

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

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INTRODUCTION

- It is very important to think good of Allah (سبحانه وتعالى) and not to cause separation or transgress. Our struggle comes with our nafs. Shaithan may throw the ball but we are the ones who are playing with what he throws. We want to always purify the nafs.
- In Surah Al Fajr we will see about the tranquil soul (nafs muthmainna). May Allah (سبحانه وتعالى) help us be pleased with His nurturing.

SURAH AL FAJR



- We have no knowledge except what Allah (سبحانه وتعالى) teaches us. May the One Who taught Adam teach us and the One Who made Sulaiman (عليه السلام) understand make us understand.
- Juz Amma is a summary. Sometimes having lots of information and options can confuse us. Here with this final juz we see how all matters are short, concise and putting everything in place.
- Surah Al Fajr is a very important and deep surah. In the end we just want to be pleased with Allah (سبحانه وتعالى) as our Rabb.
- Instead of going deep into matters and feeling lost, it is better to save ourselves by being pleased with the Allah (سبحانه وتعالى) as

our Rabb. Ultimately we all want a soul that is at rest.

SURAH AR RAID 28

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Unquestionably, by the remembrance of Allah hearts are assured."

- The nafs find the peace and tranquilly by loving Allah (سبحانه وتعالى), by seeing His ayat and this is what we want.
- But the ayat mentioned in Surah Al Fajr before this stage of a tranquil soul are not easy.
- The surah has two themes - **إِنَّ رَبَّكَ لَبِالْمُرْصَادِ** (Indeed, your Lord is in observation.) Every part is being watched and encompassed. An observation that is so detailed that even a fine line is drawn, it can be detected.

- The theme is also the recompense of the disbelievers on the Day of Judgement.

SURAH AL FAJR 1

وَالْفَجْرِ

By the dawn

- Fajr is the dawn. It is the first prayer and one of the five obligatory prayers.
- It has many virtues. It is a time when most people are asleep. It's adhaan is the only one that mentions - (الصلاة خير من النوم) (Prayer is better than sleep).
- Just the sunnah of the Fajr prayer is better than this world and everything in it, we do not know through the Fajr prayer what treasures and inheritance we can get.
- This prayer is also heavy for the hypocrites.

- This is also the time the angels of the night meet the angels of the morning. is the time the angels shift

ANGELS MEET AT FAJR

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ فَيَقُولُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ " .

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?' The angels reply, 'When we left them, they were praying, and when we reached them they were praying.'"¹

¹ Sahih al-Bukhari 7429

- Allah (سبحانه وتعالى) knows but this shows the honor of the fajr prayer.
- The Name of Allah mentioned in the surah is Ar Rabb - only one Name but it is mentioned eight times.
- This shows that the nurturing is coming again and again and still the person is not getting it. Why is there this constant refusal to submit?
- Many heavy matters are mentioned in the surah. As if something heavy needs to come to make one submit.
- Out of the mercy of Allah, big things are mentioned to stop the overthinking, because we are the one losing out when we are overthinking.

- There is a false dawn and a true dawn. They are very similar. The line for the true dawn is like a line - very true and distinct.
- We want to live a true living and not a false living that will not bring a tranquil soul.
- The word fajr also means explosion. It means to burst so a path comes or to burst to lead to transgression and this shows there are two ways. One of submission or one of false submission that seems true from outside but there is explosion within. It is very tricky.
- If we live our life with a false dawn, which is not right or clear, it will be very difficult to have a tranquil soul in the end. The person can become very complicated.

SURAH AL FAJR 2

وَلَيَالٍ عَشْرٍ

And [by] ten nights

- The scholars said these are either the last ten nights of Ramadan or the first ten days of Dhul Hijjah.
- These are great seasons of worships when the human can be elevated and come closer to Allah (سبحانه وتعالى) so we do not want to miss out.

SURAH AL FAJR 3

وَالشَّفْعِ وَالْوَتْرِ

And [by] the even [number] and the odd

- This can be the night prayer.
- This also shows that we are all in pairs but no one pairs up with Allah (سبحانه وتعالى).
- We need to be in pairs, but He does not need.
- We see with pairs like the day and night, husband and wife that being together they

complete each other and fill each other's weaknesses.

- We all have weaknesses and we are nurtured with people so it will not explode.

SURAH AL FAJR 4

وَاللَّيْلِ إِذَا يَسْرِ

And [by] the night when it passes,

- A very easy and peaceful night and this is how we want our night to be.

NOT TALKING AFTER ISHA PRAYER

عَنْ أَبِي بَرْزَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ
النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.

Narrated Abu Barza: Allah's Messenger (ﷺ) disliked to sleep before the `Isha' prayer and to talk after it.²

- After Isha prayer, the Prophet (صلى الله عليه وسلم) would not indulge in any vain talk,

² Sahih al-Bukhari 568

- We do not want to be in arguments or be in any conversation that causes sparks.

SURAH AL FAJR 5

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ

Is there [not] in [all] that an oath [sufficient] for one of perception?

- The word (ذِي حِجْرِ) refer to an owner of a mind that is solid with right information. This mind has becomes firm and solid, almost like a fortress. It will push away matters that are not clear and keep firm within it matters that are clear.
- Just like how the people of understanding close off matters with - (أَمَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا) ("We believe in it. All [of it] is from our Lord.") (Surah Aal Imraan 7).

- We want this solid intellect to be firm and not to be one that crumbles and becomes dust when any decree comes.

SURAH AL FAJR 6 TO 12

6.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Have you not considered how your Lord dealt with 'Aad -

7.

إِرَمَ ذَاتِ الْعِمَادِ

[With] Iram - who had lofty pillars,

8.

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The likes of whom had never been created in the land?

9.

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

And [with] Thamud, who carved out the rocks in the valley?

10.

وَفِرْعَوْنَ ذِي الْأُوتَادِ

And [with] Pharaoh, owner of the stakes? -

11.

الَّذِينَ طَغَوْا فِي الْبِلَادِ

[All of] whom oppressed within the lands

12.

فَأَكْثُرُوا فِيهَا الْفَسَادَ

And increased therein the corruption.

- These are all past nations that tried to show their strength instead of connecting to Allah.
- They tried to establish their firmness through outer constructions as this is what they saw as means of stability and not the connection to Allah (سبحانه وتعالى) and the ayat that came to them.

- We have seen people exploding with so much drama that we can become sacred for the person. Sometimes when we are the one facing such a person, would be so shaken that we give in to them.
- Firawn was someone very similar. He was so explosive in his ways that everyone surrendered to him. Though he was killing children and not one stopped him. In the end they followed him and they all drowned.
- At the same time Allah (سبحانه وتعالى) sent Musa and Harun (عليهما السلام) to him to stop his behavior but still he did not accept.
- This surah tells us to stop ourselves now from this kind of bad behavior.

SURAH AL FAJR 13

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

So your Lord poured upon them a scourge of punishment.

- Sometimes a pouring over from above is needed to stop these actions.
- The word (سَوْطًا) is similar to the action of a whip. If there is a horse that is out of control it needs to be whipped to stop it and not harm others.

SURAH AL FAJR 14

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

Indeed, your Lord is in observation.

- Allah (سبحانه وتعالى) is never unjust to His slaves.

SURAH AL FAJR 15

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

- Allah (سبحانه وتعالى) is testing the human with blessings and he says Allah (سبحانه وتعالى) honored me.
- This human does not understand that both good and bad in life are a test.
- His reaction is that I am getting things because Allah (سبحانه وتعالى) loves me.
- His equations and calculations are not based on the true dawn but they are false.
- That is why Sulaiman (عليه السلام) said -

SURAH A NAML 40

قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ

"This is from the favor of my Lord to test me whether I will be grateful or ungrateful.

- Will I be grateful or disbelieve and cover the truth that the blessing is from Allah (سبحانه) (وتعالى)? Am I attributing them to my power and knowledge?

SURAH AL FAJR 16

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

- On the other hand, when this person is being tested with decrease in provision he does not see it is a test.
- He is under the false equation that it is because Allah (سبحانه وتعالى) does not love him. He blames Allah (سبحانه وتعالى) or the people.
- Even if the decree is through a person, we tell ourselves that Allah (سبحانه وتعالى) sent the

person so we do not blame or play the role of a victim in the decree.

- A blessing or a calamity is not a sign of humiliation or honor in this life but merely a test. True honor and true humiliation is only in the akhirah.
- We do not want to think bad of Allah (سبحانه) and to think we were better off before. Otherwise, what will this kind of behavior lead to?

SURAH AL FAJR 17

كَلَّا ۖ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

No! But you do not honor the orphan

- An orphan is one who does not have a father to take care of him. He is in a weak position and yet this person humiliates him.

- He wrongly feels he is humiliated by Allah (سبحانه وتعالى) so he can humiliate others in weak position.
- It is not easy to deal with this kind of narcissistic or chronic blaming behaviors.
- This person sees as if he has been wronged and he does not like someone in true weak position so he attacks him.
- It is very complicated to even try to understand and ultimately it is not a pleasant way to live.
- Everything we go through is a nurturing and not a sign of Pleasure or Displeasure of Allah (سبحانه وتعالى). If we are constantly interpreting the decree in this way we cannot get nurtured.

- Everything we go through is to believe in Allah (سبحانه وتعالى), to be pleased with Him to want to return to Him.
- Even if something is going on and on and it hurts every time - just be pleased and He will take you higher. This is what will save you to be a tranquil nafs.

SURAH AL FAJR 18

وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

And you do not encourage one another to feed the poor.

- On top of that he will stopping others from feeding others by making up excuses.

SURAH AL FAJR 19, 20

19.

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

And you consume inheritance, devouring [it] altogether,

20.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with immense love.

- On the other hand, they love it when there is money, power or status.
- This is a trait of narcissistic behavior - to put down the weak and to suck up to those with perceived power and status.
- It is contradictory behavior. Thsi nafs is in conflict and cannot be in peace.
- We cannot be at rest if we are not helping other and are only and focusing on wealth.

SURAH AL FAJR 21

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

No! When the earth has been leveled -
pounded and crushed -

- Then Allah (سبحانه وتعالى) mentions heavy scenes on the Day of Judgement.
- Are you waiting for the time when everything will be leveled off and in pieces wake up and be shaken from that wrong thinking?

SURAH AL FAJR 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord has come and the angels, rank upon rank,

- Your Rabb will come covered with clouds and the angels will be in rows. This scene shows us that everything has to be in place
- The person was not putting things in place and nothing good will come out from it.

SURAH AL FAJR 23

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ

And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?

- We do not want to see difficult scenes to stop the explosions within or the false dawn.

SURAH AL FAJR 24

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He will say, "Oh, I wish I had sent ahead [some good] for my life."

- Now this person realizes, I wish I had sent forth something for my real life.
- This is what we want to work and prepare for.

SURAH AL FAJR 25

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

So on that Day, none will punish [as severely] as His punishment,

- The one who feels like he is being tormented in his nafs - be pleased with Allah (سبحانه وتعالى) as your Rabb and end the matter.
- Belief is what will save us and not thinking about why is this happening to me? Why am I facing this decree?

SURAH AL FAJR 26

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

And none will bind [as severely] as His binding [of the evildoers].

- Does a person need to be grabbed, held, chained and put in a difficult position to know the truth?
- To be chained is not rest but uncomfortable

SURAH AL FAJR 27

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

[To the righteous it will be said], "O reassured soul,

- In the end this is what we want to reach and not a false dawn.

SURAH AL FAJR 28

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

Return to your Lord, well-pleased and pleasing [to Him],

- Always go back to Allah (سبحانه وتعالى) by being pleased with Him
- Anything that is shaking or tormenting you from within - be pleased with Allah (سبحانه وتعالى) as you Rabb.
- Always connect with Him.
- There is a lot of great virtues in connecting to Allah (سبحانه وتعالى).

SURAH AL FAJR 29 & 30

29.

فَادْخُلِي فِي عِبَادِي

And enter among My [righteous] servants

30.

وَادْخُلِي جَنَّتِي

And enter My Paradise.”

- Enter My righteous slaves, enter my Paradise.
- These words are said at the time of death and when entering paradise. We ask Allah (سبحانه وتعالى) from His favors.
- In life we do not want to be someone who does not get the point of the test, or to see great scenes but still not be pleased with Allah (سبحانه وتعالى).

- In the end the question of the grave is ‘Who is your Rabb?’ This question would not be asked if our life was not revolving around it now.
- Explosions, complicated personalities, and misinterpretations can be because of not accepting.
- All of these slaves were pleased with the nurturing of Allah (سبحانه وتعالى) and this teaches us that we also remind each other to be pleased with the nurturing of our Rabb.
- May Allah (سبحانه وتعالى) keep us firm with each other on being pleased with Him as our Rabb.

NURTURING LESSONS

- There is no one like Allah Al Hayy Al Qayoom to give us life and to keep us upright.

SUPPLICATION BEFORE SLEEPING

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي
إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا
مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي
أَرْسَلْتَ

*Allaahumma aslamtu nafsee ilayk, wa waj-jahtu
wajhiya ilayka wa 'alja'tu zahree ilayk, wa
fawwaḍtu amree ilayk, ragh-batan warah-
batan ilayk, laa malja'a wa laa manja minka il-
laa ilayk, aamantu bi-kitaa-bika-l-ladhee anzalt,
wa bi-nabiyyik-alladhee arsalt*

O Allah, I submit my soul unto You, and I turn my face towards You, and I totally rely on You, and I entrust my affair unto You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have sent down and in Your Prophet whom You have sent.

- This supplication shows total submission to Allah (سبحانه وتعالى).
- Sometimes we explode but it is better we stop ourselves and say no to ourselves otherwise it will come from another direction. Allah (سبحانه وتعالى) said (كلا) and so much came after.
- Allah (سبحانه وتعالى) gave us a new dawn to be protected from the complicated self, from exploding and to stop ourselves from transgression.
- In the end what brings tranquility is the remembrance of Allah (سبحانه وتعالى).

MAY ALLAH HELP US TO REMEMBER HIM, BE GRATEFUL TO HIM AND WORSHIP HIM IN EXCELLENCE. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

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FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>