

- Fīrūzābādī. *Baṣā'ir*.
 Ibn Fāris. *Maqāyīs*.
 Ibn Hishām. *Sīra*.
 Ibn al-Jawzī. *Zād*.
 Ibn Kathīr. *Tafsīr*.
 Ibn Manẓūr. *Lisān*.
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 Zarkashī. *Burhān*.

See also: 'ĀD; BELIEVER; BLESSINGS OF ALLAH; COMPANIONS; CREATION; DISBELIEVERS; FRUITS; GLAD TIDINGS AND WARNINGS; HŪD, UPON HIM PEACE; 'ĪSĀ, UPON HIM PEACE; JINN; MARYAM, UPON HER PEACE; MŪSĀ, UPON HIM PEACE; PARADISE; PILLARS OF ISLAM; SIGNS OF ALLAH.

David: See Dāwūd, upon him peace

DAWN AND EARLY MORNING

FAJR, ṢUBḤ, BUKRA, FALAQ, GHUDUWW, SHARQ

This article comprises the following sections: i. Definitions; ii. Usage; iii. As a Marker of Divine Power and Omnipotence; iv. As a Time of Remembrance and Worship; v. Time for Raids and Attacks; vi. Punishments at Dawn; vii. Bibliography.

Definitions

Dawn in this article refers to the time of early morning, mentioned in the Qur'ān using six nouns which collectively cover the entire interval of time between the first visibility of the *black thread* (Q 2:187) on the horizon to the appearance of first rays of sun on the horizon. Two sura-names—Sūrat al-Fajr (Q 89) and Sūrat al-Falaq (Q 113)—also refer to this time; the former begins with an oath, *by the dawn*; and the latter instructs the believers to *seek refuge with the Lord of the daybreak* (see below).

The roots from which the six nouns are derived for this duration of time (see TIME) also have other meanings which are discussed in entries related to those meanings. Dawn-related derivatives are:

- i. *fajr* (dawn, daybreak, morning twilight), from the sound trilateral root *f-j-r* (“to cleave, to split open”), is the splitting and opening up of a thing (*shaqq al-shay'*). The Arabic language differentiates between two *fajrs*: the “false dawn”, *dhanab al-sirḥān*, literally, the tail of the wolf, and the true (*ṣādiq*) *fajr*, which begins the time for the dawn prayer (*q.v.*) and fasting (*q.v.*) (Fayrūzābādī). The false *fajr* or the false *subḥ*—*al-fajr al-mustaṭīl* (the oblong *fajr*), also called *mustadiqq* (thin, slender)—is what resembles the tail of the wolf; it is the black thread (*al-khayṭ al-aswad*) mentioned in Q 2:187, which is still the continuity of the night, when it has reached the threshold of dissolving into dawn, but it is a time when nothing is yet prohibited for those who intend to fast. When the light begins to thinly spread on the horizon, Arabs generally say “*istaṭāra-l-fajr*” (the dawn has begun); this moment (called *mustaṭīr*) is when the true and evident *subḥ* begins, and it marks the beginning of the time of fasting, and the prohibitions it entails; this is the white thread (*al-khayṭ al-abyaḍ*) mentioned in Q 2:187 (Ibn Manẓūr);

- ii. **ṣubḥ, iṣbāḥ**, from the sound trilateral root *ṣ-b-ḥ*, refers to a reddish color (*al-ḥumra*), whence comes its reference to daybreak (Ibn Fāris). *Ṣubḥ* and *ṣabāḥ* both denote the beginning of the day proper (see *DAW*); this is the moment when the horizon turns reddish with the light of the rising sun (Rāghib). Abū-l-Faḍl Jamāl al-Dīn Muḥammad b. Mukarram Ibn Manẓūr (630-711/1233-*ca.*1312) considers it a synonym of *fajr* (*Iṣṣān*). The Prophet, upon him blessings and peace, said, “Pray [the dawn prayer] early in the *ṣubḥ* (*asbiḥū bi-l-ṣubḥ*), indeed, the reward is greater [for offering it early]” (Abū Dāwūd, K. al-ṣalā, bāb waqt al-ṣubḥ). Form IV verb “*aṣbaḥa—yuṣbiḥu—iṣbāḥan*” means “to enter upon morning, to do something in the early morning hours” (Ibn Manẓūr);
- iii. **bakara** and its synonym *ghadā*, both denote very early morning. The original form (*aṣl*) of *bakara* (from the root *b-k-r*) is “*bukra*”; this is the beginning of the day (*nahār, q.v.*) (Rāghib). The stem refers to the beginning of something (*awwal al-shayʿ wa badʿuh*). The verbal noun, “*abkara—yubkiru—ibkār*” is also in the sense of *bukra* (Ibn Fāris). “*Ibkār* is the duration between daybreak (*fajr*) and sunrise (*duḥā*), it is also written as *abkār* (pl. of *bakar*), that is, with a *fath*, like *saḥar* and *ashār*; you say, he came early in the morning (*bakran*)” (Zamakhsharī, *sub* Q 3:41; also see Baghawī; Ibn al-Jawzī; Wāḥidī, *Wajīz*; Bayḍawī; Qurṭubī, all *sub* Q 3:41);
- iv. **falaq** (daybreak, dawn), derived from the sound root *f-l-q* (“*falaqa—yaftiqu—falqan*”), is “to cleave, to cast away the shadows of the night”; the verbal noun “*falq*” means splitting and cleaving of something (*shaqq al-shayʿ*) (Rāghib). Arabs say “*falaq al-ṣubḥ*” to mean “the morning has broken forth”; they also use the expression “*falaq Allāh al-fajr*”, Allah has made it visible and apparent (Ibn Manẓūr). The noun is applied to *ṣubḥ* because the darkness disappears with its arrival (Ibn Fāris);
- v. **gh-d-w** (*ghadā—yaghdū—ghadwan, ghuduwwan—ghadwatam*) conveys the meaning of “to go, to leave, to do something early in the morning”; the substantives “*ghuduww* and *ghadā*” mean early morning. There exists a *ghudwa* form, with the same meaning as *ghadā*, a synonym of *bukra*, and it covers the duration between dawn prayer until sunrise (Fayrūzābādī);

- vi. **sh-r-q** denotes the full sunlight; Form I, “*sharaqa—yashruqu—sharqan—shurūqan*”, conveys the meaning of “to rise (said of the sun), to shine, and to radiate”; it combines the idea of covering [the earth] with light and opening [for light] (Ibn Fāris). Arabs say *sharaqat al-shams* (the sun has risen) when the first signs of its light appear over the horizon. This stem gives the substantive “*mashriq*”—east, the place of the sunrise (*cf.* Q 2:115, 142, 177, 258; 26:28; 55:17; 73:9) (Rāghib) (see *EAST AND WEST*). The expression “*ashraq al-qawm*” means people have entered the time of *shurūq* (sunrise); another verb for *sharaqa* is *ṭalaʿa*, as in Q 6:78, where the sunrise is mentioned as [*raʿā*] *al-shamsa bāzighatan—[when he saw] the sun is rising*; as it can be said “*afjarū*”—they entered the time of *fajr* (Ibn Manẓūr).

Usage

- i. The root *f-j-r* is used twenty-four times. The dawn-related term, “*al-fajr*”, is used six times in five verses (Q 2:187; 17:78 twice; 24:58; 89:1; 97:5) (ʿAbd al-Bāqī).
- Q 2:187, ...*and eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast up to the night* defines the duration of fast (Ṭabarī; Qurṭubī);
 - Q 17:78, *the recital at dawn; surely, the recital at dawn is witnessed* refers to the dawn (*fajr*) prayer (Mujāhid), and more specifically, to the portion of the Qurʾān that is recited aloud during the dawn prayer, “for it is witnessed by the angels of the night and the angels of the day (Ṭabarī; Māturīdī; Samarqandī; Ibn Abī Zamanīn), “it is witnessed by the angels and is written in the records of the day and night” (*diwān al-layl wa diwān al-nahār*) (Thaʿālibī);
 - Q 24:58, declares the time before *fajr* as one of the three times when even frequent visitors and those who have not reached puberty need to seek permission to enter a house or a room within the house, because it is a time of privacy;
 - Sūrat al-Fajr (Q 89) begins with an oath (*gasam*), *by the dawn* (see *OATHS*); and
 - Q 97:5 makes *fajr* the marker of the end of the night of qadr (*laylat al-qadr, q.v.*).
- ii. The stem *ṣ-b-ḥ* appears forty-five times; dawn-related terms are: