

# Tafseer Surah ad-Duhaa (الضحى)

Notes on Nouman Ali Khan's Concise Commentary of the Quran

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## Introduction

- I. This surah and the one after it are an expression of love that Allah and His Messenger (pbuh) share between each other
- II. In this surah, Allah removes the sadness from the Prophet (pbuh) and gives him hope
- III. We learn that the Prophet (pbuh) was given refuge, guidance, and independence
  - A. This is all we really need in this life and nothing else

## Tafseer of the Verses

### 1. By the morning brightness

- a. This is the time when light from the sun is bright but it is not hot (maybe around 9:30 AM or something)
  - i. So you enjoy the sun without being scorched by it
- b. Some said this is in reference to revelation of the Quran that came to the Prophet Muhammad (pbuh) soothing his heart and filling him with joy. In other words, the Quran is being described as a type of bright light

### 2. And [by] the night when it covers with darkness

- a. The Arabic word *sajaa* (covers with darkness)
  - i. This refers to when the waves from the sea are completely still, it is as if the sea is dead
    1. So generally used to refer to when things are calm and settled
  - ii. It is also used in reference to the time of night when things become completely still and you do not hear anything
- b. Some said this time of night is in reference to when the Prophet Muhammad (pbuh) used to recite the Quran at night in his house in Mecca
- c. Some said this night is in reference to when the revelation stopped for a while worrying the Prophet Muhammad (pbuh), which is discussed in the next verse

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

- a. This is in reference to when the revelation of the Quran had not come down for a while so the Prophet (pbuh) started to think maybe he did something wrong to upset Allah
  - i. Abu Lahab's wife, who was his neighbor and an enemy of Islam, even mocked the Prophet Muhammad (pbuh) saying that his devil had left him
  - ii. Some said there was a gap in the revelation for a few days while others said it was over a year or two

- b. Allah in this verse is soothing the Prophet (pbuh) and assuring him that He has not left him alone
  - i. Perhaps it was a way to teach the Prophet Muhammad (pbuh) how to connect with those followers who at one point felt close to the Quran and Allah but then fell into darkness and went away from Allah due to their sins but wish to return back to Him
- c. 'Detested you'
  - i. Meaning Allah did not dismiss you as if you have outlived your usefulness
- d. The imagery used in this verse is that of a traveler that is gone and will not return. It is as if this revelation came to him but now it is gone and will not return
  - i. But Allah is assuring him that is certainly not the case

#### **4. And the future will be better for you than the past**

- a. Meaning the gifts that Allah has prepared for His Messenger (pbuh) in the afterlife are better for him than what he is given in this life
- b. Some said that it is in reference to the success of the end of the mission of the Prophet Muhammad (pbuh). Meaning eventually he will have followers and Islam will be widespread by the end of his mission
  - i. Ust. Nouman Ali Khan leans towards this view

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

- a. Allah deliberately did not define what He will give the Prophet (pbuh) and left it up to the imagination
  - i. It is a way to give optimism, contentment, and satisfaction to His Prophet (pbuh)
- b. It means Allah will give him various types of gifts in the afterlife that he will be pleased (*Tafseer al-Muyassar*)

#### **6. Did He not find you an orphan and give [you] refuge?**

- a. Now the subject has changed
- b. This is in reference to all the people that took care of him as a child like his grandfather and paternal uncle Abu Talib. This is because his father passed away before his birth and his mother died when he was six. These people were a place of refuge for him as an orphan and Allah is saying that it was actually Him that was providing refuge to him through them
  - i. The idea here is that Allah is telling him that He had been taking care of him this whole time and will continue to do so in the future as well

#### **7. And He found you lost and guided [you]**

- a. The 'lost' in this verse is in reference to the Prophet Muhammad (pbuh) not knowing what path to take before the revelation. It does not mean that he was ever on the wrong path like his people because the prophets are protected by Allah to fall into misguidance
  - i. He recognized the wrongs of his people before revelation but just was not sure what to do or where to go. He was trying to do the best he could by feeding the hungry, assisting the poor, keeping family ties, being honest and truthful, avoiding idol worship, going to cave Hira to contemplate and think, etc.

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

- a. What does 'poor' mean in this verse?

- i. Meaning he felt poor in his heart and did not know how to give it contentment with all the wrong that was going on around him
- ii. It could also mean that financially he was bankrupt but Allah provided him financial security first through Abu Talib and then through his wife Khadeeja
  - 1. He needed Abu Talib's financial help as a child, otherwise, he would not have been able to survive. He also needed Khadeeja's financial help as an adult so that he could be self-sufficient and have time to think and ponder
- b. The point of mentioning the points in these three verses is that Allah is assuring His Messenger (pbuh) that He has been taking care of him all this time and will continue to do so

**9. So as for the orphan, do not dismiss [him]**

- a. Meaning focus your energy on those who need your help
- b. The Arabic word *taqhar* (dismiss)
  - i. Refers to when you dissolve something that is soft to begin with
    - 1. Ex: you crumble a piece of paper
  - ii. In the context of this surah, it means do not intimidate, humiliate, rip their dignity, make feel worthless, say nasty words to them, etc. to the orphans
    - 1. Instead the Prophet (pbuh) is being asked to take care of them, look after them, and treat them in a dignified manner especially since he used to be an orphan himself, thus, he knows what it is like

**10. And as for the one who asks, do not repel [him]**

- a. The 'one who asks' could be in reference to one of the following two people or both:
  - i. A poor beggar
    - 1. Meaning do not discourage him, rather, feed him and carry out his need (*Tafseer al-Muyassar*)
  - ii. Someone asking questions
    - 1. Meaning do not become annoyed with the questioner or make him/her feel stupid or dismissed

**11. But as for the favor of your Lord, then discuss [it]**

- a. Some said the 'favor' here is in reference to the Quran
  - i. Meaning recite it and talk about it with others
- b. Some said the 'favor' here is in general and it means that talk about any type of blessings that Allah has bestowed on a person
- c. Some said it is telling the Prophet (pbuh) to tell the people of the favors that He gave to him mentioned in this surah as a way of encouragement for others