

Surah Duha [The Morning Sun (93)]

Miracle Dream Tafseer - Nouman Ali Khan

Parallel of this Surah (Duha) with the Previous Surah al-Layl:

1 - In surah al-Layl: The night was mentioned first, and the Day second.

In this surah Duha - Day is mentioned first, then night is mentioned.

Duha = light of the sun and the time of the late morning.

2 - Surah Layl: The audience was the polytheists of Quraysh.

In this surah Duha - the audience is Allah's Messenger.

3 - surah Layl ends with '*wa la sawfa yardda*' - the one in pursuit of Allah's pleasure - soon he will be pleased. Generally referring to the righteous.

In this surah Duha - we will see a perfect example of one who seeks the pleasure of Allah.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ -

and surely, soon your Master will give you (O Muhammad) so you are pleased/satisfied.

[Duha 93:5]

4 - surah al-Layl 92:7]

فَسَنِّيَسِّرُهُ لِّلْعَسْرَىٰ

We will make smooth for him the path of ease (goodness).

i.e. Obedience to Allah will be made easy for him.)

The path to truth before al Layl was '**aqabah** - the steep, high path (in surah Balad).

Surah Duha acknowledges that Allah's Messenger is facing hardship, but due to his perseverance - Allah will console His Messenger in this surah.

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

And surely what comes after is better for you than that which has gone before.[Duha 93:4]

5 -

Surah Layl 92:5:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

As for him who gives (in charity) and keeps his duty to Allah and fears Him,

The one who gave was attributed.

Surah Duha 93:5;

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And soon will your Lord give you so that you shall be well pleased.

in this surah Allah is giving because His Messenger gave.

6 -

Surah Layl 92:6

وَصَدَّقَ بِالْحُسْنَىٰ

And believes in the Ultimate Good,

Surah Duha 93:7:

In the Messenger of Allah's own life;

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And He [Allah] found you [O Muhammad] seeking, so He guided (you),

7 -

Ghina in arabic is the state in which someone needs no-one else.

Ghaniy - Allah is Ghaniyy (waAllahu ghaniy - Allah is free of need[from others]).

A Ghaniyy human is someone who is so rich, that he doesn't need anyone else in money or any other form.

Surah al-Layl 92:11:

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ

when he falls into the ditch [of hell] - his wealth will not benefit him.

Surah ad-Duha 93:8 -

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

- and he found you poor, so He enriched you.

So Allah is telling us that wealth does not enrich you, following guidance from Allah enriches you.

This is why in the end of surah al Layl 92: 20-21,

Allah tells how man is truly satisfied;

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ

وَلَسَوْفَ يَرْضَىٰ

Except for seeking the Face of his Lord, The Most High. He surely will be pleased.

8 -

Surah al-Layl 92:12:

إِنَّ عَلَيْنَا لَلْهُدَىٰ

Truly! Ours it is (to give) guidance,

We were the needy - seeking Allah's pleasure.

Surah al-Layl 92:18;

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ

Those who spend their wealth for increase in self-purification,

In this Surah ad-Duha 93: 9-10:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

Therefore, treat not the orphan with harshness, And repulse not the beggar.

Don't deny the needy. If we are needy to Allah, we should not reject the needy on this Earth.

9 -

Surah al-Layl 92:20

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

Except for seeking the Face of his Lord, The Most High.

Surah ad-Duha 93:11

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And as for the favor of your Lord, do announce (it).

When someone has the Ultimate blessing of truth - he should be grateful and acknowledge it - convey it.

10 - Both surahs talk about guidance:

Surah al-Layl 92:12:

إِنَّ عَلَيْنَا لَلْهُدَىٰ

Truly! Ours it is (to give) guidance,

Surah Duha 93:7:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And He [Allah] found you [O Muhammad] seeking, so He guided (you),

He tells us how He guided His Messenger.

The Layout of this Surah:

Begins with Oaths:

Asked to reflect and prepares you for the ultimate lesson that is about to come.

The Ultimate lesson in this surah is; Allah gives to His Messenger favours (sal Allah alayhi wasalam).

Duha, Inshirah, and al Kawthar.

We will explore the Oaths at the beginning and how they are related to the favours Allah gives to His Messenger.

To conclude - Allah will tell what the Messenger of Allah should do to show gratefulness for all the favours Allah has given to him.

As a show of gratitude to Allah - what should the Messenger of Allah do in return? And how can we - as followers - follow his example in this gratefulness?

Introduction:

It is said that the Revelation (wahy) was paused for a while, and

Allah's Messenger was extremely saddened.

He was so sad at the pause of revelation, and the polytheists (i.e. Um Jameel - the wife of Abu Lahab) said; we see that your Master has said goodbye to you (wadda'aka - abandoned you) (qalla'ak - displeased with you). So it is said that this surah was a response to that.

Imam Ahmad recorded from Jundub [ibn Abdullah] that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, 'O Muhammad! I think that your devil has finally left you.' So Allah revealed,

[وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى]

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)" Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir, all recorded this Hadith. This Jundub (who narrated it) is Ibn `Abdullah Al-Bajali Al-`Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibril was slow in coming to the Messenger of Allah . So the idolators said, "Muhammad's Lord has abandoned him." So Allah revealed,

[وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى]

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)

[وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى]

(By the forenoon. By the night when it darkens.) Al-`Awfi reported from Ibn `Abbas, "When the Qur'an was revealed to the Messenger of Allah , [Angel] Jibril was delayed from coming to him for a number of days (on one occasion). Therefore, the Messenger of Allah was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allah revealed this surah.

Historical Scenario:

The Messenger of Allah is given this message, and he cares for humanity in being guided. But the Quraysh are rebelling and lying against him. He is scared that if he fails - the people will be destroyed.

So it isn't just Quraysh being destroyed, all mankind will.

Allah's Messenger fears that he might not be conveying the message properly. He thinks it might be his fault, something missing in his efforts. Allah however constantly consoles His Messenger.

The Messenger of Allah is saddened, maybe I did do something wrong. Maybe that's why the Revelation stopped coming?

Pause of Revelation & Words in this Surah:

The pause of revelation was like the dark night when it is still. He could not wait until the soothness of the morning sun came.

The Oaths Allah took were not permanent [i.e. the Night], so the same way the Dark Night is not permanent - the pause in the revelation would not be permanent either.

Ayah 1:

وَالضُّحَىٰ

Wadduha

By the **morning brightness**

Duha - a time of **early morning Day in which there is activity**. Hustling, bustling, rush hour, full of life, when people are fresh in mid morning.

Fajr - just when sunrise occurs and light tears through the night sky and people animals wake up and start pirching.

Duha comes after Fajr.

Light of the Sun can be soothing and scorching.
Early in the morning - the soothing light is the Duha.

Parallel of the Revelation coming to Allah's Messenger, it soothing to him like the morning sun. Full of life.

أَوَامِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ

Or did the people of the cities feel secure from Our punishment coming to them **in the morning** while they were at play? [al A'raf 7:98]

Dr Fadil Hassaan ar-Ra'i:

Allah swears by the Duha (soothing morning) and by the night when it becomes still and lifeless (sajaa سَجَى).

Both of these times are important on the human Nafs (self). These 2 times are opposites, both situations people face; joy/pain, happiness/sad, day/night, hardship/ease.

One opposite lets us feel grateful for the other.

We also learn that humans go through hardships as a fact of life - so Allah can extract from them their extremely good skills they did not know they had in life.

i.e. Sabr (patience/perseverance) - if we had an easy life - we would not learn how to be patient.

Gratitude - If something is not taken away from us, how can we appreciate the good we have and be thankful for it? But when we get the good, we are thankful we have it.

- **Duha is soothing and comfortable and alive**, and **the Night is still and motionless**. But both have a role to play - so the humans can work at day and rest at night.

We only appreciate the Day because of the night and vice versa (we only appreciate the rest in the night because of experiencing a busy day.).

Both these times are soothing, relaxing.

Soft language is used in this surah, because **Allah is talking to His Messenger whom He loves**.

The choice of words Allah has said in this surah show the love He has for His Messenger.

Duha - after shurook - **late morning**.

Ayah 2:

وَاللَّيْلِ إِذَا سَجَىٰ

Wal-layli idha saja

And by **the night** when **it is still** (or darkens);

saj-jaa has 3 meanings;
- **as-sukun (stillness)**

In other surahs, Allah describes the nights as Layl [Night];
- yaghsha - as it covers [in surah Layl]
- yasr - departs or arrives [in surah Fajr]

But in this surah, stillness is mentioned to fit the theme of stillness, relaxing and ease.

The theme of the Surah is when the **Revelation Paused. Just like the night.**

Saaj - the corpse was Still.

sajaa - stillness
Darkness of night - when Not even a leaf is moving.

(huwa aladhee ja'ala lakum al layla li taskunu feehi wa wan-nahara mubsiran - quran.) - it is He who has made for you the night to relax (taskun) in it, and the day so you can see.

The soothing light represents the light of revelation, the brilliance he had and how he was able to spread that light to others. The night represented the revelation when it stopped coming - it was still/paused.

And the world without the light of revelation would be in darkness.

Why did Allah mention the Day first and the Night second?

Revelation came first, and then it was discontinued, and that is like the night when it became still.

Ayah 3:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Ma waddaAAaka rabbuka wama qala

Your Lord (O Muhammad (Peace be upon him)) has **neither** forsaken you **nor** hated.

Maa wadda'aka

tawddee' - al widdaa' - **to say goodbye.**

tawddee' - final goodbye and not coming back.

Allah said wadda'aka - Allah has not said goodbye to you forever.

It could be;

Lam *yu waddi'ka* - he **did not** bid you farewell.

But Allah used **Maa**:

Maa is used instead. **Maa = negation in the past tense with Emphasis.**

He did not bid you farewell AT ALL.

Allah has always been pleased with His Messenger.

tawddee' - Bidding of farwewell is not used when enemies say goodbye to each other. It is only used for respect, honor and love. So Allah is using a loving word to His Messenger, that He did not say goodbye to you.

He could have said; Maa **tarakak** - He did not **abandon** you. - But he did

not.

This altogether implies - **He did not even lovingly abandon you.**

Allah did not say;
Maa wadda'aka Allah.. - Allah did not abandon you.

Rather He said; Maa wadda'aka Rabbuka - **your Master/Provider/Carer did not abandon you.**

The One who gives you gifts, takes care of you, He is your Master - why would he say goodbye to you?

RabbuKa - Your Lord.

To bid Farewell in Arabic could include;

taraka
aadhara
hajara
khal-la
wadhara

But Allah used the loving word Wadda'aka - Your Caring Lord did not lovingly say to you goodbye.

wa ma Qallaa - and He is not at all Displeased.

Al **Qallaa** - when you are unhappy with someone - so you don't communicate with them anymore.

Allah did not say; wa ma QallaaKa - He is not displeased with You.

Allah just said wa ma **Qallaa** - He is **not displeased..**

Really you are supposed to say something at the end to explain what you

are displeased (Qallaa) with.
But Allah did not mention His Messenger in the same phrase as the word 'displeased'.

Allah did not say;

qalaaKa - displeased (with) You.

Allah never said Ka at the end because He did not want to place the word Qalaa ([Allah being] displeased) next to His Messengers' name.

Ayah 3 continued:

qallaa:

Ka (as a suffix) is not mentioned [i.e. **Qallaa**ka], which implies (tawassu' fee ma'na - vastness in meaning).

Allah is not displeased.. - this is general, and left open to anything associated with the Messenger of Allah - **Allah is not displeased with His Messenger, nor his companions.**

Ayah 4:

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

wa *la al akhiratu khayrun laka min al oowla*

and **surely** what comes after is **better** for you than the first.

This message will continue to be taught in the upcoming surahs' in different ways.

wa **LA** al aakhiratu khayrun laka..
and **SURELY** what comes after is better for you..

La - (*Laam at-tawqeed* - used for emphasis and certainty to those in doubt).

Some scholars said;

1-Aakhirah = the next life.

2-Aakhirah = the later part of your life will be easier than what has come before.

The toughest part is done. Yet Allah is saying what is coming after is better?

The toughest part for the Messenger is the earliest part of conveying the message; it is a psychological challenge. People will call them crazy/mad/insane, and since he only has a small amount of followers - it is hard to expect what will come next. It is harder to speak out. When you have more followers - it's more easier because you have group support.

So Allah is implying that your numbers will increase, the ridicule will be less relevant, and Allah will make all the struggles easier for you to cope with.

..min al oowla - from the earlier.

Allah could have said; What comes after will be better for you - min ad-dunya (from this world).

But He said **"min al oowla" - 'from the earlier.'**

Again - this is another form of tawassu' fil ma'na (vastness in the meaning).

So '**owla**' could mean the world/dunya, and it could also mean the earlier part of the Messenger's life (sal Allah alayhi wasalam).

Both meanings are captured together;

- His life will be better for him from his earlier life in this world.
- His life in Paradise will be better for him than this world.

Khayrun LaKa - better For You.

Allah especially highlights this for the Messenger. Which mean's he will get something special in Paradise which no-one else will get;

- Maqaaman Mahmooda (the high rank of praise)
- the Kawthar - a special River in Paradise especially for him.

It is especially better for him.

And it also suggests that Allah will give him khayr/good unlike any good given to anyone before.

i.e.

- the **Victory and domination of Islam,**
- the **honor of cleansing the house of Allah** - Masjid al Haram from idols.
- Everywhere around the world - whenever the Adhan (call to prayer) is called - **we elevate his mention** by saying; *Ash hadu anna Muhammadun Rasool Allah* - I bear witness that Muhammad is the Messenger of Allah. (wa rafa'na laka dhikrah)
- Following the Sunnah by his followers is a source of him getting reward for starting that Sunnah.

The more good anyone does - he is getting the reward.

What has come to you than what has already passed.
By saying Aakhirah - it does not restrict it to the next life only, but even the later part of this life of Allah's Messenger.

He did not have to say khayrun laKa (better for You) because it would still be linguistically correct without that;

wa la akhiratu khayrun -[laKa (for You)]- min al oowla

The reason why Ka (you) is mentioned is because Allah did not say QallaKa (displeased with You) earlier. So He has mentioned 'you' in a positive way now to replace the missing Ka [You] of earlier.

Allah mentions in the upcoming aayaat that His Messenger used to be an orphan, and Allah helped him. He used to be in search of guidance, and Allah guided him. He used to be in need, so Allah enriched him and made him free of need (aghna).

The aakhirah/later part is better than the earlier part. So Allah is already showing that the later parts are better than the earlier parts. It is as if this ayah is a tafseer of the later parts of the surah.

Ayah 5:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

wa la sawfa yu'tteeka Rabbuka fa tardda

And surely, your Lord will soon give you so that you shall be well-pleased.

La - for sure/certainly.

When Allah talks about the future - He emphasises. This is done to remove any doubts. Because Allah's Messenger will face hardships in the future, so Allah needs to emphasise and remove doubt that there will be good in that future.

Sa and **Sawfa** = future.

I.e. **Sa** ya'lam (**Really soon** he will know). **Sawfa** ya'lam (**Soon** he will know.)

Sawfa is a little further into the future than Sa.

Allah will soon (sawfa) give you, but not too soon.

Right now - you have to struggle and fulfill a mission. What is that mission? We will see throughout the surah.

Yu'tteeka - He will give you (**Give ALOT** - because of the word **A'tta** [i.e. hyperbolised/maximized form i.e. Afdal, Akram etc.]).

Give you what?

He made the giving absolute without mentioning what He will give specifically. This makes what **He will give Limitless.**

Arabic saying;

Al ittaa'u qadarin 'ala Mu'tti -

"Giving is appropriate to the one who gives."

So what you get will depend on who the giver is.

Allah is the giver in this ayah, and He is telling His Messenger; I will give you.

This shows that Allah will give ALOT because He is rich and free of need. This is emphasised because He says A'tta (which means give ALOT) in comparison to Aataa (which is less).

Eetaa - give and take back/or with responsibility. I.e. Tu'tee wa tanzi'u (give and then take

back - quran).

- تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

..You give [tu'tee] the kingdom to whom You will, and You take the kingdom from whom You will..[aal Imran 3:26]

Ayn and Taa - **A'ttaa in comparison (to Eetaa/aataa) is that you give, without taking back.**

And the one who receives has full right over what they have been given - to do with as they will.

Aataa/Eetaa عطا is Giving - with a condition of responsibility to thereciever - i.e. Aataynaa hu al kitab (We gave him the Book [with responsibility]).

A'tta - give something along with its full rights to the reciever.

innaa A'ttaynaka al Kawthar - surely We have given you the Abundance of Good. (surah Kawthar 103:1).

You have full rights of what you have/will be given, no conditions attached.

A gift.

What gift will Allah give to His Messenger so he is well pleased and satisfied?

Allah will give His Messenger **the Shafa'ah [Intercession] for his Ummah (followers) on the Day of Judgment.**

The plea of Allah's Messenger on Judgment Day until he is satisfied (tardda).

Again - *tawassu' fee ma'nah* - vastness in meaning.

Allah will give His Messenger on Judgment Day - the permission to intercede

continuously
until he is totally pleased and satisfied.

Some of the Muslims have taken advantage of the Shafa'ah, but we should understand that Allah's Messenger makes two types of requestson Judgment Day;

1 - Shafa'ah [intercession] for this Ummah - so they are saved from the hellfire.

2 - Intercession against those who left the Qur'an;

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Messenger will say; *my Lord, this nation of mine took hold of this Qur'an and then left it.* (Furqan 25:30).

Allah's Messenger has Two types of bearing witness (shahid) on this Day, and we - the ummah - are the mash-huud (being witnessed against.)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - Surely We have sent you as a Messenger, a witness, a giver of good news and a warner. (surah Ahzab 33:45)

So the Messenger of Allah will be a witness on that Final Day - for or against us.

fa **tardda - Ridda - to be satisfied and pleased.**

Ridda is used in the Qur'an in the context of Jannah/pleased.

TaRdda - You will be Pleased. Another tawassu' fee ma'nah - vastnessin meaning.

Pleased with who? Allah.

Pleased with what?

What Allah gives to him; of the Shafa'ah (intercession), of therewards in Paradise (i.e. Al Kawthar), the Praised rank (Maqaaman Mahmood) etc.

O Allah, make us of those who are saved through the Shafa'ah of Your Messenger without hellfire touching us, ameen.

- What else did Allah give to His Messenger so he is well pleased?

Amazing companions who were obedient, sincere and supportive to him. You will be pleased.

مُحَمَّدٌ رَسُولُ اللَّهِ
وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ
كَزَّرَعٍ أُخْرِجَ شِطَّاهُ فَأَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ
سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيُغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ
اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves.

You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

[al Fat-h 48:29]

You had a plant that was so small, you had to tie it up so it could stand, then it grew stronger so it could stand up on its own. Then as it grew fully developed and able to survive and produce fruits - the farmer is well pleased.

So Allah's Messenger is pleased and satisfied with such companions as a gift from Allah.

"My Brothers"

Allah's Messenger said;

ثم بشر صلى الله عليه وسلم المؤمنين بعده
ممن لم يره بأنه ينتظرهم عند
الحوض الشريف

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الْمَغْبِرَةِ فَقَالَ :

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ ()
بِكُمْ لَأَحْفُونَ ، وَدِدَّتْ أُنْبِي قَدْ رَأَيْتُ إِخْوَانَنَا

قَالُوا

يَا :

، رَسُولَ اللَّهِ ! أَلَسْنَا إِخْوَانَكَ ؟ قَالَ : بَلَى أَنْتُمْ أَصْحَابِي
وَإِخْوَانِي الَّذِينَ لَمْ يَأْتُوا بَعْدَ ، وَأَنَا قَرِطُهُمْ عَلَى الْحَوْضِ

قَالُوا : يَا رَسُولَ اللَّهِ ! كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ ،
أَمْتِكَ ؟

قَالَ : أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غَرَّ مُحَجَّلَةٌ فِي
: خَيْلٍ بِهِمْ دَهْمٌ أَلَا يَعْرِفُ خَيْلَهُ ؟ قَالُوا : بَلَى . قَالَ
، فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غَرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ
(وَأَنَا قَرِطُهُمْ عَلَى الْحَوْضِ)

(أنا فرطهم) أي أنا أتقدمهم على الحوض)
(
(دهم) سود . "شرح النووي" (3/139)

، رواه مسلم (249) والنسائي (150) واللفظ له
(وانظر "السلسلة الصحيحة" (2888)

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah

(peace and blessings of Allaah be upon him) went out to the graveyard and said:

“Peace be upon the abode of believing people, and if Allaah wills we will join you soon.

Would that I could see our brothers.” They said: Are we not your brothers, O Messenger of Allaah? He said: “You are my companions. Our brothers are those who have not come yet. I will reach the Cistern before them.”

They said: O Messenger of Allaah, how will you recognize those of your ummah who came after you?

He said: “Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognize his horse?”

They said: Of course. He said: “They will come to me with bright faces and limbs (like the white markings of a horse) because of the traces of wudoo’, and I will reach the Cistern before them.”

Narrated by Muslim (249), al-Nasaa’i (150), and this is his version. See also al-Silsilah al-Saheehah (2888).

We could become part of *fa tardda* (those Allah and His Messenger are pleased with) - if we sincerely follow the Sunnah.

Ibn Taymiyya explains this hadith;

This is glad tidings for those who come later, that among them will be those who are close to

those who came before them, as it says in another hadeeth: “*The best of my ummah are the first and the last, and between them there will be some crookedness. Would that I could see my brethren.*” They said, “Are we not your brethren?” He said, “You are my companions.” This shows **that precedence was given to the Sahaabah, because they alone are his companions, which is a higher status than merely being brothers.**”

Majmoo’ al-Fataawa, 11/370, 371

<http://islamqa.com/en/ref/3374>

Ayah 6:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

alam yajidka yateemanfa aawaa

Did He not find you an orphan so He gave [you] refuge?

Didn't He find you an orphan?

Allah could say;

wa wajadaka yateeman - He found you an orphan.

But Allah used **a question form.**

When do you use a question form? **To prove your reliability.**

I.e. If Allah's Messenger is really saddened, then Allah is telling him that Allah will help him.

Didn't He find you an orphan and give you safety?

The same way Allah found you an orphan and He helped you in the past, the same way He will help you now and in the future.

Allah has reassured His Messenger by using both the future and the past.

In the future - he will be fully satisfied.

In the past - Allah already helped you when you had were a child orphan.

Aawaa - give someone a refuge in a moment of danger.

Eewaa - to bring someone inside your house as a guest.

Allah is saying; Didn't He find you an orphan and He made you a guest.

This shelter - Allah gave by means of the uncle of Allah's Messenger - Abu Talib.

Allah praised Himself, even though a human was the one who did the favour. So a human doing you a favour should make you thankful to him, but also most importantly to Allah who inclined that person to help you.

..fa Aawaa - gave shelter

Another at-Tawassu' fee ma'na - vastness in meaning by Allah omitting the Ka (You) at the end.

- aawaa ka - **gave you shelter**
- aawaa laka - **gave shelter for you (your sake)**
- aawaa bika - **gave shelter by you to others.** (ie. Many people help orphans because they follow the Sunnah/Prophetic way etc. Many people also are sheltered from hellfire because they follow Allah's Messenger.)

Yateem - orphan.

throughout the surahs' - Yateem has continuously been mentioned.

Allah is reminding His Messenger that the same way you were an orphan, and Allah gave you a home - you then, should also help the orphan.

One type of people who face injustice in society are the Yateem (orphans). They have no tribe or clan to support them, so they are all alone and weak. People can abuse, beat up on him/her, hit them - and if no-one is there to support them, nothing will happen against the oppressor.

Whose the orphan going to cry to? Whose going to fulfill their needs? Whose going to love them?

Ayah 7:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

wa wajadaka ddaallan fa hada

and He found you seeking - so He guided you.

ddaal ضَالًّا - literally; misled/lost.

Moses also used this word to describe life without Guidance;

Pharoah said to Prophet Moses;

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَوَلِيْتْنَا فِيْنَا مِنْ عُمْرِكَ سِنِيْنَ
وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِيْنَ
قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّيْنَ

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِيْنَ

[Pharaoh] said, "Did we not raise you among us as a child,
and you remained among us for years of your life?

And [then] you did your deed which you did, and you were of the
ungrateful."

[Moses] said, "I did it, then, while I was of those without guidance. [ayah
20]

So I fled from you when I feared you. Then my Lord granted me wisdom and
prophethood and appointed me [as one] of the messengers.

[ash-Shu'ara 26: 18-21]

What is ddaaleen meant in regard to the Messengers'? The answer is given
in the Qur'an itself;

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِيْنَ الْعَافِيْنَ

..and you were- in the past - from those who were **utterly unaware**.
[Surah Yusuf 12:3]

Yet even when he was unaware - he was on the best of moral standards (of
the Fitrah [natural disposition]).

Guidance from Allah raised his high standards to the level of human
perfection.

The Prophets' even before receiving the message; never commit Shirk(polytheism), they do not commit evil and shameless acts, they are the best in manners and looks.

They already have the characteristics of the best of believers.

The highest wisdom - what do we have to do for our Master? What pleases Him? What does He like, dislike etc?

He found you seeking.

al Islaahi (in Tadabbur al Qur'an) - Allah's Messenger cannot be patient in a Shirk/polytheism based society, the People of the Book have corrupted their Books' and that does not satisfy him, he does not like the evil people say or do in society.

So he would go and reflect, pray and wish that he knew the truthful way. Because he was so dissatisfied at society's low level moral standards.

The human mind cannot by itself intellectually find the full perfect truth. Many have tried, but they have failed. However, Allah has brought a great deal of good through His Messengers' for humanity - because the perfect truth is with Him, and He reveals it to the best of people.

..fa hada -
so He guided..

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ

عِبَادِنَا ۖ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -

[as-Shuraa 42:52]

Similar Moses did not know the law of Allah, this is why he said he was of the *ddaleen* before.

Allah giving Guidance to His Messenger is another gift.

..fa hadaa.

This is tawassu' fee ma'nah (vastness in meaning again).

Allah did not say fa hadaaKa (so [He] guided You.) He said fa Hadaa.

What would this imply;

- **fa hadaa laka - He guided for you**
- **fa hadaaKa - He guided you**
- **fa hadaa Bika - He guided others by you.**

You were seeking, yet Allah gave you so much guidance - that others were guided by you too.

All of that is captured by 'fa hadaa'.

Ayah 8:

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

wa wajadaka aa/ilan fa aghna

And He found **you** **poor** so [He] made [you] self-sufficient.

'ayla/'eela - poor, financially desperate.

Other words for Poor in the Qur'an;

faqeer, miskeenin dha matraba, miskeen, imlaaq, qatr, ba'saa, yateeman.

Aa'il mean poverty.

'Aa/il - someone who is under alot of pressure and is being crushed under that pressure.

A term for your family is 'Ayaal - if you are financially responsible for family members - you are under alot of pressure to provide them, and you have to alleviate that burden by providing for them - (food and shelter etc.)

Aghna - Ghaniy - Free of Need.

He found you crushed under weight and made you free of need.

Allah again leaves this as tawassu' fee ma'nah (vastness in meaning):

How did Allah make him free of need?

The scholars of Tafseer said;

- Allah married him to Khadija, she proposed to him for marriage due to his honesty and trustworthiness, and she was wealthy. So Allah enriched him through this marriage.

Allah is telling us that only He makes us free of need.

..fa aghnaa.

Allah did not say fa aghnaaKa (He enriched you).

He said Fa Aghna (he enriched), which implies:

fa aghna laka - **He enriched for you** (your sake).

fa aghnaKa - **He enriched You.**

fa agha bika - **He enriched by you** (others)

Allah mentioned 3 favours, now He will tell 3 demands because of those favours:

Ayah 9:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

fa amma al yateema fa la taK-har

(then especially when it comes to the orphan) then do not humiliate him;

taK-har - have Power over someone and then humiliate them.

taGhlab could be mentioned, but that would just mean Overpowering.

TaK-har has a more wider meaning which includes humiliating them once the overpowering has occurred.

Allah's Messenger would never do this, but we as his followers are being taught not to do this through Allah's Messenger.

Allah's Messenger was an orphan at one time, you know how it feels like to be without parents - so do not taK-har.

Ayah 10:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

wa *amma as-saa'ila fa la taNhar*

and as for the asker, do **not drive [him] away.**

asking you for knowledge, guidance, or even food.
Then do not

taNhar - Nahr = River.

Commonly translated as as for the asker, do not scold him. But that would be the word; Zajar (wazdujir).

So why is taNhar used?

Nahr is a water which is gushing (i.e. Jannaatin Tajree min tahtihal **aNhar** - gardens beneath which **Rivers flow**).

So when you are shouting at them, they feel like **a river [of insults] is gushing at them.** With the water hitting them continuously, like it is about to push them away with force, wave after wave.

So Allah is telling us not to be like that with them.

People in da'wah (when we are calling to Islam) might ask really annoying and absurd questions. They might repeat the question or someone might ask for a detailed answer when you had given someone else the answer already. Or someone might purposely ask you to annoy you.

Anyone who asks you for anything - do not insult them. **Do not give them the "wrath of the river/Nahr".**

Allah is telling us to not flood them with anger and insults like a gushing river (Nahr).

Allah is telling this to His Messenger - who has the best manners, so how much more important is this to the likes of us?

Ayah 11:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

fa *ammaa* bi *ni'mati Rabbika* fa had-dith

and **when it comes to** the favour (ni'ma) of **your** Master, then make mention of it.

Ni'ma - *nu'ooma* - **softness. Ease, relaxation, comfort.**

Allah did not mention which favour. He did not even say Ni'm [ALL the favours]. He said Ni'mah (favour).

Linguistically, He could even say:

wa *amma bin-ni'mati MIN Rabbika* (as for the favour that came FROM your Lord).

But we find that Allah says;

wa *amma bi **ni'mati Rabbika*** - [Iddaafa] - (as for the favour **OF** your

Lord.)

If Min (from) was mentioned, it would imply a certain distance being placed between Allah and His Messenger.

The removal of Min (from) implies closeness (taqreeb) - this is a favour OF Allah because He is close to you.

Some scholars said - This favour is; *Wisdom, Prophethood, and its teachings.*

That he should convey them (fa *had-dith* - to the people).

How is the Beginning of this surah connected to the End?

A list of favours;

Ayaat 3 - 8 in this surah are a list of Allah's favours to His beloved Messenger (sal Allah alayhi wasalam).

Finally - after being reminded of all these favours, Allah's Messenger is not commanded to mention 'IT'.

Allah did not say; fa hadithHu/ fa hadithHa (mention It).

He just says **fa Hadith - so mention.**

So keep mentioning this religion because of the favour of your Lord.

Allah has summarised **ALL His favours as one big favour.**

Mention Allah's religion without worrying, because Allah will help you in the present and future, just as He has always helped you in your past.

Keep mentioning the favours.

Had-dith implies speaking by the tongue. Speak up about the favour of Allah and teaching the religion.

The next surah Inshirah will continue to discuss the favours of Allahto His Messenger.

We will see a beautiful contrast between this surah and the next surah Inshirah, insha' Allah.