

East Preston Islamic College

**Quran Holiday
Homework**

Term 3 - 2018

Mr. Anas Shehna

Grade 6

Student Name:.....

Parent signature.....

Grade 6 Quran Holiday Homework

1-Memorise the whole surah Muzammil المزمّل

2- Revise from surah Al-Balad البلد to surah Al-Nas الناس

3- Write the whole meaning of surah Al-Fajr الفجر

4- Memorise the following hadith:

The Prophet Muhammad (s.a.w) said, "If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent [ghafileen]; if anyone prays at night and recites a hundred verses, he will be recorded among those who are devout [qaniteen] to Allah; and if any-one prays at night reciting one thousand verses, he will be receive an immeasurable amount of reward."

Sūrah 89

Revealed in Makkah

Al-Fajr

The Dawn

Introduction:

This sūrah groups together some of the variations and diversities in nature to draw attention to human character. Human beings have both good and bad nature. Examples of past communities illustrate that painful punishment fell upon those who followed their bad nature and rejected Allāh's message. The sūrah then reveals how Allāh (swt) tests people and how they pass or fail in the test. Next, the sūrah explains basic human nature, which causes people to suffer in this world and in the Hereafter. Finally, the sūrah points out the tragedy of the sinners in the Hereafter and the triumph of the righteous people.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi-allāhi-ar raḥmāni-ar raḥīmi

In the name of Allāh, the most Kind, the most Rewarding.

وَالْفَجْرِ ﴿١﴾

Wa-al fajri,

1. By the Dawn,

وَلَيَالٍ عَشْرٍ ﴿٢﴾

wa layālin 'ashrin,—

2. and the ten nights,

وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

-wash shaf'i wa-al watri,

3. and the Even, and the
Odd,

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

wa-allayli idhā yasri;

4. and the night when it
departs.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾

hal fi dhālika qasamuḥ
li-dhī ḥijrin.

5. Is there not in these
things an oath
for one who has
understanding?

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

A-lam tara kayfa fa'ala
rabbuka bi-'ādin,

6. Have you not seen how
your Rabb dealt with
'Ad,

- ٧ إِرَامَ ذَاتِ الْعِمَادِ irama dhāti- l 'imād, — 7. Iram, having lofty structures,
- ٨ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ -llatī lam yukhlaq mithluhā fi- al bilādi, 8. these—the likes of which had not been created in cities;
- وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ wa thamūda- al ladhīna jābu- aṣ ṣakhra bil wādi, 9. and Thamūd, who carved out rocks in the valley;
- ١٠ وَفِرْعَوْنَ ذِي الْأَوْتَادِ wa fir'awna dhi- al awtādi, — 10. and Fir'awn the lord of hosts,
- ١١ الَّذِينَ طَغَوْا فِي الْبِلَادِ Alladhīna ṭaghaw fi- al bilādi, 11. who had rebelled in the cities,
- ١٢ فَكَثَرُوا فِيهَا الْفَسَادَ fa- aktharū fiha- al fasāda, 12. so they increasingly made mischief therein?
- فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ fa ṣabba 'alayhim rabbuka ṣawṭa 'adhābin, 13. So, Your Rabb poured upon them diverse punishment.
- ١٤ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ inna rabbaka la- bil mirṣādi. 14. Surely, your Rabb is on watch.
- فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ Fa- amma- al insānu idhā ma- btalāhu rabbuhū fa- akramahū wa na'- 'amahū, fa- yaqūlu rabbī akraman.. 15. Then as for man, when his Rabb disciplines him and honors him and favors him, then he says: "My Rabb has honored me."
- وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ Wa ammā idhā ma- abtalāhu fa- qadara 'alayhi rijhqahū, fa- yaqūlu rabbī ahānani; 16. But when He disciplines him and measures out to him his provision, then he says: "My Rabb has disgraced me."
- ١٧ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ kallā bal lā tukrimūna- al yatīma, 17. No, but you do not honor the orphan,

وَلَا تَحْضُوتِ عَلَىٰ طَعَامِ

wa lā tahāḍḍūna ‘alā
ṭa‘āmi-l miskīn,

18. nor do you urge on
feeding the poor;

﴿١٨﴾ الْمَسْكِينِ

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا

wa ta’kulūna-at turāṭha
aklaḷ lammaan,—

19. and you devour the
inheritance an entire
devouring;

﴿١٩﴾ لَمَّا

﴿٢٠﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

-wa tuḥibbūna-al māla
ḥubbaḥ jammāan.

20. and you love wealth
with an exceeding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا

Kallā idhā dukkati-l arḍu
dakkaḥ dakkaan,—

21. By no means! when
the earth is crushed
with a crushing after
crushing,

﴿٢١﴾ دَكًّا

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا

-wa jā’a rabbuka wa-al
malaku ṣaffaḥ ṣaffāan;

22. and your Rabb comes,
and the angels, row
after row;

﴿٢٢﴾ صَفًّا

وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ

wa jā’a yawma’idhiḥ bi-
jahannama, yawma’idhiy
yatadhakkaru-al insānu
wa annā lahu-dh dhikra.

23. and on that Day He
will bring forth hell;
that Day man will
remember, but how will
the remembrance avail
him?

يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ

﴿٢٣﴾ الذِّكْرَىٰ

﴿٢٤﴾ يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي

Yaqūlu yā laytanī
qaddamtu li-ḥayātī;

24. He will say: "I wish I
had sent forward for
my living!"

فِيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ

fa-yawma’idhiḷ lā
yu‘adhḍhibu ‘adhābahū
aḥadun,—

25. But on that Day, no
one can chastise like
His chastising,

﴿٢٥﴾ أَحَدًا

﴿٢٦﴾ وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

-wa lā yūthiqu
wathāqahū aḥadun.

26. and no one can bind
like His binding.



يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنِّةُ

Yā ayyatuha-an nafsu-al
muṭma'innahu,—27. "O you the tranquil
soul!

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً

-rji'ī ilā rabbiki
rāḍiyatam marḍiyyahan;28. "come back to your
Rabb well pleased, well
pleasing.

مَرْضِيَّةً



فَادْخُلِي فِي عِبَادِي

fadkhuḷī fi 'ibādī,

29. "So, you enter among
My servants;

وَادْخُلِي جَنَّتِي

wa-dkhuḷī jannatī.

30. "and enter into My
Garden!"**Explanation:**

- 1–2. This sūrah derives its title from the mention of *fajr* (dawn, daybreak) in the first verse. The dawn and nightfall are two contrasting features of a 24-hour day. The dawn indicates the gradual waking up of a sleeping world and the nightfall indicates turning into the darkness. The second verse mentions ten nights, indicating that these "ten nights" bear special significance in human spirituality. These ten nights could be the last ten nights of *Ramadān*, or the first ten nights of *Dhu al-Hijjah*, when the rites of the pilgrimage are performed.
3. The odd and even refer to odd-and-even numbered prayers. They may also refer to the even and odd days of the month of *Ramadān*, or the 9th (Arafat) and the 10th day (sacrifice) of Hajj.
4. The night departs, indicating that the world is spiritually brightened with the light of Islam.
5. All the variations above provide a clear sign of the Oneness of Allāh (swt).
- 6–8. These verses refer to the fate of powerful nations from the past. The people of 'Ād built houses on firm pillars. Their famous city was Iram, now buried in sand dunes in the area between Uman and Hadramawt in southern Arabia. Despite their massive power and reputation, Allāh severely punished them for their wrongdoing.
- 9–14. The Thamūd was the powerful nation of their time. They built houses carved out in mountainous rocks. The Pharaohs were rulers well known for their might and glory. Yet due to their rebellion and rejection of truth, Allāh (swt) punished them. He always watches and records the actions of wrongdoers. When the corruption increases, He creates various forms of punishment for them.
- 15–16. Allāh often tests human beings with comfort or difficulties in life. When Allāh favors someone and gives them honor, some people become proud, thinking that they are special. This is a test to see if these people are humble and thankful, or arrogant. On the other hand, when Allāh (swt) tests someone with difficulties and hardship, the ungrateful person complains and loses all hope. Allāh (swt) does not like either of these attitudes.
- 17–20. Four types of evil conduct of ungrateful and arrogant people are mentioned in this set of verses. They are: (1) not caring for orphans, (2) not feeding the poor, (3) stealing the rights of the weak, women, children, and orphans, and (4) becoming greedy and materialistic, as if collecting wealth is their only goal in life.

- 21–24. A day will come when the earth will be crushed, the Day of Judgment will arrive and the Justice of Rabb will be done. Angels will come down in row after row to execute the divine command. On that Day, Hell will be brought near the sinners. At that time, they will begin to remember their past deeds. They will realize that during their earthly lives, they threw away opportunities to do good deeds. They will regret that they did not perform good deeds for the Hereafter. But such regret and late realization will not benefit the sinners.
- 25–26. The sinners will be punished with a severity that no one has ever witnessed. No one can bind them to their sins like Allāh (swt) will, without giving them any hope of escape.
- 27–30. Amid all the punishment and suffering of the sinners, the reward for the pious will also be of the highest level. The righteous will be content with their Rabb because they will get their promised reward. They will enter Jannah, because they were loyal to Allāh (swt) and followed His commands.

Words to know

Hijr: understanding or intelligence (that prevents doing bad deeds), barrier. *Hajara*: to prevent.

Hujurāt: private chamber, apartment. *Hujūr*: Guardian.

'Imād: lofty structure, pillar. *'Amada*: to support, place pillars. *'Amūd*: support, base, pillar.

Fasād: mischief-making corruption. *Fasada*: to be evil, to make mischief. *Mufsid*: wrongdoer. *Tufsidū*: you will make mischief.

Mirsād: watch, look out. *Rasada*: to watch, lay in wait. *Irsād*: hiding or lurking space.

Akrama: he has honored. *Karīm*: honorable. *Al-Karīm*: Most Honorable, one of the most excellent names of Allāh.

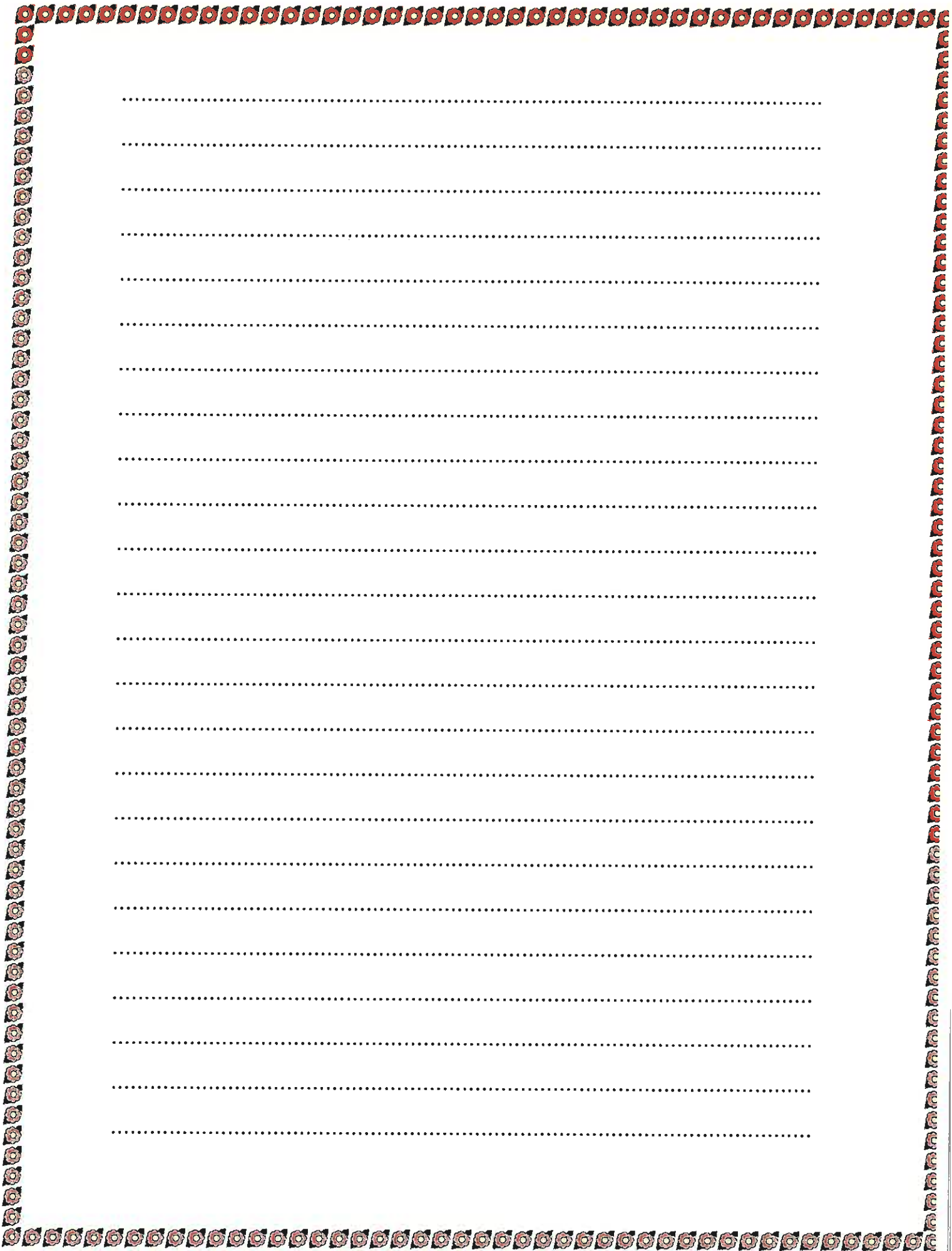
Miskīn: poor, submissive, humble. *Sakana*: to rest, quiet. *Sakīnat*: security, tranquility.

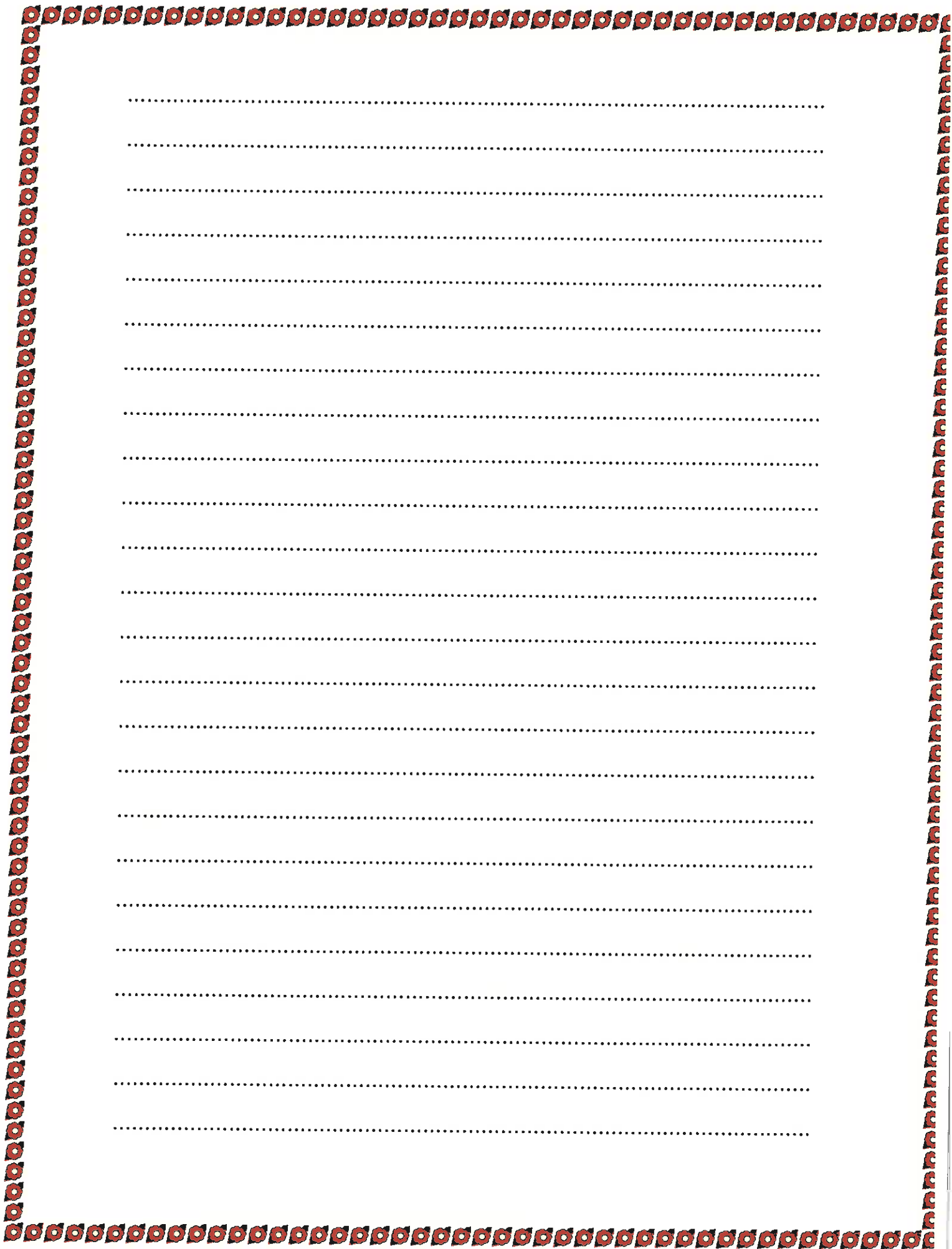
Rādiyātam: well pleased. *Radiya*: satisfied. *Mardiyah*: well pleasing. *Ridwān*: Good pleasure.

Sūrah Al-Fajr

Word-by-word meaning

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
the most Rewarding	the most Kind	Allāh	In the name of
وَالشَّفَعِ	عَشْرٍ	وَلَيَالٍ	وَالْفَجْرِ
and even	ten	and nights	By the Dawn
يَسْرٍ	إِذَا	وَاللَّيْلِ	وَالْوَتْرِ
it departs	when	and night	and odd





Sūrah 89

Revealed in Makkah

Al-Fajr

The Dawn

Review Summary

For ease of understanding the messages of this sūrah, we can group it in four parts.

Part 1: Ayāt 1—5

Part 2: Ayāt 6—14

Part 3: Ayāt 15—20

Part 4: Ayāt 21—30

Part 1 of the sūrah groups together some of the variations and diversities in nature to draw attention to human character. Human beings have both good and bad nature.

Part 2 of the sūrah narrates examples of past communities illustrate that painful punishment fell upon those who followed their bad nature and rejected Allāh's message.

Part 3 of the sūrah sūrah then reveals how Allāh (swt) tests people and how they pass or fail in the test.

Part 4 of the sūrah explains basic human nature, which causes people to suffer in this world and in the Hereafter. Finally, the sūrah points out the tragedy of the sinners in the Hereafter and the triumph of the righteous people.

Review Questions

1. What is the name of the city of 'Ād mentioned in the first part of sūrah al-Fajr?

- A. Iram.
- B. Abyssinia.
- C. Muscat.
- D. Damascus.

2. Two ancient tribes are mentioned in sūrah al-Fajr. What are their names?

.....

3. In addition to the two tribes, sūrah al-Fajr mentions name of a notorious ruler. What is the name of the ruler?

- A. Jalut.
- B. Fir'awn.
- C. Dhul-Qurnain.
- D. Dhul Kifl.

4. In sūrah al-Fajr, what does people say when Allāh (swt) tests him by giving him honor and favor?

.....

5. In sūrah al-Fajr, when Allāh (swt) tests Man by limiting his blessings, he says that Allāh (swt) has humiliated him. Why does he think this way?

.....

.....

6. In sūrah al-Fajr, four things are mentioned that bad people do. What are these four things? Write them in your own words.

- A.
- B.
- C.
- D.

7. Sūrah al-Fajr states something would happen to the earth on the Day of Qiyamah. What would happen to the earth as stated in the sūrah?
- A. Earth would be flooded like never before.
 - B. Earth would burn like intense burning.
 - C. Earth would be crushed to the dust.
 - D. Earth would swell to double its size.
8. Sūrah al-Fajr says that when Hell will be brought near the sinners, they will regret not doing something. What will they say? Write the answer in your own words.

.....

.....

9. Sūrah al-Fajr says that the pious people will be at peace. They will be told three things about their achievements. What are these three things? Write the answer in your own words.

A.

B.

C.

10. On the Day of Judgment, what will be told to the souls that are at peace?

- A. Rest in a comfortable shade.
- B. Enter into a castle of gold.
- C. Drink a sweet tasting cold juice.
- D. Enter into Garden.

11. In the beginning of the sūrah, an oath is taken in the name of nights. How many nights are mentioned?

.....

12. Search the following words in the word puzzle.

DAWN NIGHTS THAMUD FIRAWN PUNISHMENT HONOR
DISGRACE ORPHAN WEALTH CRUSH GARDEN

P	O	C	J	I	A	A	R	O	N	O	H	N
S	H	R	W	E	F	X	S	L	Z	X	D	P
T	U	V	P	S	W	Q	L	B	H	G	J	S
H	Y	I	D	H	E	C	A	R	G	S	I	D
G	N	E	D	R	A	G	E	F	K	G	W	R
I	B	L	X	N	L	N	Q	I	G	F	Y	Z
N	K	H	K	I	T	L	R	R	R	R	D	X
W	G	Z	Q	L	H	D	M	A	B	F	S	G
O	Z	A	K	X	U	D	A	W	N	C	H	C
M	T	N	E	M	H	S	I	N	U	P	R	S
L	K	S	A	I	T	G	V	B	O	U	V	G
U	E	H	S	M	S	J	V	M	S	F	P	H
J	T	L	S	S	Q	D	L	H	V	K	U	T

13. Unscramble the following letters to make meaningful words.

MSHCIFE

			C				
--	--	--	---	--	--	--	--

HRPNOA

			H		
--	--	--	---	--	--