**Surah Duha**

### One subtle point I failed to mention in the beginning is that the oaths that Allah took in the beginning are about the morning and the evening. Neither of which are permanent, so it's only fitting that Allah says the between the revelation is not permanent

### 93:3

### The 'Kaf' means 'you'. It refers to Prophet [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92).

### Your Lord did not bid you farewell at all. [Allah refrained from saying that He is displeased will Prophet (S)]. He is not displeased with you or any of your followers.

### When the revelation came it was like the beautiful morning for Prophet Muhammad [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92) but when the revelation stopped coming it was like the cold, silent night that is not moving. It was like the death.

### 93:4

### And really the Hereafter is better.

### The extra 'La' can be said to mean in two ways: Allah says, "I swear the next life is better" or "I swear for sure the next life is better". Depends on the type of audience you are addressing. When the audience is denying what you have to say, you 'swear' to convince them. The strength of the language suggests the state of the audience.

### The Hereafter is definitely (definitely) better for you than from the first.

### The latter is better than the former.

### Some Scholars say that the latter literally refers to the Aakirah. Jannah is better for you.

### Others say that it is the latter part of the Prophet's struggle that is going to be better for him than the earlier part. In other words, it's going to be easier for him ([صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92)). Now, we have to address this issue. How can it be that the toughest part is already done? This is Makkan Quran. Hijrah hasn't happened yet, the torture hasn't happened yet, humiliation has happened, Badr hasn't happened, Uhud hasn't happened, Ahzad hasn't happened. None of these trials have occurred and yet Allah is saying that what is coming is better. The toughest part in the Seerah is the earliest part and it's a psychological challenge. He is the only one. Everybody calls him crazy, when he speaks, people ridicule. And whoever believes in him, he gets called crazy too. As time progresses, more and more people believe and if more of us are in a group we have support but if it's one or two then it's that much harder to open your mouth.

### And so Allah is suggesting that your number is going to increase and the Dawah is going to become easier upon you. This ridicule will become less and less relevant. So it's the eternal struggle that will become easier and for the external struggle Allah will make them easier for you. SubhanAllah.

### Both interpretation – 'Aakirah' & 'latter part of life' is captured in this Ayah because if it was about the Aakirah only, the Ayah would have said 'walal akirahto khairo laka min at Dunya' but it said 'oola'

### The 'laka' in the Ayah indicates that things will specially get better for him [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92). The khair Allah will give him in this Dunya nobody else will get them. Let's count some of them; the domination of Islam in this world, The Conquest and the cleansing of the House of Allah, every time the Azan (for thousands of generations) is called his status is elevated and who did the most Sadaqah Jaariya?

### 93:5

### And your Lord is going to give you, then you will be pleased

### First of all the word, the word 'la'. As the struggles get more and more difficult in the work of Dawah, the more you have to emphasize why are you doing this struggle to begin with and the promise of victory in the future and the promise of paradise in the future. How does Allah give consolation to His Messenger? By saying 'la'.

### 'سَوفَ' – means soon but not-too soon. Meaning that until you reach there you have things to do.

### Allah does not mention in this Surah what gifts will He give. He made the gifts absolute. Allah did not put a limit to it.

### 'عط' – used means that it is given and no taking back. You can do whatever you want with it.

### There are pages and pages of discussion in tafseer as to what Muhammad (S) requests. He has made two testimonies in the Quran, Shafa' for his Ummah and testimony against those who abandon the Quran.

### Muhammad [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92) will be pleased. But pleased with Whom? And pleased with what?

### Now, Muhammad [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92) will always be pleased will Allah, whether Allah punishes the Ummah or not. That's given. But he will not only be pleased with his Master but also with what He has done. The Forgiveness, the gifts.

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### 93:6

### Didn't He find you an orphan? And He made you a guest.

### Rhetorical Question.

### Allah gives consolation by addressing the past. He is showing that He is reliable and making the same case from the past.

### Orphans are asked to take care of because not having your parents anymore is the most painful thing that can happen. The way they care for you, they forgive you, nobody else can do it. No substitute for your parents.

### It’s not only the matter of food and shelter, it's the basic need of being taken care of that matters.

### So Allah says, you ([صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92)) were in this helpless, dark state and Allah brought you out. The case has already been made. 93:7

### 'ضَاّل' – lost

### And He found you lost/seeking and guided you.

### Comparing your situation from before the revelation came – when you were completely lost – to after the revelation came, you can only be described as what?

### He ([صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92)) is desperately seeking for the truth. In the society, he grew up people committed shirk and that did not fit his taste. When he would go reflect in the cave it's because he was so dissatisfied with what was there. So he would go reflect and reflect but the human mind cannot find the answers on its own. So Allah describes that state of Prophet [صلی اللہ .علیہ وسلم](https://www.facebook.com/YaRasoolullah92)

### This is the essential difference between Philosophers and Prophets. Philosophers reflect and reflect and find answers from their thoughts. But Prophet reflects and realizes that the answer cannot be found on its own so Allah's gives them. So the wisdom is not his own, Allah gave him wisdom.

### Allah said 'fahada' not 'fahadaka' – only for Muhammad [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92). But Allah gave so much guidance that he himself became a source of guidance for others.

### 93:8

### And He found crushed underweight and He made you free of need.

### As much as Khadija (radhi Allahu anha) is rewarded for her contribution, Allah takes the credit of setting the Messenger [صلی اللہ علیہ وسلم](https://www.facebook.com/YaRasoolullah92) free of need.

### It is mentioned 'fa aghna' not fa ahnaka' – because of you he gave to others. He gave shelters to other because of you.

### Now, Allah has given three reminders.

### Didn't He find you an orphan?

### Didn't He find you seeking?

### Didn't He find you under pressure?

### Now, Allah places on His Messenger symmetrically three demands -

### 93:9 Then especially when it comes to the orphan, then don't overpower/humiliate him.

### 'قَهَر ' – impose yourself on someone, and humiliate them too.

### Allah is teaching His Messenger a lesson but we are supposed to take heed.

### 93:10

### And when it comes to the ones who asks (knowledge, guidance, food), don't humiliate them as if they are being hit by gushing river.

### This teaches you how to teach people, leave them in a dignified manner.

### 93:11

### When it comes to the favor/ease/softness of your Master has given you, make mention of it.

### Allah did not mention which favor to mention. Not even 'all' favors.

### If you look carefully who will find the answer

### Make a list of favors He did in the beginning of the Surah

### He didn't bid you farewell, He is not displeased

### The eventual will be better for you than the earliest

### He will soon give you and you will be pleased

### Didn't He find you an orphan and give you shelter?

### Didn't He find you seeking and guided you?

### Didn't He free you of your need?

### Allah didn't say mention 'it', He just says mention.

### Keep mentioning of this Deen because of the favors Allah has given you.

### Don't worry about anything, just keep mentioning.