



The Break of Dawn

Rays of Light from Surah Al Fajr – Day 2

Date: 07 August 2018 / 25 Dhul Qu'da 1439

Surah Al Fajr 12

فَأَكْتَرُوا فِيهَا الْفُسَادَ

And made therein much mischief.

- Anyone who breaks one rule, will break many rules; he will just increase. Unlike the one who's humble who will stop and obey the rules. **Hadith:** (سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْمُسْلِمُ) (مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ .) (A Muslim is he from whose hand and tongue the Muslims are safe.) - Sahih Muslim 41
- If a person wants to be productive in society then he should not exceed the boundaries otherwise it will cause corruption.

Corruption (الفساد)

- **Meaning in the language:** it's the opposite of reforming (صلاح)
- **In the deen:** being off the straight path, to change from its straightness and goodness to corruption.
- **In the Quran:**

Surah Al Baqarah 11-12:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

Verily! They are the ones who make mischief, but they perceive not.

- The hypocrite thinks he's doing good and being peaceful though he's causing corruption.

Surah Al 'Araf 55-56:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ



Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers.

- A person should make dua and not cause corruption.
- **In the Sunnah:**

Hadith: (سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَأَهْوَى النَّعْمَانُ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ " إِنَّ الْخَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا) مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ ") (I heard Allah's Messenger (may peace be upon him) as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God has made unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart.) - Sahih Muslim 1599

- Sins spoil a person and society, and a person should even avoid something he's uncertain of. When there's corruption from the outside then it means there's corruption inside, and when there's reforming from the outside then it means there's reforming in the inside. An all of this begins with the heart. So when we see corruption from the outside then it's because the heart is corrupt.
- **Harms of corruption:**
- The worst of corruption is shirk.
- Trait of the hypocrites
- One should be wary when corruption spreads as Allah's punishment draws near.

Surah Al Fajr 13 to 14

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

So your Lord poured on them different kinds of severe torment.

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

Verily, your Lord is Ever Watchful (over them).

- Allah (ﷻ) brought the punishment upon them, as if it's poured on them. It's Allah (ﷻ) justice because they increased in transgression and corruption.
- They were given respite, and someone exceeding the boundaries might say 'nothing happened to me', but Allah (ﷻ) is watching him until He will seize him in punishment.
- The fajr time is a reminder to us that the darkness will disappear.

Surah Al Fajr 15 to 18

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

And urge not one another on the feeding of Al-Miskin (the poor)!

- Here we find a description of the human who's not accepting the guidance. What's causing him to exceed the boundaries and cause corruption? He's ignorant and thinks what he has will always be there. It's in the human's nature to be comfortable and not want to change; he likes his comfort zone. He thinks the 'darkness' will remain, but there will be fajr, a 'blast' that will remove him out of the 'dark comfort zone'.
- In life we are tested and when a person accepts the nurturing and understands the wisdom behind it then his situation will change. Though in these ayat, the person is misinterpreting the tests he's going through. He says when he's given goodness then he'll say, 'My Lord loves me; He's honored me'. Though he's only in his comfort zone, he hasn't gone through the 'fajr' yet.



- And when he's tested with provision being constricted, he will say, 'My Lord humiliated me'. With such statements, it shows he's still in 'darkness', in this comfort zone. The duniya is not a measure of Allah's honor or humiliation towards someone.
- What is the correct reaction? When Allah (ﷻ) gives a person blessings from the duniya then he should be grateful to Allah (ﷻ), and not say 'my Lord has honored me'. And when a person is tested with an affliction, then a person should be patient, and not say 'my Lord has humiliated me'. This is the state of the believer between gratitude and patience.
- The person who's misunderstands the tests will not only say, but also do things. He doesn't even treat the orphan with goodness. If he has no feelings of mercy towards the weak in society, so what about others? He doesn't encourage others to even feed the poor.

Surah Al Fajr 19 to 20

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

And you devour the inheritance all with greed.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with much love.

- What is the reason for their mistreatment? Their goals are the duniya and money.
- The money which they will inherit or receive money that's not theirs, they will 'eat' it. And they love money so much.

May Allah (ﷻ) reform us and protect us from such. Ameen.