Al-Fajr

# 89 - Soorah Al-Fajr

Makkan

Verses: 30

Paragraphs: 6



### • Period of revelation:

Soorah Al-Fajr was revealed during the third phase of prophet's stay in Makkah (6 to 10 prophet-hood) when the cruelties of Makkan pagans against the Muslims were at their peak. The Quraish were frightened from the end of Aad, Thamood and Pharaoh. They were told that Allah is watching them.

﴿إِنَّ رَبَّكَ لَبِالْمُرْصَادِ﴾ "Surely, your Lord is ever watchful." (Verse: 14)

Soorah Al-Fajr resembles soorah Al-Burooj as far as the grip of Allah is concerned. It was said in soorah Al-Burooj: "Surely, the Grip of your Lord is very severe." (85: 12) ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾ It is said in soorah Al-Fajr: "Therefore your Lord let loose on them His scourge of torment." (Verse: 13)

### The relationship of soorah Al-Fajr with the Book

- 1- In the previous soorah (Al-Ghaashiyah), the picture of the Day of Judgement has been painted and the different ends of two kinds of characters have been expressed in the following words: ﴿وَجُودًا يُؤْمِنُهَا شَعْبَةٌ﴾ "On that Day some faces will be humiliated." (Verse: 2)  
﴿وَجُودًا يُؤْمِنُهَا شَعْبَةٌ﴾ "While some faces on that Day will be radiant." (Verse: 8)
- 2- Here, in this soorah, the qualities of the satisfied soul and the dissatisfied soul have been described and the different ends of both have been indicated. In this soorah and in the next soorah (Al-Balad), there is persuasion for social justice. Man usurps the rights of the orphans and the poor and swallows the inheritance of others in intense love of wealth because he does not believe in the life Hereafter.

### The Macro-Structure of soorah Al-Fajr

Soorah Al-Fajr consists of six (6) paragraphs.

- 1- **Verses: 1 to 5: In the first paragraph, the wise people have been invited to ponder over the universal arguments.**

It has been told that those who use their common sense, believe in the reward and punishment of Hereafter in the light of universal arguments.

﴿وَالْفَجْرِ﴾ "By the morning." (Verse: 1)

﴿وَلَيْلٍ عَشْرٍ﴾ "And the ten nights (first ten days of Dhul-Hijjah)." (Verse: 2)

﴿وَالشَّفْعِ وَالْوَتْرِ﴾ "The even and the odd." (Verse: 3)

﴿وَاللَّيْلِ إِذَا يَنسِرُ﴾ "And the night when it departs." (Verse: 4)

﴿هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ﴾ "Is there not in these oaths (enough evidence) for those who use their common sense?" (Verse: 5)

**2- Verses: 6 to 14: In the second paragraph, there are arguments for reward and punishment and possibility of Hereafter from the history.**

Those who have common sense learn a lesson from the history and believe in the life hereafter and its punishment and reward.

﴿الَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ﴾ “Have you not seen how your Lord dealt with Aad?”  
(Verse: 6)

﴿رَامَ ذَاتَ الْعِمَادِ﴾ “The (residents of) Iram, the city of lofty pillars.” (Verse: 7)

﴿الَّذِينَ لَمْ يَخْلُقْ وَمِثْلَهَا فِي الْبِلَادِ﴾ “The like of which had never been built in other cities.”  
(Verse: 8)

﴿وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ﴾ “And with the people of Thamood who hewed out (their dwellings) in the rocks of the valley?” (Verse: 9)

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ﴾ “And with Pharaoh the owner of stakes.” (Verse: 10)

﴿الَّذِينَ ظَفَعُوا فِي الْبِلَادِ﴾ “They all transgressed beyond bounds in their cities.”  
(Verse: 11)

﴿فَأَكْرَمُوا فِيهَا الْفَسَادَ﴾ “And committed great mischief therein.” (Verse: 12)

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ﴾ “Therefore your Lord let loose on them His scourge of torment.” (Verse: 13)

﴿إِنَّ رَبَّكَ لَبِالْمُرْصَادِ﴾ “Surely, your Lord is ever watchful.” (Verse: 14)

The argument has been presented from human history and the end of three rebellious and mischievous powers Aad, Thamood and Pharaoh has been shown. When they went beyond their limits and spread mischief on earth, Allah whipped them with His punishment.

**3- Verses: 15 to 16: In the third paragraph, the attitude of the ungrateful people has been described.**

The attitude of dissatisfied soul has been shown that he is not patient and grateful in both the conditions of suffering and happiness.

﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ﴾ “As for man, when his Lord tries him through giving him honour and blessings, he says: 'My Lord is bountiful to me'.” (Verse: 15)

﴿وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ﴾ “But when He tries him through restricting his provisions, he says: 'My Lord has humiliated me'.” (Verse: 16)

The psychological ingratitude of man has been discussed here because of which he changes his attitude. His attitude is different when he is in trouble and it is different when he is prosperous. This unfaithful person says: "My Lord is bountiful to me" when he has got prosperity and says: "My Lord has humiliated me" when he is in trouble. On the contrary, the satisfied soul who believes in the Hereafter is patient and grateful all the time. He is faithful. Wealth, power and high ranks are not the criteria of honour in Islam. Likewise, poverty and helplessness are not the criteria of humiliation. The riches and poverty, prosperity and adversity, domination and subjugation are the tests from Allah.

**4- Verses: 17 to 20: In the fourth paragraph, the crimes of the criminal soul have been described.**

He usurps the rights of orphans, poor and weak because he does not believe in the Hereafter. He does not fulfil the demands of social justice.

﴿كَلَّابٌ لَّا تَرْحَمُونَ الْيَتِيمَ﴾ "Nay! But you did not show kindness to the orphan."

(Verse: 17)

﴿وَلَا تَحْضُونَ عَنِ طَعَامِ الْيَسِيرِ﴾ "Nor did you encourage each other in feeding the poor." (Verse: 18)

﴿وَتَأْكُلُونَ التَّرَاتِيفَ أَكْلًا لَّمًّا﴾ "Greedily you lay your hands on the inheritance (of the weak)." (Verse: 19)

﴿وَأُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ "And you love wealth with all your hearts." (Verse: 20)

In this paragraph, the direction of the topic changes suddenly. It began with the word "Kallaa" which means that something is missing before it. (O you who show ingratitude in the test of prosperity and adversity! You do not believe in the Hereafter, therefore, your social and cultural attitudes are based on cruelty and injustice.) The whole of this paragraph is about socio-economic justice.

The transgressors who do not believe in the Hereafter do not care about the socio-economic justice. They do not show kindness to the poor. They do not encourage each other to help the poor. They love the wealth and are stingy. They exploit the weak. They usurp the inheritance. They have intense love for wealth. Surely, they will have to give the account. Those who usurp the rights of the weak will have to face the punishment.

**5- Verses: 21 to 26: In the fifth paragraph, the end of the criminal soul has been described.**

It has been told that the stupid, ungrateful, and criminal soul who denies the life hereafter, will be ashamed on the Day of Judgement and he will be given severe punishment.

﴿كَلَّا! إِذَا دُكَّتِ الْأَرْضُ دَكَّادًا﴾ “Nay! When the earth will be pounded to powder.”  
(Verse: 21)

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ “Your Lord will come, with angels standing in ranks.”  
(Verse: 22)

﴿وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى﴾ “Hell shall be brought in sight. On that Day man will remember his deeds, but how is that remembrance going to profit him?” (Verse: 23)

﴿يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾ “He will say: 'Alas! Would that I had sent forth (some good deeds) for this life of mine.’” (Verse: 24)

﴿فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ﴾ “None can punish as Allah will punish on that Day.”  
(Verse: 25)

﴿وَلَا يُؤْتِي وَثَاقَهُ أَحَدٌ﴾ “And none can bind as He will bind.” (Verse: 26)

This paragraph also begins with the word “Kallaa” which indicates that something has been omitted before it. (It is your wishful thinking that the Day of Judgement will not come and you will not be punished.) The picture of the Day of Judgement has been painted all of a sudden. The condition of the stingy criminal dissatisfied soul who did not believe in the Hereafter has been described. His dialogue of excuse on the Day of Judgement has been reported. He has been threatened with the punishment of Allah and it has been told that the punishment of the Creator will not be like that of the creation. The Grip of the Creator will not be like the grip of the creation, rather it will be very severe.

**6- Verses: 27 to 30: In the sixth and last paragraph, the end of the satisfied soul has been explained.**

(To the righteous soul it will be said): ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾ “O fully satisfied soul!” (Verse: 27)

﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾ “Return to your Lord, well pleased with Him and well-pleasing to Him.” (Verse: 28)

﴿فَادْخُلِيْٓ اَعْدَابِيْ﴾ “Join My servants!” (Verse: 29)

﴿وَادْخُلِيْ جَنَّتِيْ﴾ “And enter My Paradise!” (Verse: 30)

The satisfied soul follows the Will of Allah and deserve the Paradise. The satisfied soul not only believes in Tawheed and life Hereafter, but he tries to establish the socio-economic justice in the society as well. He tries to save people from exploitation and makes sure that the inheritance is distributed justly. He is patient and grateful both in prosperity and adversity. He is wise. He is not rebellious and mischief-monger. He is friendly with the orphan and the poor. He is protected from the love of wealth and fears the punishment of Day of Judgement. He loves Allah. He is satisfied and well pleased with the commands of Allah and the Divine Law. Allah is pleased with his sincerity, righteous deeds and righteous intentions. The satisfied soul is welcomed. His soul enters the special paradise of Allah with the souls of righteous servants of Allah (the prophets, the truthful and the righteous). This is the status of nearness and friendship of Allah.

### Central Subject

The satisfied souls who accept the Quranic invitation of Tawheed and Hereafter and establish the social justice will be able to achieve Allah's nearness.

#### • The Comparative Review

In order to understand the macro-structure of six paragraphs of soorah Al-Fajr look at the following comparative review of the characteristics of the satisfied soul and dissatisfied soul. Some things have been mentioned and some things have been omitted in the soorah.

Paragraph	Topic	Characteristics of dissatisfied soul	Characteristics of satisfied soul
1	Universal arguments of life Hereafter	They are not wise. Do not learn a lesson from the universal arguments. They do not believe in the reward and punishment and the Hereafter.	They are wise. They learn a lesson from the universal arguments. They believe in the reward and punishment and the Hereafter.

2	Historical arguments of life Hereafter	They do not learn a lesson from the historical arguments consisting of annihilation of rebellious and mischievous powers like Aad, Thamood and Pharaoh.	They learn a lesson from the historical arguments consisting of annihilation of rebellious and mischievous powers like Aad, Thamood and Pharaoh.
3	The arguments of Hereafter from man's self.	They are unfaithful. They rejoice on the Divine blessings and show impudence against Allah when they are tested.	They are faithful to Allah in every condition. They are grateful when they are blessed and patient when they are tested.
4	Socio-economic justice.	They do not believe in the reward and punishment and in the life Hereafter, therefore, they do not fulfil the rights of the orphans and the poor. They usurp the inheritance, They have intense love of wealth.	They believe in the reward and punishment and the Day of Judgement, therefore, they fulfil the rights of the orphans and the poor. They do not usurp the inheritance. They do not love the wealth.
5	The end of those who deny the life Hereafter.	They will regret on the Day of Judgement. They will be given severe punishment.	They will be saved from the disgrace, regret and punishment on the Day of Judgement.
6	The end of the satisfied soul	They are not pleased with Allah's Will and His Law. Neither their deeds are according to Sunnah, nor their intentions are correct.	They are pleased with the Law of Allah and His Will and Allah is pleased with their good intentions and good deeds. They will be entered into the special Paradise of Allah with His righteous servants.