

The Tafsīr of Sūrat Al-Fajr (Chapter - 89)

Which was revealed in Makkah

Recitation of Sūrat Al-Fajr in the Prayer

An-Nasā'ī recorded a narration from Jābir that Mu'adh prayed a prayer and a man came and joined him in the prayer. Mu'adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu'adh was informed of this he said, "(He is) a hypocrite." He (Mu'adh) then informed the Messenger of Allāh ﷺ of what happened. The Prophet ﷺ then asked the young man (about it) and he replied, "O Messenger of Allāh! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allāh ﷺ then said,

«أَتَأْتَانِ يَا مُعَاذُ؟ أَيْنَ أَنْتَ مِنْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾»

«Are you causing trouble Mu'adh? Why don't you recite 'Glorify the Name of your Lord the Most High', 'By the sun and its brightness', 'By the dawn', and 'By the night as it envelops'?»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْفَجْرِ﴾ ① وَيَالِ عَشْرِ ② وَالشَّفْعِ وَالْوَتْرِ ③ وَاللَّيْلِ إِذَا يَسْرِ ④ هَلْ فِي ذَلِكَ قَسَمٌ لِّدَى ⑤ جَعْرِ ⑥ أَلَمْ تَرَ كَيْفَ قَعَلْ رَبُّكَ بِهَادٍ ⑦ إِمْرَءَاتٍ الْيَمَادِ ⑧ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ⑨ وَتُمُودَ الَّذِينَ جَاءُوا الضَّمَرَ بِالْأَوَادِ ⑩ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ⑪ الَّذِينَ طَعَفُوا فِي الْبِلَادِ ⑫ فَاكْتُرُوا فِيهَا الْفَسَادَ ⑬ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ⑭ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ⑮

^[1] An-Nasā'ī in *Al-Kubrā* 6:55.

- ﴿1. By the dawn ;﴾
- ﴿2. And by the ten nights ,﴾
- ﴿3. And by the even and the odd .﴾
- ﴿4. And by the night when it departs .﴾
- ﴿5. Is there (not) in them sufficient proofs for men of understanding !﴾
- ﴿6. Saw you not how your Lord dealt with 'Ād ?﴾
- ﴿7. Iram of the pillars ,﴾
- ﴿8. The like of which were not created in the land ?﴾
- ﴿9. And Thamūd , who hewed out rocks in the valley ?﴾
- ﴿10. And Fir'awn with Al-Awtād ?﴾
- ﴿11. Who did transgress beyond bounds in the lands .﴾
- ﴿12. And made therein much mischief .﴾
- ﴿13. So, your Lord poured on them different kinds of severe torment .﴾
- ﴿14. Verily, your Lord is Ever Watchful .﴾

The Explanation of Al-Fajr and what comes after it

Concerning *Al-Fajr*, it is well known that it is the morning. This was said by 'Alī, Ibn 'Abbās, 'Ikrimah, Mujāhid and As-Suddi.^[1]

It has been reported from Masrūq and Muḥammad bin Ka'b that *Al-Fajr* refers to the day of Sacrifice (*An-Nahr*) in particular, and it is the last of the ten nights.^[2] 'The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn 'Abbās, Ibn Zubayr, Mujāhid and others among the Salaf and the latter generations.^[3] It has been confirmed in *Ṣaḥīḥ Al-Bukhārī* from Ibn 'Abbās that the Prophet ﷺ said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللَّهِ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ»

«There are no days in which righteous deeds are more beloved to Allāh than these days.»

[1] Aṭ-Ṭabari 24 :395, and Al-Baghawi 4 :481 .

[2] Al-Qurṭubī 20 :39 .

[3] Aṭ-Ṭabari 24 :396 .

meaning the ten days of Dhul-Hijjah. They said, "Not even fighting *Jihād* in the way of Allāh?" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ
بَشْيءٍ»

«Not even *Jihād* in the way of Allāh; except for a man who goes out (for *Jihād*) with his self and his wealth, and he does not return with any of that.»^[1]

Allāh then says,

﴿وَالْفَجْعَ وَالْوَرَّ﴾

﴿And by the even and the odd.﴾

It has been mentioned in a *Hadīth* that *Al-Watr* (the odd) is the day of 'Arafah because it falls on the ninth, and *Ash-Shaf'i* (the even) is the day of *An-Nahr* (sacrifice) because it falls on the tenth day.^[2] This was also said by Ibn 'Abbās, 'Ikrimah and Aḍ-Ḍaḥḥāk.^[3] There are also other opinions about the explanation of these two words.

Explanation of Night

Concerning Allāh's statement,

﴿وَالَّيْلَ إِذَا يَسْرُ﴾

﴿And by the night when it departs.﴾ Al-'Awfi reported from Ibn 'Abbās that he said, "When it goes away."^[4] 'Abdullāh bin Zubayr said,

﴿وَالَّيْلَ إِذَا يَسْرُ﴾

﴿And by the night when it departs.﴾ "As some parts of it remove other parts of it."^[5] Mujāhid, Abu Al-'Āliyah, Qatādah, and Mālik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

﴿وَالَّيْلَ إِذَا يَسْرُ﴾

[1] *Fath Al-Bārī* 2:530.

[2] The *Hadīth* in question is unauthentic.

[3] *Aṭ-Ṭabari* 24:397, 398.

[4] *Aṭ-Ṭabari* 24:401.

[5] *Aṭ-Ṭabari* 24:401.

﴿And by the night when it departs.﴾ "When it moves along."^[1]

Concerning Allāh's statement,

﴿هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ﴾

﴿There is indeed in them sufficient proofs for men with Hijr!﴾

meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called *Hijr* because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of *Hijr Al-Bayt*^[2] because it prevents the person performing *Ṭawāf* from clinging the wall facing Ash-Shām. Also the term *Hijr Al-Yamāmah* (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "*Hajara Al-Hākim* so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allāh says,

﴿وَيَقُولُونَ حِجْرًا مَّحْجُورًا﴾

﴿And they will say: "Hijr Mahjūr."﴾^[3] (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as *Hajj*, *Ṣalāh* and other acts of worship that Allāh's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of 'Ād

After mentioning these people, and their worship and obedience, Allāh says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ﴾

﴿Saw you not how your Lord dealt with 'Ād?﴾

[1] Aṭ-Ṭabari 24:401.

[2] The area on the northern side of the *Ka'bah* that is a walled-in precinct.

[3] Meaning, completely shunned.

These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allāh mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصَادِ إِرَامَ ذَاتِ الْاُيُودِ﴾

﴿Saw you not how your Lord dealt with 'Ād? Iram of the pillars,﴾

These were the first people of 'Ād. They were the descendants of 'Ād bin Iram bin 'Awṣ bin Sām bin Nūḥ. This was said by Ibn Ishāq.^[1] They are those to whom Allāh sent His Messenger Hūd. However, they rejected and opposed him. Therefore, Allāh saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

﴿سَخَّرَمَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَفَنِيْنَةً اَيَّامٍ خُسُوفًا فَتَرَى الْقَوْمَ فِيْهَا صُرَعَيْنَ كَانْتُمْ اَعْبَازُ غَلٍ﴾

﴿خَاوِيَةً﴾ فَهَلْ رَأَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٧﴾

﴿Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?﴾ (69:7-8)

Allāh mentioned their story in the Qur'ān in more than one place, so that the believers may learn a lesson from their demise. Allāh then says,

﴿إِرَامَ ذَاتِ الْاُيُودِ﴾

﴿Iram of the pillars.﴾ This is an additional explanation that adds clarification who they actually were. Concerning His saying,

﴿ذَاتِ الْاُيُودِ﴾

﴿of the pillars.﴾ is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hūd reminded them of this

[1] Aṭ-Ṭabari 24:404.

blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَادَّكُمْ فِي الْخَلْقِ بِمِثْلِهِ فَأَذْكُرُوا مَا آتَا
اللَّهُ لَعَلَّكُمْ تَفْلَحُونَ ﴿٧٦﴾﴾

﴿And remember that He made you successors after the people of Nūḥ and increased you amply in stature. So remember the graces from Allāh so that you may be successful.﴾ (7:69)

Allāh also said,

﴿فَإِنَّمَا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي
خَلَقَهُمْ هُوَ أَشَدُّ قُوَّةً مِنْهُمْ فَتُوبُوا﴾

﴿As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them.﴾ (41:15)

And Allāh says here,

﴿الَّذِي لَمْ يَخْلُقْ مِنْهَا فِي الْبَلَدِ ﴿٧٧﴾﴾

﴿The like of which were not created in the land?﴾

meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujāhid said, "Iram was an ancient nation who were the first people of 'Ād." Qatādah bin Di'āmah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of 'Ād." This latter statement is good and strong.

Concerning Allāh's statement,

﴿الَّذِي لَمْ يَخْلُقْ مِنْهَا فِي الْبَلَدِ ﴿٧٧﴾﴾

﴿The like of which were not created in the land?﴾

Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before."^[1] However, Qatādah and Ibn Jarīr

[1] Aṭ-Ṭabari 24:406.

considered the pronoun of discussion to refer to the tribe (of 'Ād), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.^[1] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

﴿تَمْ يَخْلَقُ مِثْلَهَا فِي الْأَرْضِ﴾

﴿The like of which were not created in the land.﴾

Then Allāh says,

﴿وَتَمُودَ الَّذِي جَاءُوا الصَّخَرَ بِالْوَادِ﴾

﴿And Thamūd, who hewed (Jābū) rocks in the valley?﴾

meaning, they cut the rocks in the valley. Ibn 'Abbās said, "They carved them and they hewed them."^[2] This was also said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd.^[3] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word 'Jayb' (pocket or opening in a garment) also comes from Jābū. Allāh says,

﴿وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَهِينَ﴾

﴿And you hew in the mountains, houses with great skill.﴾
(26:149)

A Mention of Fir'awn

Allāh then says,

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ﴾

﴿And Fir'awn with Al-Awtād?﴾

Al-'Awfi reported from Ibn 'Abbās that he said, "Al-Awtād are

^[1] Aṭ-Ṭabari 24:406.

^[2] Aṭ-Ṭabari 24:408.

^[3] Aṭ-Ṭabari 24:408.

the armies who enforced his commands for him.”^[1] It has also been said that Fir‘awn used to nail their hands and their feet into pegs (*Awṭād*) of iron that he would hang them from. A similar statement was made by Mujāhid when he said, “He used to nail the people (up) on pegs.”^[2] Sa‘īd bin Jubayr, Al-Ḥasan and As-Suddi all said the same thing.^[3]

Allāh said,

﴿الَّذِينَ طَفَوْا فِي الْأَرْضِ فَكَثُرُوا فِيهَا الْفَسَادَ﴾

◀Who did transgress beyond bounds in the lands. And made therein much mischief.▶

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَاتِرَ عَذَابٍ﴾

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

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allāh’s statement,

﴿إِنَّ رَبَّكَ لَبَازِرٌ صَادِقٌ﴾

◀Verily, your Lord is Ever Watchful.▶

Ibn ‘Abbās said, “He hears and He sees.”^[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

[1] Aṭ-Ṭabarī 24:409.

[2] Aṭ-Ṭabarī 24:409.

[3] Aṭ-Ṭabarī 24:409.

[4] Aṭ-Ṭabarī 24:411.

سُورَةُ الْفَجْرِ

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الْفَجْرِ

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَالْإِيلِ إِذَا بُسِّرَ ۝
 ۝ هَلْ فِي ذَلِكَ مَسَمٌ لِّذِي حِمْرٍ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
 ۝ إِرْمَ دَاثِ الْأَعْمَادِ ۝ الَّتِي لَمْ يَخْلُقْ مِنْهَا فِي الْإِنْسَانِ ۝
 ۝ وَتُمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَوْدَادِ ۝
 ۝ الَّذِينَ طَعَوْا فِي الْإِنْسَانِ ۝ فَأَكْثَرُوا فِيهَا الْفُسَادَ ۝ فَصَبَّ ۝
 ۝ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝ فَأَمَّا ۝
 ۝ الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝
 ۝ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَهُ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝
 ۝ كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ۝ وَلَا تَحْضُوتُ عَلَى طَعَامِ ۝
 ۝ الْمَسْكِينِ ۝ وَتَأْكُلُونَ الثَّرَاثَ أَكْثَرَ لَنَا ۝
 ۝ وَتُحِبُّونَ الْمَالَ حَاجَمًا ۝ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا ۝
 ۝ دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجَاءَ يَوْمَئِذٍ ۝
 ۝ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِرُ الْإِنْسَانَ وَآفِي لَهُ الذِّكْرَى ۝

﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ﴾ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ﴿كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ﴾ وَلَا تَحْضُوتُ عَلَى طَعَامِ الْمَسْكِينِ ﴿وَتَأْكُلُونَ الثَّرَاثَ أَكْثَرَ لَنَا﴾ وَتُحِبُّونَ الْمَالَ حَاجَمًا ﴿﴾

﴿15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me."﴾

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

﴿17. But no! But you treat not the orphans with kindness and generosity!﴾

﴿18. And urge not one another on the feeding of the Miskīn!﴾

﴿19. And you devour the Turāth - devouring with greed.﴾

﴿20. And you love wealth with love Jamma.﴾

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allāh refutes man in his belief that if Allāh gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allāh says,

﴿يَتَسَبَّحُونَ أَنَّمَا تُنْذِرُ بِهِ مِنْ نَالٍ وَرَيْبٍ ۝ شَاعِرٌ لِّهُمْ فِي الْفِتْنَةِ بَلْ لَا يَشْعُرُونَ ۝﴾

﴿Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴾ (23:55-56)

Likewise, from another angle, if Allāh tests him and tries him by curtailing his sustenance, he believes that is because Allāh is humiliating him. As Allāh says,

﴿لَا﴾

﴿But no!﴾ meaning, the matter is not as he claims, neither in this nor in that. For indeed Allāh gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allāh should be obeyed in either circumstance. If one is wealthy, he should thank Allāh for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allāh said,

﴿يَلَا تُكْرِمُونَ الْيَتِيمَ﴾

﴿But you treat not the orphans with kindness and generosity!﴾

This contains the command to honor him (the orphan). Abu Dāwud recorded from Sahl bin Saʿīd that the Messenger of Allāh ﷺ said,

«أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»

«The guardian of the orphan and I will be like these two in Paradise.» And he put his two fingers together - the middle finger and the index finger.^[1]

﴿وَلَا تَعْصُونَ عَلَى الْمَكَارِ الْيَسْكِينِ﴾

﴿And urge not one another on the feeding of the Miskīn!﴾

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

[1] Abu Dāwud 5:356, similar with Muslim no. 2983.

﴿وَتَأْكُلُونَ التُّرَاثَ﴾

﴿And you devour the Turāth﴾ meaning, the inheritance.

﴿أَكْغَلًا لِّسَانًا﴾

﴿devouring with greed.﴾ meaning, however they can get it, whether lawful or forbidden.

﴿وَتُحِبُّونَ الْكَلَالَ حُبًّا جَمًّا﴾

﴿And you love wealth with love Jamma.﴾ meaning, in abundance. This increases some of them in their wickedness.

﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَ بِرَبِّمِكُمْ يَوْمَئِذٍ يَخِفُّ ﴿٢٣﴾ يَوْمَئِذٍ يَنْدَكُرُ الْإِنْسَانُ وَأَنَّ لَهُ الذِّكْرَى ﴿٢٤﴾ يَقُولُ يَلْبَسُنِي قَدَمْتُ لِي بِأَيِّ ﴿٢٥﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَنْهُمَا أَمُّ ﴿٢٦﴾ وَلَا يُؤْنِقُ رَأْفَةً أَمًّا ﴿٢٧﴾ يَأْتِيهَا النَّفْسُ الْمُظْلِمَةُ ﴿٢٨﴾ أَرْجَى إِنْ رَبِّكَ رَاضِيَةٌ رَاضِيَةٌ ﴿٢٩﴾ فَادْخُلِي فِي عِبَادِي ﴿٣٠﴾ وَادْخُلِي جَنَّاتٍ ﴿٣١﴾﴾

﴿21. Nay! When the earth is flatened, Dakkan Dakka.﴾

﴿22. And your Lord comes with the angels in rows.﴾

﴿23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?﴾

﴿24. He will say: "Alas! Would that I had sent forth for my life!"﴾

﴿25. So on that Day none will punish as He will punish.﴾

﴿26. And none will bind as He will bind.﴾

﴿27. "O tranquil soul!"﴾

﴿28. "Come back to your Lord, - well-pleased and well-pleasing!"﴾

﴿29. "Enter then among My servants,"﴾

﴿30. "And enter My Paradise!"﴾

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allāh informs of what will happen on the Day of Judgement of the great horrors. He says,

﴿كَلَّا﴾

﴿Nay!﴾ meaning, truly.

﴿إِنَّا دَكَّنْهُ الْأَرْضُ دَكًّا دَكًّا﴾

﴿When the earth is flattened, Dakkan Dakka.﴾ meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

﴿وَمَآءَ رَبِّكَ﴾

﴿And your Lord comes﴾ meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Ādam – Muḥammad ﷺ – to intercede with Allāh. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muḥammad ﷺ, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allāh as the session of Judgement will have come, and Allāh will allow him to intercede for that (the Judgement).^[1]

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in *Sūrat Subḥān (Al-Isrā')*. So Allāh will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him.

Then Allāh says,

﴿رَوَّاهُ يَوْمَئِذٍ يَجَهَّزُ﴾

﴿And Hell will be brought near that Day.﴾ In his *Ṣaḥīḥ*, Imām Muslim bin Al-Ḥajjāj recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«يُؤْتَىٰ بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ رِزَامٍ مَعَ كُلِّ رِزَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

«Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.»^[2]

At-Tirmidhi also recorded the same narration.^[3] Allāh said:

[1] Aḥmad 1:282.

[2] Muslim 4:2184.

[3] Tuhfat Al-Aḥwadhī 7:294.

﴿يَوْمَئِذٍ يَنْذَكُرُ الْإِنْسَانُ﴾

﴿On that Day will man remember,﴾ meaning, his deeds, and what he did before in his past and recent times.

﴿وَأَن لَّهُ الْذِكْرُ﴾

﴿but how will that remembrance avail him?﴾ meaning, how can remembrance then benefit him?

﴿يَقُولُ يَلَيْتَنِي مَنَعْتُ لِحَاثِي﴾

﴿He will say: "Alas! Would that I had sent forth for my life!"﴾

meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience.

This is similar to what Imām Aḥmad bin Hanbal recorded from Muḥammad bin Abi 'Amīrah, who was one of the Companions of the Messenger of Allāh ﷺ. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allāh, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."^[1]

Allāh then says,

﴿يَوْمَئِذٍ لَا يَعْذِبُ عَذَابَهُ أَحَدٌ﴾

﴿So on that Day none will punish as He will punish.﴾ meaning, there is no one more severely punished than those whom Allāh punishes for disobeying Him.

﴿وَلَا يُوقِنُ وَقَفَهُ أَحَدٌ﴾

﴿And none will bind as He will bind.﴾ meaning, there is no one who is more severely punished and bound than those the Az-Zabāniyah punish^[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul – which is always at rest

[1] Aḥmad 4:185.

[2] These are the angels of punishment in the Hellfire. See Sūrat Al-'Alaq.

and abiding by the truth – it will be said to it,

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ ۖ﴾

﴿O tranquil soul! Come back to your Lord.﴾

meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

﴿رَاضِيَةً﴾

﴿well-pleased﴾ meaning, within itself.

﴿مَرْضِيَّةً﴾

﴿well-pleasing.﴾ meaning, pleased with Allāh, and He will be pleased with it and gratify it.

﴿فَادْخُلِي فِي عِبَادِي﴾

﴿Enter then among My servants,﴾ meaning, among their ranks.

﴿وَادْخُلِي جَنَّاتٍ﴾

﴿And enter My Paradise!﴾ This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tidings to the believer at his time of death and when he rises from his grave. Likewise is this statement here.

Ibn Abi Ḥātim recorded from Ibn ‘Abbās concerning Allāh’s statement,

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً﴾

﴿O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!﴾

He said, “This Āyah was revealed while Abu Bakr was sitting (with the Prophet ﷺ). So he said, ‘O Messenger of Allāh! There is nothing better than this!’ The Prophet ﷺ then replied,

«أَمَا إِنَّهُ سَيَقَالُ لَكَ هَذَا»

«This will indeed be said to you.»^[1]

This is the end of the Tafsīr of Sūrat Al-Fajr, and all praise and blessings are due to Allāh.

[1] Ibn Abi Ḥātim, Ibn Marduyah, and Aḍ-Ḍiyā’ Al-Maqdisi in Al-Mukhtārah. See Ad-Durr Al-Manthūr 8:513.