**Surah Al-Dhuhaa**

Understanding the need for the Prophet (PBUH) and relying on the Revelations

**Prologue**

The worlds constantly needs to receive the lights of the Heavens and their unlimited blessings. The world would be destroyed and vanished if it doesn’t receive the blessings even for a moment. However, it also needs the night, its darkness and tranquility.

# **Studying Surah Al-Dhuhaa**

Surat Ađ-Đuĥaá (The Morning Hours) - سورة الضحى

بسم الله الرحمن الرحيم

[93:1](http://quran.com/93/1)

By the daylight brightness

وَالضُّحَىٰ

[93:2](http://quran.com/93/2)

And [by] the night when it covers with darkness,

وَاللَّيْلِ إِذَا سَجَىٰ

[93:3](http://quran.com/93/3)

Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

[93:4](http://quran.com/93/4)

And the Hereafter is better for you than the first [life].

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

[93:5](http://quran.com/93/5)

And your Lord is going to give you, and you will be satisfied.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

[93:6](http://quran.com/93/6)

Did He not find you an orphan and give [you] refuge?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

[93:7](http://quran.com/93/7)

And He found you lost and guided [you],

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

[93:8](http://quran.com/93/8)

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

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

[93:9](http://quran.com/93/9)

So as for the orphan, do not oppress [him].

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

[93:10](http://quran.com/93/10)

And as for the petitioner, do not repel [him].

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

[93:11](http://quran.com/93/11)

But as for the favor of your Lord, report [it].

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

# **The first step: thinking about the events and subjects in the Surah**

This surah is describing the Prophet (PBUH) (PBUH). What is significant about this surah is that it make us get closer to the way of life our Prophet (PBUH) and to his beliefs; it also introduce to us some of the pillars of his individual and social life. Imagining and confirming these truths about the Prophet (PBUH) in this surah, makes our hearts grow fonder toward him. And subsequently we would trust the revelations more deeply. To do so we begin with studying the words of the surah.

## **Studying the words**

|  |  |  |
| --- | --- | --- |
| Dhuhaa | Daylight brightness | The time when the sun spreads its light across the sky; the opposite of night and the time it gets dark |
| Layl | night | Night is the opposite of day. Day is the time from sunrise to the sunset. During the day sunlight spreads across the sky while there is no sunlight during the night. |
| Sa’ja | Spreads and covers | It refers to the flowing of something until it spreads everywhere and covers it before it settles. |
| Da’a’a (wa’da’a) | Drive away and take leave of someone | Driving someone away from yourself forcefully and without mercy |
| Gha’la | Abhor and detest | It is acting forcefully and with detest toward someone or something you don’t like or favor |
| A’khar | Hereafter | It is the opposite of recency, that is what comes at a later time. |
| A’wwal (ou’laa) | The first | The first is what is followed by the second. |
| A’ta’wa (you’taa) | bestow | Giving something to someone regarding the greatness and the obligation the giver feels, yet he does not expect the receiver to pay back or to compensate. |
| Ri’dhaa (tar’dhaa) | satisfy | Being content with the status quo |
| Wa’ja’da | find | Understanding something as having a new status; there should come two objects with this verb |
| Ya’ta’ma (yatim) | Orphan | Being disconnected from which one belongs to and therefore becoming weak. Orphan is the one who has lost his nurturer and protector |
| A’wa | seek shelter | It means going or returning to somewhere to rest |
| Ay’l (a’il) | poor | The opposite of being dominant. So, that is being dominated by others which leads to poverty and need. |
| Sa’a’la (sa’el) | petitioner | It is requesting something of someone, whether it be news, knowledge, an object, etc. |
| Gha’ha’ra’ (tagh’har) | oppress | Engaging in domination in administering the tasks. It is domination and oppression while having power |
| Na’har (tan’har) | repel | Driving something back very forcefully and harshly |
| Ni’’ma (ni’mat) | favor | Abundant and prosperous life and happiness |
| Ha’da’tha (ha’ddith) | report | Ha’da’tha means appearance of something new |
| Ghi’na (agh’na) | Self-sufficient | The opposite of poverty and need |

## **Visualizing the words**

The words in this surah can be categorized into three: words related to natural phenomena like day, and night, words related to social life like orphan, petitioner (beggar), and words related to individual behaviors like driving away someone or oppressing others. This categorization helps us to focus on each part and study it better. So, take each category into consideration and try to think of other images for each word:

|  |  |  |
| --- | --- | --- |
| Word | image | Other examples |
| Layl (night) | A quiet and tranquil night without any light |  |
| Sa’ja (spread and then settle) | When the sea is calm and waveless |  |
| Da’a (drive away) | Repelling someone with disgust |  |
| Gha’la (abhor and detest) | Detesting someone so much that you can’t accept them at all |  |
| A’khi’rat (Hereafter) | The other world which we go to after death |  |
| Khayr (better) | The better option chosen |  |
| Ou’la (the first) | This world which we first live in before dying |  |
| A’taa (bestow) | A great person offering gifts without expecting any return and compensation |  |
| Ri’dha (yar’ dha) | Being Content with something |  |
| Wa’ja’da (find) | Seeing something in a specific state |  |
| Dhal (lost) | Someone who is lost |  |
| Ha’da (guide) | Guiding someone |  |
| Ya’tim (orphan) | Someone without guardian |  |
| A’wa (seek refuge) | Taking shelter |  |
| A’il (poor) | The one whose resources are scarce |  |
| Gha’ni (needless) | The one whose resources are vast and multiple |  |
| Gha’ha’ra (oppress) | Showing one’s domination by crushing others |  |
| Sa’il (petitioner) | Beggar |  |
| Na’ha’ra (repel) | Browbeating and intimidating someone |  |
| Ni’mat (favor) | Something desirable and cherishing |  |
| Tah’dith | Reporting some new event to someone |  |

## **Relationships between the words**

Knowing the parts of speech of the words is necessary for connecting and relating the concepts of the surah together. Also, for visualizing the words, we should look at the words both from the Prophet (PBUH)’s point of view and our own point of view.

It should be mentioned that in Ahadith there are recommendation about reciting Surah Al-Dhuha and Inshirah together. Therefore, while visualizing the words, both suwar should be considered.

### **2. Visualizing the words in combination**

* The light spreading little by little beside spread of night and getting dark
* The orphan
* The lost in the dessert
* The vast of human needs which is covered with a vast tranquility once those needs are met.
* Someone who is seeking refuge.
* Someone who is repelling a needy person.
* A father with an open bosom for his child.
* Driving away and belittling the poor.
* Providing a shelter for the poor.
* A rich and wealthy person
* …………
* …………
* ………….
* ………….

# **The Second step: writing logical statements**

## **Logical statements from the surah**

By the morning brightness, And [by] the night when it covers with darkness,

* In some verses in Quran, Allah swears an oath before revealing some truth.
* All of the universe is Allah’s creature; since it presents some truth, it is very great and worthy of swearing to.
* Swearing by Allah to a certain creature makes us think about the message behind it. To do so, we need to think about the role of that creature in the world and in guiding us.
* Day and night are two factors for hiding and exposing things and phenomena. They also are symbols of exposure and secrecy. We can symbolically relate to them the ups and downs in our life or the appearance and disappearance of our needs.
* Juxtaposition of day and night represents the juxtaposition of needs and meeting the needs, problems and solutions, etc. in the worldly life.
* ………..
* ………..

Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].

* Allah has always supported and protected the Prophet (PBUH). He has not left him alone even for a moment.
* There is not even a moment in the Prophet (PBUH)’s life in which he is negligent of Allah’s presence.
* The whole life of the Prophet (PBUH) is full of content and satisfaction of Allah.
* Some people have unrealistic speculations about the relationship between Allah and the Prophet (PBUH).
* The relation between the Prophet (PBUH) and Allah is everlasting and consistent. This verse is defending this relationship. Since revelation is the main factor in the relation between Allah and His Prophet (PBUH)s, this verse refers to the skepticism people had about the quality of this relationship.
* Day and night together symbolize a movement which cannot be imagine to function without one another.
* ………..
* ………..

And the Hereafter is better for you than the first [life].

* The Hereafter is better for the Prophet (PBUH) than this world. It means, this world is also beneficial for the Prophet (PBUH).
* This world has limitations which makes it impossible for the realizations of all of the Prophet (PBUH)’s wishes (for guiding people).
* …………
* …………

And your Lord is going to give you, and you will be satisfied.

* Allah cares about the Prophet (PBUH) being satisfied. This is because of the Prophet (PBUH)’s great status.
* Allah promises the Prophet (PBUH) a gift which makes him satisfy.
* This gift is because of him being the Prophet (PBUH). It is also in line with his duty for guiding people.
* …........
* …………

Did He not find you an orphan and give [you] refuge?

* This verse shows that the Prophet (PBUH) had realized his being an orphan and in need of Allah’s protection and providence.
* Allah teaches us to give shelter to the orphan.
* Finding or realizing something means you badly need the thing and really want it.
* The orphan needs a place to feel safe and protected. He would find it only if he look for his Lord and find Him. That is, the Lord would appear after you look for Him.
* ………..
* ………..

And He found you lost and guided [you],

* The Prophet (PBUH) also needs Allah for guidance. He is guided only when he realizes that he is lost. Therefore, once the Prophet (PBUH) finds himself lost, he is guided.
* Everyone lost needs guidance.
* Guidance is only given by Allah.
* The one who wants to be guided, would listen to the orders of his guide.
* ……….
* ……….

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

* The Prophet (PBUH) felt his real and basic needs and Allah made him self-sufficient.
* Man has other needs than having a guardian and guidance.
* ……….
* ……….

So as for the orphan, do not oppress [him].

* The Prophet (PBUH) would never drive away the orphan.
* The one who realize he is orphan and seek refuge with the Prophet (PBUH), would be provided with shelter.
* The Prophet (PBUH) is the Allah’s heir for nurturing the orphan.
* We should follow the Prophet (PBUH) in welcoming the orphan.
* ……….
* ……….

And as for the petitioner, do not repel [him].

* The Prophet (PBUH) would surely give to the petitioner.
* The one who realizes he is in need and asks from the Prophet (PBUH), would certainly be provided with his needs.
* The Prophet (PBUH) is Allah’s heir in providing for the needy.
* We should follow the Prophet (PBUH) in providing for the needy.
* ………..
* ………..

But as for the favor of your Lord, report [it].

* The Prophet (PBUH) had surely talked to the people about Allah’s blessings. Paying attention to his speeches can help us know those blessings and their priorities over one another.
* The greatest blessing given to the Prophet (PBUH) are Quran, prophesy, and guidance; which he has shared with others until the Dooms Day.
* Benefiting from the blessing of Quran, Prophesy of our Prophet (PBUH) and his guidance is the same as being grateful for the blessing of the presence of the Prophet (PBUH).
* Talking about Allah’s blessings and favors is the tradition of the Prophet (PBUH) and his way of life.
* Talking about Allah’s blessings and favors can take place with showing them, speaking about them, or expressing our gratitude in action and in practice.
* ……….
* ……....

## **Logical statements from Tafsir Al-Mizan**

# **The Third step: reflection on surah, getting closer to its intention**

In this Surah, Allah has introduced to us His Prophet (PBUH); he is the one who shelters every orphan, who provides for everyone who is in need, and he retells and remembers whatever Allah has bestowed to him. The surah also expresses that the relationship between the Prophet (PBUH) and Allah is everlasting and consistent; therefore, all of his possessions, benefits, and blessings come from Allah. In other words, the surah is intending to correct people’s attitude towards the Prophet (PBUH) and by setting certain backgrounds, make them benefit from such a Prophet (PBUH). The surah shows the relationship between Allah and the Prophet (PBUH) as well as the relation between the Prophet (PBUH) and people. Moreover, it shows that man is not provided with refuge, not guided, and not provided with his needs unless he realizes that he has some real needs.

Generally, we try to get closer to the main intention of the surah by briefly completing the following sentences.

1. Being provided with refuge, being guided, and becoming self-sufficient, which are characteristics of getting closer to Allah, would occur when you realize your needs and understand the fact that only Allah can provide those for you. That is the lesson we learn from our Prophet (PBUH).
2. The Prophet (PBUH) is guiding people with his life style and his traditions, and he Allah’s heir in all aspects. Therefore, if people realize their destitute and poverty and ask him for help, he would certainly help them.
3. Three aspects of man’s need in this life are provided for in the substrate of day and night; these needs are: the need for worship and having a Lord, the need for guidance and having an owner, and the need for someone to provide us with our needs which is having a God.
4. ……….

# **Conclusion**

The following questions are presented to conclude the surah:

1. What is the relation between the natural phenomena in the surah and the Prophet (PBUH)?
2. What is the relation between concepts related to the Prophet (PBUH) and those related to the people?
3. How is the Prophet (PBUH) described in the surah?
4. How are the believers described in the surah?
5. What are the characteristics of unbelievers in the surah?
6. What can be implied from ‘night spreading everywhere’ and ‘day extending everywhere’?
7. Did the Prophet (PBUH) also think that Allah has repelled him? Why?
8. Don’t you think this verse is a kind of scorn and mockery by unbelievers: Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]?
9. What is the relation between this surah and surah Al-Humazah?
10. Taking into account man’s needs in this surah, what is the relation between this surah and surah Al-Nas?
11. According to the surah, what is the effect of our social behavior on receiving God blessings?
12. If we consider man as a spiritual and physical being, what does being orphan mean spiritually and physically?
13. What is your speculation about the special Favor in the surah? And we know that the Prophet (PBUH) has talked about it (practically or in words).
14. According to the surah, study the Prophet (PBUH)’s present, past and future status.
15. …………..
16. …………..
17. …………..
18. …………..
19. …………..
20. …………..

# **The Fourth step: purification for reflection (purifying ourselves based on some aspect of the surah)**

At the moment, what do you feel is missing in your life?

Make a list of these losses.

According to the needs mentioned in the surah, how do you categorized these shortages?

Now try to connect spiritually to Quran and the Prophet (PBUH) and ask him to provide you with your needs.

Do this process, also, for your wishes.