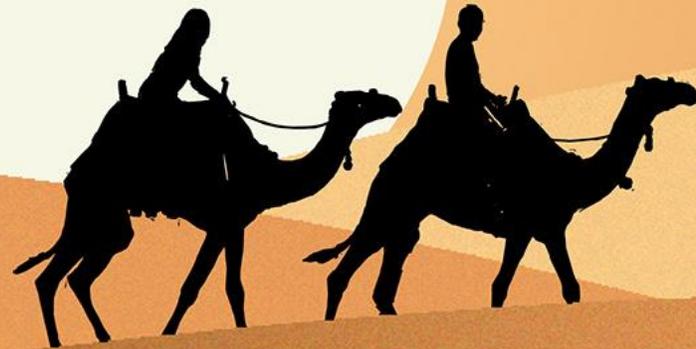


سُورَةُ الْفَجْرِ



يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾

Meaning of the Surah Name

Dawn OR Break of the Day

Juz

30

Position in the Holy Qur'an

89

Order of Revelation

10

Ayaahs

30

Words

139

Letters

584

Revealed in

Makkah

How many awakening oaths are there at the beginning of this Surah?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَاذْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

A:1 - Ref A1-4

Four

A

Five

B

Six

C

Seven

D



Which of the following has Allah (SwT) NOT sworn by in the referenced ayaahs?

بِأَيِّهَا النَّفْسِ الْمُطْمَئِنِّةِ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَأَدْخُلِي فِي عِبَادِي
وَأَدْخُلِي جَنَّاتٍ

A:2 - Ref A1-4



By the night when it departs

A

By the break of day

B

By the night as it draws a veil over it

C

By the ten nights

D

The literal meanings of Shafa'a and Watr are

بِأَيْتِهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:3 - Ref A3

Dark and Light



Odd and Even



First and Last



Before and After



Which of the following meanings have the exegetist derived from the terms, 'Watr and Shafa'a' respectively?

بَابُهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:4 – Ref A3

Allah (Unique) – Mankind (in pairs)

A

Rakats in Daily Salaat (Odd and Even)

B

Yaum-e-Tarwiyah (9th) – Yaum-e-Arafa (10th)

C

All of the above

D



While this ayah explicitly does not mention the oath for the intellectuals, it can be deduced from the later ayaahs that it is pointing to

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَاذْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

A:5 - Ref A5



Various punishments

A

Importance of Fajr Salaat

B

The nights of power

C

None of the above

D

Which of the following prophets (A) was sent to the people of 'Ad?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

A:6 - Ref A6

Prophet Sulayman (A)

A

Prophet Saleh (A)

B

Prophet Nuh (A)

C

Prophet Hud (A)

D



Which of the following statements fit the attribute described about the people of Erum?

بِأَيْتِهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتٍ

A:7 - Ref A7



The possessors of lofty (high-rise) buildings

A

People living in a town by the sea

B

They hewed out the rocks in the valley

C

Another name for Children of Israel

D

To which people is this ayah referring to?

'The like of which were not created among (other) cities'

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

A:8 - Ref A8



People of Thamud

A

People of 'Ad

B

People of Sabbath

C

People of Cave (Kahf)

D

Pick from the following the notorious king from 'Ad who is known for building paradise on earth.

بَابِهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:9 - General

Qaroon

A

Fir'aun

B

Namrud

C

Shaddad

D



Who, from among the below mentioned prophets (A) , was sent for the guidance of the People of Thamud?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:10 - General

Prophet Yahya (A)

A

Prophet Lut (A)

B

Prophet Saleh (A)

C

Prophet Ayyub (A)

D



The People of Thamud built lofty cities from

بَابِهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:11 - A9



Rocks

A

Iron

B

Wood

C

All of the above

D

Which of the following explains the mention of Pharaoh in this ayah, as 'Pharaoh of the many stakes/pegs'?

بِأَيْتِهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:12 - A10

His army lived in tents that were made firm with stakes

A

He used to tie his enemies to the stakes in the ground

B

He had a large army always ready to fight for him

C

All of the above

D



The corruption and transgression of 'Ad, Thamud and Pharaoh were a direct result of their

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَاذْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

A:13 - A11-12



Wealth

A

Knowledge

B

Disobedience

C

Intellect

D

Which of the following is NOT one of the scourge of diverse chastisements sent to 'Ad, Thamud and Pharaoh?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتٍ

A:14 - A13



Furious Wind

A

Smoke

B

Thunder & Lightning

C

Drowning

D

What is Allah (SwT) saying about the ones who spread injustice?

بِأَيْتِهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:15 - A13-14



Your Lord is pleased with you

A

Your Lord is observing you

B

Your Lord has sent guidance upon you

C

Your Lord will let down severe chastisement on you

D

Why do tyrants lose sight of the fact that "Surely your Lord is ever watchful"?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَاذْخُلِي فِي عِبَادِي
وَأَدْخُلِي جَنَّاتِي

A:16 - A14



They believe that death will not come unto them

A

Because Allah (SwT) allows time and opportunities

B

They are afraid to lose their position in the society

C

None of the above

D

Which of the following is true? Allah's (SwT) bounties

بِئْتَهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:17 - A15



Can be a form of a Trial

A

Should not make one proud

B

Should result in nearness to Allah (SwT)

C

All of the above

D

When Allah (SwT) is generous and gracious, the man says

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:18 - A15



I deserve these favors

A

My Lord has honored me

B

Praise to be Allah (SwT), the Lord of the worlds

C

Allah (SwT) is the Greatest

D

The adversity and lack of blessings from Allah (SwT) should not be established

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:19 - A16



As if Allah (SwT) has distanced Himself

A

As a trial

B

As Allah's (SwT) wisdom

C

All of the above

D

Allah (SwT) has admonished the people, who do not honor an orphan, don't feed the poor, have excessive love of wealth and

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتٍ

A:20 - A17-20



Deny the day of judgment



Offer Salaat without understanding



Usurp (take over) the inheritance



Refuse to answer the needs of their neighbors



According to this ayah, near the day of Qiyamah, the earth will be

يَتَبَخَّرُهَا نُفُوسُ الْمُطْمَئِنِّينَ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاغِبَةً مُرْضِيَةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:21 - A21

Made barren

A

Crumbled to pieces

B

Made into a fireball

C

Reduced to ashes

D



The word Kalla' has appeared repeatedly in the Holy Qur'an. It has also appeared in ayaahs 17 & 21 of Surat-ul-Fajr. Kalla' is a word of:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتٍ

A:22 - A17&21

Praise

A

Admonition

B

Surprise

C

A & C

D



To what event is Allah (SwT) referring to when saying that the angels will appear rank on rank?

يَأْتِيهَا الْمَلَائِكَةُ
رُجُجِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَأَدْخُلِي فِي عِبَادِي
وَأَدْخُلِي جَنَّاتِي

A:23 - A22

The Day of Judgment

A

First night in the grave

B

The moment when an orphan is fed

C

Time of Salaat-e-Tahajjud

D



According to the ayah in question, when Jahannam will be made to appear, the sinner will:

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:24 - A23

Be given a grievous penalty

A

Beg for forgiveness

B

Realize and remember the right and wrong

C

Get one last chance to repent

D



Upon seeing the punishment on the Day of Judgment, man will regretfully say; "Alas, would that I had sent good deeds"

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:25 - A24

For future life

A

For this life

B

For elevated ranks

C

To be with my rewarded friends

D



The punishment that Allah (SwT) will levy on the oppressors who persecuted the helpless

بِأَيِّهَا النَّفْسُ الْمُطْمَئِنَّةِ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَأَدْخُلِي فِي عِبَادِي
وَأَدْخُلِي جَنَّاتِي

A:26 - A26



Will be incomparable

A

Will be short-lived

B

Is similar to what the oppressors did in this world

C

None of the above

D

The four parts of Nafs are:

1. Desire or Lasciviousness - شهوت
2. Anger or Aggression - غضب
3. Intellect or Reason - عقل
4. Doubt or Superstition - وهم

Nafs-e-Mutmainnah is a result of which of the following?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

أزجعي ألم ربك راضية مرضية

فادخلي بي عبادي

وادخلي جنتي

A:27 - General

One

A

Two

B

Three

C

Four

D



Nafs-e-Mutmainnah' can be explained as:

بِإِثْمَانِهَا النَّفْسُ الْمُطْمَئِنِّةُ
أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتِي

A:28 - A27



The one who listens to logical explanations

A

Totally selfish and egotistical

B

When satisfied with personal deeds

C

Under control and on the road to contentment

D

The state of 'Raadhiya' will be reached because

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّاتٍ

A:29 - A28

Will need not face any more oppression

A

Will mark the end of trial period

B

The divine reward will be true and beyond imagination

C

None of the above

D



FOUR parts of NAFS

- Desire or Lasciviousness - شهوت
- Anger or Aggression - غضب
- Doubt or Superstition - وهم
- Intellect or Reason - عقل

The use of NAFS

Proper use of NAFS results in

➤ Purification of Nafs - تزكیه نفس

Improper use of NAFS results in

➤ Epicurism and Slavery of Nafs - نفس پرستی

لَا تَهْتِكُوا عَلٰى نَفْسِكُمْ وَلَا تَحْمِلُوا

Elevate your NAFS

When a human takes control of these four parts of his NAFS, he attains

- Abstinence - عفت
- Bravery - شجاعت
- Justice - عدالت
- Wisdom - حكمت

Stages of NAFS

- Ammara (*Habitual*) اماره
- Muzayyana (*Tempted*) مزينه
- Mas'oola (*Rationalization*) مسئوله
- Lawwama (*Self Accusing*) لوامه
- Mulhama (*Inspired*) ملحمه
- Mut'mainna (*At Peace*) مطمئنہ
- Raazia (*Pleased*) راضيه
- Marzia (*Pleasing*) مرضيه
- Safiyya (*Pure*) صفيه