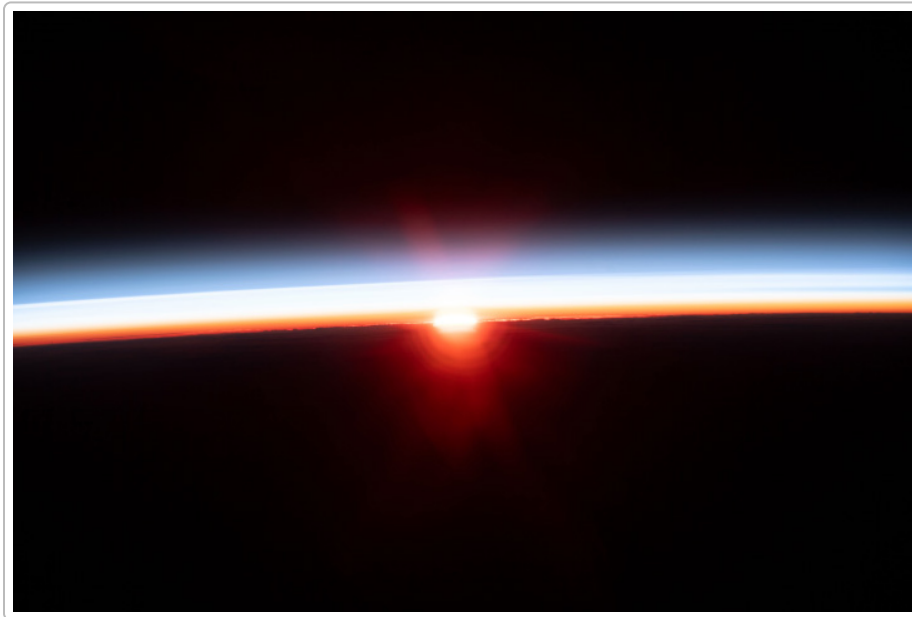


Verse-by-Verse Commentary on Surah Ad-Duḥā (Qur'an 93)

Introduction: Surah *Ad-Duḥā* ("The Morning Brightness") is the 93rd chapter of the Qur'an, revealed in Makkah during an early period of the Prophet Muhammad's mission when revelation had temporarily ceased. The Prophet (peace be upon him) felt distress at this pause, and opponents taunted that his Lord had abandoned him ¹. In response, Allah revealed this brief 11-verse chapter as a radiant message of hope and reassurance. Modern scholarship recognizes Surah *Ad-Duḥā* as a powerful message of encouragement for those in adversity ². The surah's first half offers comfort through cosmic signs and divine promises, while its second half instructs the Prophet on gratitude and social responsibility – a structure that links divine care with human duty. Below is a verse-by-verse commentary combining Sunni theological insights with modern reflections, including scientific commentary on the oaths of morning and night in verses 1 and 2.

Verse 1: "By the morning brightness" (93:1)



Sunrise from the International Space Station, illustrating the "morning brightness" as the sun's light breaks the darkness of night. Allah opens the surah with a solemn oath "By the morning brightness (al-duḥā)." In classical Arabic oratory, such oaths (*qasam*) serve to grab attention and emphasize the importance of what follows ³. Here, the **"morning brightness"** refers to the clear, radiant light of day after sunrise – a time of warmth and vitality. Theologically, Sunni commentators note that Allah swears by this uplifting morning light to console His Prophet. Just as dawn's light dispels the night, the gloom and uncertainty the Prophet felt will surely be overcome by renewed divine light and guidance. Many exegetes see in *al-duḥā* a metaphor for the spread of Islam and the enlightenment that follows darkness ⁴.

From a **scientific perspective**, the morning brightness is a result of our planet's precise cosmic design. The sun, a massive sphere of hot plasma, produces light through nuclear fusion of hydrogen into helium at its core – releasing immense energy that radiates across space ⁵. As the Earth rotates on its axis, we experience this light as morning whenever our location turns to face the sun. The daily **day-night cycle** is an essential rhythm of life on Earth: daylight allows for warmth and photosynthesis while night offers cooling and rest. The Qur'an's oath by the morning brightness thus not only carries spiritual symbolism but also invites reflection on the marvels of cosmic order. Modern Muslim scholars observe that by invoking the sun's forenoon glow, the Qur'an highlights a majestic sign of Allah's creative power, pointing beyond itself to the Creator's glory ⁶. Philosophically, the contrast between light and darkness can symbolize hope after despair. The gentle, soothing sunlight of morning (which Arabs call *ḍuhā*) evokes comfort – much as the return of revelation brought comfort to the Prophet's heart. Believers are prompted to reflect on this daily renewal of light as a reminder that Allah's mercy is ever-present, heralding new beginnings after trials.

Verse 2: “And [by] the night when it grows still” (93:2)

Following the bright forenoon, Allah swears “By the night when it covers with darkness (or when it is still).” The Arabic “*idhā sajā*” conveys the night's stillness and peace when it settles and envelops the world. Classical Sunni tafsirs explain that *sajā* means a profound **calm or covering** ⁷. Theologically, night's quiet darkness is another awe-inspiring creation by which Allah swears – complementing the oath of daylight. Together, day and night are signs of Allah's wisdom in creation, alternating in perfect measure: “Among His signs are the day and the night, and the sun and the moon...” (Qur'an 41:37) ⁸. By drawing attention to the still night, Allah reminds the Prophet and the believers that periods of **silence or hardship** are a natural part of life's cycle, just as night inevitably follows day. In the context of revelation, the **night's pause** parallels the temporary pause in divine revelation the Prophet experienced. Yet, just as night is not permanent, this spiritual “night” was only a brief interlude before a new dawn of guidance.

Scientifically, the coming of night is the Earth's shadow falling over us as the planet continues to rotate. The same sun that brightens our days slips below the horizon, and the sky darkens. This daily cycle has profound effects: the cool darkness triggers rest in living creatures and showcases the cosmos studded with stars. Modern astronomy notes that the night sky, free of sunlight, unveils the wider universe – reminding us of our planet's place among countless stars. In cosmic terms, the **day-night cycle** reflects Earth's rotation and orbit, demonstrating the precision of celestial mechanics. The Qur'an invites us to marvel at how “He covers the day with the night, chasing it rapidly” (Qur'an 7:54), an interplay that maintains life's balance. Philosophically, the stillness of night can symbolize introspection, patience, and even the hidden phases of personal growth. Early Muslim scholars drew an analogy: just as both daylight and night are needed for the world's material well-being, **both ease and hardship are needed for a person's spiritual development** ⁹ ¹⁰. The oath by night thus reinforces that times of difficulty are not signs of abandonment, but part of Allah's wise plan – and they will be followed by light just as surely as every night gives way to morning.

Verse 3: “Your Lord has not forsaken you, nor is He displeased” (93:3)

After the twin oaths, the next verse delivers the heart of Allah's message: **reassurance**. “*Mā wadda'aka rabbuka wa mā qalā*” – Allah addresses His Messenger with tender directness: “**Your Lord has not said farewell to you, nor does He hate you.**” According to historical reports, the pagan Quraysh had mocked

the Prophet during the lull in revelation, suggesting that Allah had abandoned him ¹⁰. Here Allah pointedly refutes that claim. In Arabic, *wadda'a* can imply a final goodbye; Allah emphatically says this never occurred – He never left, not even momentarily ¹¹. The use of “**Your Lord**” (**rabbuka**) shows a nurturing, protective relationship, reminding Muhammad (peace be upon him) that Allah is his caring guardian and sustainer. The phrase “nor is He displeased” (*mā qalā*) further consoles the Prophet that the pause in revelation was not due to any anger or rejection. Sunni theology holds that Allah’s love for His prophets is constant, and any trial they face is for wisdom, not due to divine discontent.

This verse had profound emotional impact. It assured the Prophet — and by extension all believers — that apparent periods of divine silence are not signs of abandonment. Allah’s care is continuous even when one does not perceive it. Philosophically, this speaks to the *dark night of the soul* experience: one may feel forsaken in hardship, but in truth **God is ever-present** and watching lovingly. Indeed, Allah’s addressing the Prophet as “your Lord” implies closeness and compassion. For the Prophet Muhammad, these words lifted the weight of anxiety from his heart. Many Muslims derive personal comfort from this verse, applying it to their own lives: no matter how alone one feels, one’s Lord has not left nor forgotten them. This promise of divine fidelity sets the stage for the next verses, which deepen the reassurance and enumerate Allah’s gracious plan for His Messenger.

Verse 4: “And certainly what comes after is better for you than what has gone before” (93:4)

Allah continues the encouragement: “**Surely the Hereafter is better for you than the first [life].**” On a straightforward level, this means the eternal *Hereafter* (*al-ākhirah*) is far superior for the Prophet than this transient worldly life (*al-ūlā*) ¹². The Prophet is assured that any hardships now will pale in comparison to the reward and joy awaiting him in the afterlife. This echoes a core Quranic theme: for the faithful, the **best is yet to come** in the next life. It also subtly invites the Prophet (and believers) to focus on the mission’s ultimate outcome rather than immediate difficulties. Theologically, Allah is telling His beloved Messenger not to be disheartened by the present challenges or the taunts of skeptics, for **triumph and solace lie ahead**, both in this world and especially in the next ¹².

Sunni scholars have also offered another complementary interpretation: “*what comes after*” can refer to the **latter phase of the Prophet’s mission** being better than its beginning ¹³. Indeed, as the Prophet’s life progressed, he witnessed Islam’s growth from persecution in Makkah to success in Madinah and the liberation of Makkah. In this view, Allah promises that each stage of the Prophet’s life will be better than the last – a continual increase in rank, knowledge, and victory ¹³. This proved true: the Prophet’s influence and the Muslim community only grew stronger with time. Philosophically, this verse instills **optimism and patience**. It teaches that for those whom Allah loves, every delay has wisdom and every future holds something better by His grace. Believers drawing hope from this verse understand that no matter how good or bad the present is, what Allah has in store (in this life or the next) will ultimately be better. This cultivates an attitude of perseverance and trust in Allah’s plan. In moments when one’s efforts seem unfruitful, reflecting on “*the best is yet to come*” boosts morale – just as it did for the Prophet when these words affirmed that his noble mission would succeed beyond what he could then see.

Verse 5: “And surely your Lord will give you, and you will be satisfied” (93:5)

Here Allah further promises the Prophet an outpouring of generosity: “**Your Lord will give you so much, you will be well-pleased.**” The verse is open-ended – it does not specify what Allah will give, indicating an *unbounded divine bounty*. In Sunni tafsirs, this is understood to encompass **both worldly and spiritual gifts** ¹⁴. Indeed, Allah granted the Prophet numerous blessings: from the spread of his message and the victory of Islam, to personal blessings like a loving family and companions. Ultimately, the Prophet will be granted the greatest rewards in the Hereafter (such as the Hawd al-Kawthar, a fountain in Paradise, and the *Maqām Maḥmūd*, the praised station of intercession). Allah’s promise “you will be satisfied” also carries a deeply loving tone – it assures the Prophet that his every heartfelt wish will be fulfilled by his Lord ¹⁴.

It is noteworthy that the Prophet Muhammad’s highest wish was not for personal gain but for his **Ummah** (community). According to a report, when this verse was revealed, the Prophet declared, “*In that case, I will not be satisfied as long as even one member of my Ummah remains in Hellfire.*” ¹⁵ This remarkable response, recorded by Imam Qurtubi, shows the Prophet’s selfless concern for his followers’ salvation. It is said that Allah will indeed satisfy him by eventually admitting countless believers to Paradise by the Prophet’s intercession ¹⁶. From a theological viewpoint, this verse highlights Allah’s **absolute generosity** and the special honor given to Muhammad. It also reflects the Prophet’s own character: his true satisfaction lies in seeing Allah’s mercy extended to others. Philosophically, one might reflect on contentment (*riḍā*): Allah promises to please His Messenger, implying that true satisfaction comes from Allah alone. For believers, this verse inspires confidence that if they remain true, Allah will likewise grant them what is ultimately best, even if it surpasses their immediate hopes. It encourages one to align their desires with noble aims (as the Prophet did), since Allah’s gifts are best appreciated when they serve a higher purpose.

Verse 6: “Did He not find you an orphan and give [you] shelter?” (93:6)

Having given assurances about the future, Allah now reminds the Prophet of His past care. This verse is the first of three rhetorical questions highlighting specific blessings in the Prophet’s life. “**Did He not find you an orphan and then sheltered you?**” Indeed, Muhammad (peace be upon him) was born fatherless – his father had died before his birth – and he lost his mother at a young age. By all accounts he was an **orphan in childhood**, an extremely vulnerable position in 7th-century Arabia. But Allah arranged for him loving guardians: his grandfather ‘Abd al-Muṭṭalib, and after that, his uncle Abu Ṭālib, who cared for Muhammad as their own child ¹⁷. The Arabic word *āwā* (sheltered) signifies not just physical shelter but emotional warmth and protection. The Prophet’s guardians indeed gave him extraordinary affection, “more than their own children” ¹⁸, which was a sign of Allah’s providence.

For Sunni commentators, this is a reminder that **Allah’s hand was on the Prophet from the very start**. Even when circumstances looked bleak (an orphan with no parents), Allah provided support through the hearts of others. The verse subtly teaches that Allah is the *True Guardian of the weak*. Philosophically, it underscores the theme of **divine providence**: in moments of helplessness, unseen help can arrive. The Prophet’s life is evidence that Allah plans goodness for His chosen servant even through adversity. This also would comfort the Prophet in his current trials – just as Allah protected you as an orphan, He will not fail you now. Modern reflections might draw a general lesson: one who ponders their past can often see instances of being “saved” from hardship by forces beyond their own control. Such reflection builds trust in

Allah's ongoing care. Additionally, by mentioning the Prophet's orphanhood, the stage is set for the later injunction to be kind to orphans (v.9), showing a beautiful coherence: Allah cares for you, so you should care for others in similar need.

Verse 7: “And He found you unaware and guided [you]” (93:7)

The second question-and-answer reminder is: **“He found you *dāll* and guided you.”** The Arabic word *dāll* in this context does *not* mean “misguided” in a moral sense – it can mean **lost, seeking, or unaware** ¹⁹. Sunni exegesis unanimously clarifies that the Prophet Muhammad was never astray in faith; he was protected from idolatry and grave sins even before prophethood. However, before receiving revelation, he did not yet know the details of divine law and guidance. The Qur’an elsewhere says, “You did not know what the Book or faith was, but We made it a light by which We guide whom We will” (42:52). So, *dāll* here is understood as **not knowing the full truth** until Allah’s guidance came ¹⁹. In essence, Allah found Muhammad searching for truth – discontent with the corrupt practices of his people – and then **guided him** by choosing him as a Prophet and revealing the Qur’an to him.

Biographical sources note that before revelation, Muhammad (peace be upon him) would retreat to the cave of Ḥirā’ seeking meaning and solitude. This verse alludes to that spiritual quest being answered by Allah’s guidance. Theologically, it highlights that **all guidance is ultimately from Allah**. Even the purest soul needs God’s light to truly find the way. The Prophet’s own experience exemplifies the Quranic principle “Whoever Allah guides, he is truly guided” (7:178). It also carries a personal reassurance: just as Allah guided you before when you longed for direction, He will continue to guide you now in the face of challenges. The word “*found you*” and “*guided you*” paints a touching image of Allah’s grace: like a benefactor who discovers a person wandering and then gently leads them to their destination. Philosophically, this verse can inspire reflection on one’s own journey to faith or understanding – many of us were “lost” in various ways until Allah guided us. It fosters humility (since guidance is a gift, not something we attain purely by ourselves) and gratitude for the light of faith. In the broader context of the surah, it reminds the Prophet of the immense favor of prophethood itself – Allah’s greatest gift to him – thus lifting his spirit by recalling his noble chosen status.

Verse 8: “And He found you in need, and made you self-sufficient” (93:8)

The third reminder of Allah’s past favor is: **“He found you poor (*ā’ilan*) and made you rich (*aghnā*).”** As a young man, Muhammad did not inherit wealth; he was of modest means. Allah “enriched” him in material and non-material ways. Historically, one major turn was his marriage to Khadijah, a wealthy and generous businesswoman. Prior to marriage, the Prophet had been a trader partnering in Khadijah’s caravan, which improved his financial state; later, by marrying her, he gained not only wealth but a supportive partner who devoted her resources to the cause of Islam ²⁰. The commentary of Mufti Muhammad Shafi’ notes, “Allah found him impoverished and enriched him – initially through a business partnership with Khadijah al-Kubra, and once she became his wife, her entire wealth was devoted to his service” ²⁰. Thus Allah ensured the Prophet was “*need-free*” and equipped for his mission. Beyond literal wealth, some scholars also interpret *aghnā* as making the Prophet contented and rich of heart, since true richness in Islam is contentment. Indeed, even when the Prophet later had access to wealth, he often gave it away generously, staying personally simple.

Theologically, this verse illustrates Allah's provision (*rizq*). Just as Allah provided for the Prophet's material needs at key points, He provides for all His servants in due measure. It reminds the Prophet that he was never truly destitute under Allah's care – whenever a need arose, Allah fulfilled it from unexpected sources. For the believer, this reinforces **trust in God's sustenance**. Reflecting philosophically, one sees a progression: from orphanhood (social vulnerability), to ignorance of Sharia (intellectual need), to poverty (material need) – in all three realms Allah intervened to support His Prophet. It draws a holistic picture of divine care. Modern Islamic insights also point out the moral: since the Prophet experienced poverty and then relief, he is to empathize with the poor and use his God-given resources to help others. This directly transitions to the next section of the surah, where Allah turns from past favors to present duties. In summary, verse 8 caps the trio of blessings with the message that the Prophet was never abandoned financially or otherwise – Allah ensured he had the means to pursue and propagate the truth.

Verse 9: “So do not oppress the orphan” (93:9)

After enumerating the three great favors (verses 6–8), Allah now instructs the Prophet (and by extension all believers) in how to show gratitude. The first injunction: **“Therefore, as for the orphan, do not subdue or oppress him.”** The particle *fa-* (“so/therefore”) links this command to the earlier discussion: *since* you were once an orphan whom Allah aided, **you must be especially kind to orphans**. The Arabic verb *taqhar* (from *qahr*) means to overpower or treat harshly ²¹. Allah is forbidding any exploitation or harsh treatment of orphans. In concrete terms, this includes not seizing their property, not pushing them around, and not humiliating them ²². Instead, one should treat orphans with the gentleness and honor that the Prophet himself received from his grandfather and uncle. The Prophet Muhammad took this divine directive to heart – numerous hadiths report his emphasis on caring for orphans. For example, he said *“The best house among Muslims is one that contains an orphan who is treated well. The worst house is one that contains an orphan who is mistreated.”* ²³ His own life exemplified kindness to the vulnerable; he was known to show special affection to orphaned children and advised others that caring for an orphan earns a believer closeness to him in Paradise (placing his index and middle fingers together as a sign).

In the Sunni theological view, fulfilling the rights of orphans is not just a moral duty but an act of thankfulness to Allah. It recognizes that helping the weakest members of society is a way to repay, in small measure, the help Allah gave us when we were weak. Philosophically, this injunction highlights Islam's strong social justice ethos. Orphans in any society are at risk of marginalization; the Qur'an repeatedly mentions them as a litmus test of righteousness. By pairing this command with the reminder of the Prophet's own orphanhood, the surah teaches empathy: **personal experience of hardship should translate into compassion for others facing that hardship**. Modern reflections might note that this verse calls us to convert gratitude into action – “pay forward” the blessings we have received by protecting and uplifting those in need. In a broader sense, *“do not oppress the orphan”* calls for just and compassionate treatment of all vulnerable children. Whether one is in a position of authority or just an ordinary neighbor, the ethic is clear: never exploit vulnerability, rather honor it, remembering that Allah is the guardian of the weak.

Verse 10: “And do not scold the petitioner [or beggar]” (93:10)

The second injunction is: **“As for the one who asks (al-sā'il), do not repel or chide him.”** The term *sā'il* literally means *anyone who asks*. This has a twofold application as noted by scholars: it refers both to a **needy person asking for material help** (a beggar) and to a **questioner asking for guidance or knowledge** ²⁴. The Prophet, and by extension all of us, is instructed to treat such seekers with patience

and kindness. If a poor person asks for charity, one should neither berate them nor turn them away with harsh words. Even if one cannot afford to give, it is better to gently excuse oneself than to scold or shame the person ²⁵. Likewise, if someone comes seeking knowledge or asking a question about religion, one must not respond irritably or arrogantly. The Prophet Muhammad was extraordinarily patient with those who questioned him – even when the questions were blunt or the questioners ill-mannered, he maintained grace. This verse establishes a general principle of **compassionate communication**: those who ask for our help (financial or informational) should be met with respect, not contempt.

Sunni commentators emphasize that answering the needy kindly is a form of gratitude to Allah who enriched you ²⁶. It is as if Allah is saying: I gave you wealth when you were poor, so now share and don't rebuke the poor; I gave you knowledge when you were unaware, so now guide others kindly and don't rebuke the ignorant. In practice, the Prophet never turned away a beggar empty-handed if he could help it, and he was known as *al-Mu'allim al-Murshid* (the guiding teacher) for his dedication to answering people's questions. There are exceptions noted (if a questioner is insincere or mocking, a firmer response is permissible ²⁷), but the default is gentle courtesy. Philosophically, this verse champions **human dignity**. Both poverty and ignorance can be humiliating for the sufferer; Islam says do not compound their hardship with humiliation. Instead, **be a source of relief or at least kindness**. Modern readers can draw a broad lesson: whenever someone reaches out for assistance – be it a stranger asking for help or a friend seeking advice – we should honor their request with empathy. Even if we cannot solve their problem, we must not belittle them. This ethic creates a compassionate community, reflecting the mercy that Allah and His Prophet have shown us.

Verse 11: “And as for the favor of your Lord, proclaim [it]” (93:11)

The final verse caps the surah's message: “**And proclaim the grace of your Lord.**” After recalling divine favors and enjoining social kindness, Allah instructs the Prophet to openly **acknowledge and share the blessings** (*ni'mah*) given by God. There are two complementary aspects here. First, it means to **speak gratefully of Allah's bounties** rather than hide them. The Prophet is to remember and mention how Allah has favored him – with prophethood, scripture, a devoted family, etc. This public gratitude magnifies Allah's praise and reinforces the Prophet's own appreciation. In a hadith, the Prophet said: “*Talking about Allah's favors is an aspect of gratitude, and not doing so is ingratitude.*” (This sentiment aligns with the verse's instruction ²⁸.) Second, “proclaiming the favor” implies **using the blessings for good and spreading their benefit**. The greatest favor the Prophet received was the Qur'an itself – thus he must preach it and share its wisdom, which he indeed did tirelessly. Likewise, the knowledge given to him was proclaimed through his teachings, and the community he was given he nurtured with care.

Sunni exegesis often notes that true thankfulness (*shukr*) is demonstrated by action: for example, if Allah gave wealth, one proclaims that blessing not by boastful words but by generosity and charity; if Allah gave knowledge, one proclaims it by teaching others ²⁸. The verse therefore encourages an attitude of **positive proclamation** – to speak about blessings in order to thank Allah and inspire others, as opposed to complaining or keeping gifts to oneself. Importantly, it is not a license for pride or showing off; the focus is explicitly on “the favor of your Lord,” meaning credit is given to God, not self. Philosophically, this injunction promotes an **ethos of gratitude and sharing**. The Prophet Muhammad followed this perfectly: his life was spent conveying the gift of guidance to humanity and expressing thanks to Allah (for instance, through nightly prayers until his feet swelled, out of gratitude to his Lord). For us, “proclaim your Lord's favor” is a reminder to count our blessings and to speak about them in a way that honors the Bestower. In a world often filled with complaints and negativity, actively acknowledging what is good in our lives is a means of

cultivating contentment and inspiring gratitude in others. It also ties back to social duty: if Allah has blessed us, we should let those blessings shine by using them to bless others, whether that means donating from our wealth, sharing knowledge, or simply spreading kindness. In essence, the surah concludes by instructing us to **remember the Giver behind every gift and to lead lives that testify to His generosity.**

Conclusion: Themes of Comfort, Care, and Perseverance

Surah *Ad-Duḥā* as a whole carries a profound emotional and spiritual arc — one that begins with **darkness and anxiety but ends in light, gratitude, and active kindness.** It was revealed at a moment when the Prophet Muhammad (peace be upon him) felt a deep worry and emptiness during a pause in revelation. The chapter gently lifted him from **spiritual distress to divine comfort** through a series of reminders and promises. First, by swearing upon the *morning brightness* and the *still night*, Allah set the tone that He is in control of all cycles – just as dawn follows night unfailingly, the Prophet’s period of trial would be followed by renewed enlightenment ⁹ ¹⁰ . These cosmic oaths also established a mood of serenity and wonder, showing the Prophet that the rhythms of nature themselves testify to Allah’s care and wisdom.

The surah then directly addressed the Prophet’s heart: “*Your Lord has not forsaken you, nor is He displeased.*” This is the turning point of reassurance, extinguishing any fear of rejection. It highlights the **divine love and care** that runs as a core theme in the Qur’an – Allah never abandons His devoted servants. What follows is an uplifting perspective shift: Allah directs the Prophet’s gaze to the future and the past. The future (ultimate success and satisfaction) is guaranteed to be better than the present ²⁹ , instilling hope and urging patience. The past is recounted in three vivid examples (orphanhood, seeking guidance, poverty) to show that **Allah’s grace has always been with the Prophet.** This remembrance of past mercies is a Quranic method to nurture trust: if Allah protected and guided you before, He will certainly continue to do so.

A key outcome of this comfort is a call to **social responsibility and gratitude.** Surah *Ad-Duḥā* seamlessly connects the Prophet’s personal experience with how he (and we) should treat others. Each of the three final commands corresponds to one of the earlier blessings, teaching that with great favor comes great obligation. The orphan, the beggar, and the blessing – these represent the broader Quranic values of caring for the vulnerable, showing mercy to those who ask for help, and thanking God through word and deed. Thus, the chapter not only consoles the Prophet but also **guides him to “pay forward” the mercy he received.** This reflects a universal Islamic ethic: one’s hardships and blessings are both meant to make one more compassionate and grateful. It is notable that right after *Ad-Duḥā*, the next chapter (*al-Inshirāḥ*, Surah 94) continues the theme of consolation (“Did We not expand your chest...?”) and reiterates that “with hardship comes ease.” Together, these surahs form a pair of divine encouragements, reinforcing the lesson that difficulties are always followed by relief by Allah’s leave.

In the broader Quranic context, Surah *Ad-Duḥā* resonates with several core themes:

- **Divine Care and Mercy:** We see Allah’s intimate care for His Prophet, which exemplifies His care for all believers. The Qur’an frequently reminds us of Allah’s nurturing role – “My Lord is Merciful and Loving” (11:90) – and here that love is almost palpable in the comforting tone. The emotional arc from anguish to assurance in *Ad-Duḥā* can be seen as a microcosm of the believer’s relationship with Allah: there are moments of trial where one might feel alone, but Allah’s mercy is never far and eventually makes itself known. It teaches us to interpret life’s pauses or hardships not as abandonment, but as part of Allah’s merciful plan that we may not yet understand.

- **Prophetic Example – Perseverance through Trials:** The surah alludes to the Prophet Muhammad's own journey of faith – from the lonely seeker in the cave of Hira to the beloved Messenger of Allah – highlighting his perseverance. He faced orphanhood, societal opposition, and personal grief, yet Allah's message to him was to **keep trusting and striving**, for greater good lies ahead. This offers a template for spiritual perseverance: believers are to endure with patience and never lose hope in Allah. The promise that the *Hereafter* (or the coming times) will be better is a motivation to remain steadfast. It aligns with the Quranic assurances found elsewhere, such as “Allah will not lose sight of your deeds” and the idea that patience is met with unimaginable rewards. In practical terms, the Prophet's life after this revelation did improve – revelations resumed, and eventually he saw Islam flourish. For the Muslim community, this stands as evidence that staying true to Allah through the dark hours leads to eventual victory or at least spiritual triumph.
- **Social Justice and Compassion:** Surah *Ad-Duḥā* firmly embeds individual faith in social ethics. By commanding kindness to orphans and beggars, it underscores the Qur'an's broader demand to stand up for the weak and share our blessings. This connects to numerous other passages (e.g. Qur'an 107 which criticizes those who repel the orphan or neglect feeding the poor). The Prophet's own sunnah (practice) after receiving this chapter was to intensify his care for the less fortunate, setting a standard for his followers. The thematic flow – Allah's care for the Prophet, then the Prophet's care for the needy – illustrates that true gratitude to God is shown through **compassionate action**. In a way, Allah is telling us all: “*I took care of you; now you go and take care of each other.*” This reflects the Quranic ideal of a righteous community where everyone looks after those in need, as an expression of thankfulness to the Creator.
- **Gratitude and Proclamation of Faith:** The final note of the surah, to proclaim the Lord's favor, ties into the Quran's recurring theme of *dhikr* (remembrance of God) and *shukr* (gratitude). It invites believers to live in constant acknowledgment of Allah's blessings. Rather than despairing over what one lacks, the Quran teaches us to cherish and speak about what one has been given, thereby cultivating an attitude of contentment and praise. This positive outlook has both spiritual and psychological benefits – it reinforces faith in God's goodness and fosters a sense of responsibility to use one's gifts rightly. The Prophet Muhammad exemplified this by always crediting Allah for any good (“It is by the grace of my Lord”) and by being the most generous of people. The surah encourages us to do the same on our level, creating a ripple effect of gratitude and generosity in society.

In summary, Surah *Ad-Duḥā* is a beautifully layered chapter that starts with **cosmic imagery and ends with practical morality**, with a heartfelt personal reassurance at its core. It reassured the Prophet Muhammad (peace be upon him) — and now reassures every believer — that Allah's love has not waned and His plan is full of goodness. The emotional arc from loneliness to comfort in this surah mirrors the **spiritual journey from doubt to trust**. It teaches that when we feel the “night” of isolation or trial, the “morning” of Allah's mercy is on the horizon. Moreover, it reminds us that having experienced Allah's grace, we are to reflect that grace outwardly by caring for others and by constantly **thanking the Almighty**. In a broader Qur'anic sense, *Ad-Duḥā* encapsulates the message that Allah's guiding light is ever-present, His care never ceases, and that every blessing He gives us is both a gift and a call – a call to embody mercy, hope, and perseverance in our lives. 1 9

1 Tafsir Surah Ad-Duhaa - 1 - Quran.com

<https://quran.com/en/93:1/tafsirs/en-tafsir-maarif-ul-quran>

2 Contents

<https://www.sciedupress.com/journal/index.php/wjel/article/download/24616/15803>

3 6 8 Quranic Oaths by the Sun: Classical Insights and Modern Scientific Reflections – The Glorious Quran and Science

<https://thequran.love/2025/05/21/quranic-oaths-by-the-sun-classical-insights-and-modern-scientific-reflections/>

4 7 10 Surah Duha – The Morning Sun [93] | The Literary Miracle - al Qur'an

<https://literarymiracle.wordpress.com/2010/07/14/surah-duha-the-morning-sun-93/>

5 Why the Quran Names a Surah After the Sun and the Morning Brightness? – The Glorious Quran and Science

<https://thequran.love/2025/03/10/why-the-quran-names-a-surah-after-the-sun-and-the-morning-brightness/>

9 Quran Academy

<https://quranacademy.io/blog/surah-duha/>

11 93: Ad-Duha | tafseerstudy

<https://tafseerstudy.wordpress.com/juzz-amma/93-ad-duha/>

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 Surah Ad-Duhaa 93:1-11 - Quran Translation Commentary - Tafsir Maariful Quran

<https://islamicstudies.info/quran/maarif.php?sura=93>