



## The Break of Dawn

### Rays of Light from Surah Al Fajr – Day 1

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#### Introduction

- We will be receiving the most beloved days to Allah (ﷻ) next week and it's important that we are mentally, emotionally and physically prepared for these days.
- The Fajr is the end of the night and start of a new day and the First Ten Days of Dhul Hijjah are an end and a start. Allah (ﷻ) swears by the ten days of Dhul Hijjah in Surah Al Fajr. The surah ends with the nafs at rest which we all hope to attain.

#### Background of Surah Al Fajr

- Surah Al Fajr is a Makkan surah and Makkan surahs emphasize renewal of the faith.
- The word (فجر) means dawn and the start of the day cannot happen without a 'blast' from the darkness; which is the end of the night and start of the day.
- First, Allah (ﷻ) swears by four matters. Then Allah (ﷻ) speaks of the destroyed nations and how He dealt with them. They were 'Aad, Thamud, and Firaoun, and a common theme between all of them is exceeding the boundaries thus causing corruption in the land.
- The nature of the human being is mentioned afterwards and when a person understands his nature then he can accept the nurturing.
- Finally, the nafs which accepted the nurturing is tranquil and that's the start of the end.

#### Surah Al Fajr 1 to 5

وَالْفَجْرِ

**By the dawn;**

وَلَيَالٍ عَشْرٍ

**By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah) ,**

وَالشَّفْعِ وَالْوَتْرِ

**And by the even and the odd (of all the creations of Allah).**

وَاللَّيْلِ إِذَا يَسْرِ

**And by the night when it departs.**

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حُجْرٍ

**There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!**

- Allah (ﷻ) swears by the fajr, which is the end of darkness and the start of the day and goodness. The fajr time is an important time because it shows only He's disposing the affairs, it's a tranquil and peaceful time. Allah (ﷻ) then swears by the ten days of Dhul Hijjah. This is a time when people are going to hajj and it's a time when the deeds done during that time are beloved to Him.
- In the first ten days of Dhul Hijjah there is the Day of Arafah and the Day of Sacrifice. It begins with the ten Days and ends with Day of Arafah, forgiveness, and then the Day of Sacrifice. So when a person is forgiven then there's sacrifice.
- He swears by the even and odd. Everything is even except Allah (ﷻ). He is alone with no partner. It's also said the even is referring to the Day of Sacrifice and the witr is referring to the Day of Arafah.
- Allah (ﷻ) even swears by the night when it comes and covers everyone in darkness to allow them to rest. This is a mercy and wisdom from Allah (ﷻ). Nevertheless there's still dawn afterwards, a new start.
- When darkness is coming, a person needs to believe there will be a 'blast' of day which will end the darkness of disbelief, shirk, transgression and mischief of the people.
- As if the whole year is 'darkness' and then the ten days of Dhul Hijjah are the start to start of a new beginning. The last day of the Ten Days is the Day of Sacrifice, when one sacrifices the 'darknesses' and starts afresh.
- (لَّذِي حُجْرٍ) is someone with a mind who can stop himself from exceeding the boundaries. Thus Allah (ﷻ) is making all of the oaths for someone with a mind. Will he stop himself from crossing the boundaries? When darkness, disbelief, and mischief come, it just comes and it won't stop until the 'blast' of fajr comes. As we're receiving the Ten Days of Dhul Hijjah, we need to protect ourselves from the sins and transgressions; this is hijr.

**Surah Al Fajr 6 to 11**



أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

**Saw you (O Muhammad صلى الله عليه وسلم) not how your Lord dealt with 'Ad (people)**

إِرمَ دَاتِ الْعِمَادِ

**Of Iram (who were very tall) like (lofty) pillars,**

الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبِلَادِ

**The like of which were not created in the land?**

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

**And (with) Thamud (people), who hewed out rocks in the valley (to make dwellings)?**

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

**And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?**

الَّذِينَ طَفَعُوا فِي الْبِلَادِ

**Who did transgress beyond bounds in the lands (in the disobedience of Allah).**

- The mentioning of these three nations who exceeded their boundaries is similar to the spreading of darkness until Allah (ﷻ) brought the 'dawn'.
  1. **'Aad**: Do you not see how Allah (ﷻ), your Rabb, dealt with the previous nations? This is a lesson for us and not them, if we accept the nurturing. The people of 'Aad had a tribe called Iram who had much power and strength. They were a strong town and tribe. Their strength caused them to exceed the boundaries thinking no one can stop them. Allah (ﷻ) is giving us this example so that we may be nurtured. We shouldn't be deceived with any power we have, whether physical, mental, or whatever it may be. They were spreading darkness in the life of the people. May Allah (ﷻ) never make us to bring darkness to the people, but light to them. Ameen.
  2. **Thamud**: they were so strong that they made homes out of stones. They took stones from above down to the valleys. They not only built homes in mountains but also in valleys.
  3. **Firaoun**: 'owner of pegs', as if his dominion is fixed and stable with means. He had a strong army who 'fixed' his kingdom, similar to a tent being fixed with pegs. He's a



strong leader though corrupt. He had the power of speech that all the people followed him to the sea.

- Allah (ﷻ) gave us power in order to worship Him. May Allah (ﷻ) help us to use our physical, mental power and talents and speech to worship Him. Ameen.
- What is common between these three nations? **Ayah 11: (الَّذِينَ طَغَوْا فِي الْبِلَادِ) (Who did transgress beyond bounds in the lands (in the disobedience of Allah).)**
- (طغى) means to exceed the limits and boundaries. These three nations had so much strength that they could have done good, but they exceeded the boundaries beyond their homes and into the lands. They not only harmed themselves but others. They increased in corruption.
- This shows us we will not appreciate the nafs at rest until we understand the darkness.

### Transgression (الطغيان)

- **Meaning in the language:** to exceed the boundaries
- **In the deen:** to disregard the boundaries and still transgress. Taghut is to exceed and worship anything besides Allah (ﷻ).
- **In the Quran:**

#### Surah Al Baqarah 14-15:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

**And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."**

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

**Allah mocks at them and gives them increase in their wrong-doing to wander blindly.**

- The hypocrites will increase in their transgression; they don't feel they're doing anything bad. When a person starts to exceed the boundaries in small matters, then he will exceed the boundaries in larger matters. If someone is exceeding the boundaries with people then he will exceed the boundaries with Allah (ﷻ).

#### Surah Al 'Araf 185-186:

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ فَفِي آيٍ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ



**Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe?**

مَنْ يُضَلِّلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذُرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

**Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.**

- When Allah (ﷻ) brings the ayat and the person doesn't believe then he will be misguided and will be blind in transgression. When someone crosses the boundaries once and continues then he will drown in it.
- Anyone who exceeds their boundaries then sooner or later they will be caught; this is sunnat Allah (ﷻ).
- **Harms of transgression:**
- It's one of the traits of the disbelievers and hypocrites.
- Anger of Allah (ﷻ) will be obligated upon the one always exceeding the boundaries. Even people do not like those who are rebellious.
- Anyone who follows one who exceeds the boundaries then he will follow him on the Day of Judgement; this is similar to Firaoun. If you see someone breaking the rules, it doesn't mean you follow them and break rules like them.
- When there's exceeding the boundaries then it corrupts societies.
- Loss in the duniya and akhira for those who exceed their boundaries.
- Transgression in knowledge will bring forth arrogance, self-amazement and other sicknesses in the heart; this is similar to Qaroon. It's important that we purify ourselves when seeking knowledge. It can't be that a person is only learning without purifying himself. A person can exceed the boundaries in knowledge by thinking he's better than others.
- Transgression in money will distract the person from his purpose.
- There's no goodness in transgression even if someone sees them as 'going forward'; it will not avail them in the hereafter.

**May Allah (ﷻ) not make us among those who exceed their boundaries. Ameen.**