


سورة الفجر


SURAH AL FAJR

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الفجر

SURAH AL FAJR



The Break of Dawn

Rays of Light from Surah Al Fajr

COMPILED NOTES

Introduction

- We will be receiving the most beloved days to Allah (سبحانه وتعالى) 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 (سبحانه وتعالى) 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 (سبحانه وتعالى) swears by four matters. Then Allah (سبحانه وتعالى) 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) ,

وَالشَّفَعِ 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 حِجْرِ

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 (سبحانه وتعالى) 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 (سبحانه وتعالى) 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 (سبحانه وتعالى). 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 (سبحانه وتعالى) 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 (سبحانه وتعالى). 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.
- (الَّذِي حَجْرٍ) is someone with a mind who can stop himself from exceeding the boundaries. Thus Allah (سبحانه وتعالى) 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 مِثْلُهَا 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 طَغَوْا 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 (سبحانه وتعالى) brought the 'dawn'.
 1. 'Aad: Do you not see how Allah (سبحانه وتعالى), 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 (سبحانه وتعالى) 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 (سبحانه وتعالى) 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 (سبحانه وتعالى) gave us power in order to worship Him. May Allah (سبحانه وتعالى) 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 (سبحانه وتعالى).
- **In the Qur'an:**

Surah Al Baqarah 14-15:

وَإِذَا لَفُؤُوا 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 (سبحانه وتعالى).

Surah Al 'Araf 185-186:

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ افْتَرَبَ أَجْلُهُمْ ۗ
فَبِأَيِّ 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 يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

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

- When Allah (سبحانه وتعالى) 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 (سبحانه وتعالى).
- **Harms of transgression:**
- It's one of the traits of the disbelievers and hypocrites.
- Anger of Allah (سبحانه وتعالى) 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 (سبحانه وتعالى) not make us among those who exceed their boundaries. Ameen.



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

فَأَكْثَرُوا 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 مِنْ يَدِهِ) (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 Qur'an:**

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: (**إِنَّ الْحَلَالَ**) **سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَأَهْوَى النَّعْمَانُ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ " إِنَّ الْحَلَالَ** **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 يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى** **أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ 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 سَوِّطَ عَذَابٍ

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

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

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

- Allah (سبحانه وتعالى) brought the punishment upon them, as if it's poured on them. It's Allah (سبحانه وتعالى) 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 (سبحانه وتعالى) 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 تَكْرُمُونَ 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 عَلَى 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 (سبحانه وتعالى) gives a person blessings from the duniya then he should be grateful to Allah (سبحانه وتعالى), 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 (سبحانه وتعالى) reform us and protect us from such. Ameen.



The Break of Dawn

Rays of Light from Surah Al Fajr – Day 3

Date: 08 August 2018 / 26 Dhul Qu'da 1439

Surah Al Fajr 21 to 23

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! When the earth is ground to powder.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord comes with the angels in rows.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَىٰ

And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

- They intensely love money and are attached to it though ahead of them is the Day of Judgement. The earth will be shaken and knocked down until nothing remains; it will be a plain land. Just as their love for money was intense, what happens to the earth will be intense as well. Someone who's intensely in love with money has to be shaken.
- What else will happen on the Day of Judgement? Your Rabb will come in order to judge between the slaves. When He comes there will be shades of clouds, He will not be seen by the people except for those in paradise whom He is pleased with. The earth will be

enlightened by His Light. All the inhabitants of the heavens, the angels, will be present on that Day. It will be a grand entry.

- The angels will be organized in rows after rows, surrounding the people; everyone will be in humility before Allah (سبحانه وتعالى). Think of this scene and how great this Day will be. May Allah (سبحانه وتعالى) make it easy for us. Ameen. There's no value to any money in this life with such a scene.
- The hellfire will be brought forth for all to see, and we cannot appreciate paradise until we see the hellfire. A person needs to see the darkness in order to appreciate the tranquility which will come afterwards.
- There are 70,000 bridles to the hellfire, each one being dragged by 70,000 angels. On that Day, the human will remember where he was in life. The person knew this Day will come but it will be a shock when he faces what he was denying.
- The fajr is a new start and everyone wants this but it only comes after the darkness. It's important for us to seek forgiveness and face our challenges. If there's no fajr then there will be no productivity in the day.
- As for those who were always remembering the hereafter then surely Allah (سبحانه وتعالى) will elevate them. We don't want to remember the Day of Judgement when it comes, but we want to remember it now.
- The human will remember his actions on that Day. He was thinking 'my Lord has honored me or humiliated me', rather than

accounting himself. If a person wants 'the fajr' to come then he should look at what he did and not what so and so did; this will only keep him in darkness. A person needs to remember the Day of Judgement and his actions.

- But what's the use of remembering then on the Day of Judgement? There's benefit now when we remember Allah (سبحانه وتعالى), the Day of Judgement and our actions.
- What will he say then?

Surah Al Fajr 24

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

- He has a wish, but it will never happen and this will only cause him more regret. After remembering all he did in this life, he will wish he had done good deeds for his eternal life. In this life he was focusing on collecting money, but he didn't take forward anything for his real life.
- Our capital is our time and the power and intelligence which Allah (سبحانه وتعالى) has given us, but to use it in transgression, corruption and love of money will only cause regret.
- This ayah is evidence that a person should strive for the hereafter. We should work now and send it to our real home. Build your home in paradise, grow your garden in paradise, and sell your place in the hellfire, subhan Allah.

May Allah (سبحانه وتعالى) make us among those whose concern is the akhira. Ameen.



The Break of Dawn

Rays of Light from Surah Al Fajr – Day 4

Date: 09 August 2018 / 27 Dhul Qu'da 1439

Surah Al Fajr 25 to 26

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

So on that Day none will punish as He will punish.

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

And none will bind (the wicked, disbelievers and polytheists) as He will bind.

- On the Day of Judgement, no one will punish like the punishment of Allah (سبحانه وتعالى). The one who neglected, was careless and didn't send forward for that Day then he will receive that punishment. The punishment of Allah (سبحانه وتعالى) is severe, for this reason we need to use all that Allah (سبحانه وتعالى) has given us in order to bring a 'new day' and 'new fajr' in us.
- People work harder when there's a punishment or penalty. But those who transgressed and caused corruption felt secure from the punishment and penalty. Though no one will punish or chain them up like Allah (سبحانه وتعالى).
- The chain of the akhira cannot be broken or opened and the punishment of the akhira cannot be anything like the duniya; this is

Allah's justice. If people use their will power and strength then they can have a new fajr and new self every day.

- Our job in this life is to worship Allah (سبحانه وتعالى) and this is where we can do our best. When we wake-up then Allah (سبحانه وتعالى) has given another chance to be closer to Him. Though this will only come when we know no one can punish or chain like Allah (سبحانه وتعالى).
- The result is a nafs at rest at the last moment of its life. This means all its life it was struggling; every day was a new fajr, a new start. What will be said to it at the time of death?

Surah Al Fajr 27 to 30

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!

فَادْخُلِي فِي عِبَادِي

"Enter you then among My (honoured) slaves,

وَادْخُلِي جَنَّاتِي

"And enter you My Paradise!"

○ Let us take a closer look at being at rest.

At Rest (الطمأنينة)

- **In the language:** it comes from (طمن) which means to be stable and fixed.
- **In the deen:** it is tranquility after so much disturbance.
- **Difference between (السكينة) and (الطمأنينة):** being at rest (الطمأنينة) is broader than tranquility (السكينة), tranquility can be in some cases and at some times, though being at rest (الطمأنينة) will not separate, it will be a state.
- **Degrees of being at rest (الطمأنينة):**
 - **First:** (الطمأنينة) being at rest of the heart which is by remembering Allah: when a person remembers Allah (سبحانه وتعالى) then his heart will be stable and at rest. When someone is tested and is in an affliction, by remembering Allah (سبحانه وتعالى) and the reward then it makes the person at rest (الطمأنينة). In general, the one who's in restless conditions, but remembers Allah (سبحانه وتعالى) then he will have tranquility and being at rest.
 - **Second:** (الطمأنينة) of the soul, when the soul is at rest. This is when it's longing for what Allah (سبحانه وتعالى) has promised. This soul went through trials, fitnas and struggles but it's longing to meet Allah (سبحانه وتعالى).
- **In the Qur'an:**

Surah Al Baqarah 260: (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰئِمَّا تَتَوَكَّلُونَ ۗ وَإِذْ قَالَ رَبُّهُ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ ۖ وَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ ۖ فَكُنَا مِنَ الْغَافِلِينَ) (And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.")

○ The maximum state of belief is when the heart is at rest.

Surah Al Imran 126: (وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ) (Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.)

Surah Ar Ra'ad 28: (الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) (Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest)

○ When there's fear, such as the 'thunder', then inside will be much good so it's important to remember Allah (سبحانه وتعالى).

○ **In the Sunnah:**

Hadith: The Prophet (صلى الله عليه وسلم): (وأطمأنَّ إليه القلبُ ،) (البرُّ ما سكَّنتُ إليه النَّفسُ ، ولم يطمئنَّ إليه القلبُ ، وإن أفتاك المُفتون (Goodness is when the nafs is tranquil, and the heart is at rest. Sin is what the nafs does not find tranquility and the heart does not find rest, even if people give verdicts regarding it) – Sahih At Targheeb 1735, Authenticated by Al Albani as Sahih

- How will someone know something is good? When the heart is at rest with it. And the sin is when a person does not feel at rest nor tranquil with it.
- **Benefits of (الطمأنينة) – being at rest:**
 1. Impact of a guided heart
 2. Pillar of the prayer
 3. Allah (سبحانه وتعالى) praises the nafs at rest
 4. Reason for happiness of the person and indication of his success.
If a person is struggling and he's not at rest then this is not a sign of success.
 5. Way to reach paradise
 6. Indicator of yaqeen and correct deen
 7. Indicator of dignity
 8. Indicator of modesty
 9. Being at rest at the time of death is a glad tidings
- What is the command given to the nafs at rest? Return to your Rabb Who nurtured you and you accepted that nurturing. How will it return? It will return pleased with Allah (سبحانه وتعالى) and Allah (سبحانه

(وتعالى) will be pleased with it. The pleasure of Allah (سبحانه وتعالى) is the maximum reward.

- It will be said to it, 'Enter with My Slaves and enter My Paradise.' This is a special address and a private and exclusive invitation. Allah (سبحانه وتعالى) will address each nafs at rest and honor them by addressing them at the end of their state. This will be addressed at the time of death and on the Day of Judgement. May Allah (سبحانه وتعالى) make the best of our deeds at the end of our life. Ameen.

Being pleased (الرضا)

- **Meaning in the language:** opposite of being displeased
- **Meaning in the deen:** good feeling of the heart
- **In the Qur'an:**

Surah Al Baqarah 207: (وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ)
(And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.)

Surah Al Imran 162: (أَفَمَن اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ)
(Is then one who follows (seeks) the good Pleasure of Allah (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allah (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, and worst, indeed is that destination!)

- It's important that we do things to please Allah (سبحانه وتعالى) and not the people.
- **Types of (الرضا) – being pleased:**
 1. **First:** to be pleased with what Allah (سبحانه وتعالى) has commanded
 2. **Second:** to be pleased in times of calamities and difficulties
 3. A person will taste the faith when he's pleased with Allah (سبحانه وتعالى) as his Rabb, Islam as his religion, and Mohammed (صلى الله عليه وسلم) as his Messenger.
- **In the Sunnah:**

Hadith: (**أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " أَلَا أُنبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَرْضَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا) فِي دَرَجَاتِكُمْ وَخَيْرٍ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ وَالْوَرِقِ وَمِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ " (It was narrated from Abu Darda that the Prophet(صلى الله عليه وسلم) said: "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, that are better than your gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?" They said: " WHAT is that, O Messenger of Allah?" He said: "Remembering Allah(Dhikr).") - Sunan Ibn Majah 3790**

- The remembrance of Allah (سبحانه وتعالى) is the highlight of worship in the ten days of Dhul Hijjah.
- **Benefits of (الرضا) – being pleased:**
 1. It will bring the love of Allah (سبحانه وتعالى)
 2. Indicator of perfection of the faith
 3. To enter paradise and be saved from the hellfire
 4. Sign of piety and righteousness of the person
 5. Promise of glad tiding
 6. Indicator of thinking good of his Rabb
 7. Way to reach Allah's pleasure
 8. He will be at rest
 9. Protection from any kind of mental breakdown
 10. Peace in society when a person is pleased, it begins with one person

This is the end of Surah Al Fajr. May Allah (سبحانه وتعالى) accept from all and may we be among those who will hear the glad tiding of the nafs at rest. Ameen.

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