

SURATUDHDHUḤA (93)

The *Suratudhdhuḥa* turns thematically to and expands on the eighth verse of the *Suratula'laa* in which the Messenger has been consoled from the sixth verse to the eighth verse and then, exhorted in the ninth verse to go on with the communication of the message of the *Quraan* regardless of the mad hostility of the leaders of the Makkan polytheists who, in the same surah, from the eleventh verse to the thirteenth verse, have been threatened to be punished in the great fire of the Hell and it has been thematically expanded through all the surahs following it up to the *Suratullayl*. The *Suratudhdhuḥa*, therefore, occupies its logical place after the *Suratullayl*.

The Surah opens with two oaths __ by the broad daylight and the night prevailing calmly __ which bear witness to the fact that as such contraries coexist as complementary phenomena in the cosmos, similarly ease and unease, joy and sorrow coexist in life. Since in his deep distress arising from the hostility of the Makkan polytheists, *wahyi* (revelation) was the only source of fortifying him, any delay made him uneasy and filled him with grief. The affirmation of the two oaths __ the third verse __ occurs in this context. The fourth and fifth verses go further and promise that great success is in store for him in this world as well as the world to come. It predicted a bright future to the Messenger when his following was limited to a few persons, mostly his near and dear ones. The fifth verse freed him from all the worries and made him concentrate his whole attention on declaring His *Rabb's* grace to his people.

The Surah proceeds to remind him of his past as an orphan in the sixth verse and contrasts it with his present and the resplendent future ahead. In the seventh and eighth verses, the Surah reminds him of the spiritual gifts, blessings, and graces being showered on him. Hence, while consoling him, the Surah does not lose sight of his social obligations of helping the helpless, the destitute, and the needy in the ninth and tenth verses. The Surah is rounded off by the enjoinder that he must proclaim His *Rabb's* grace __ the prophethood and the *Quraan* __ to his people without any fear or favour.

SURATUDHDHUHA

In the name of ALLAH, the Most Gracious, the Most Merciful

1. By the (broad) daylight.
2. By the night when it prevails calmly.
3. Your *Rabb* has neither left you (in the lurch __ in an unsupportable and vulnerable position) __ nor does He hate you.
4. And, the life to come (or the afterlife) shall be better, for you, than that preceding (the life in this world).
5. And your *Rabb* shall grant you (so fully) that you shall be pleased (satisfied completely).
6. Did He not find you an orphan and then, shelter you?
7. And He found you off (the path of the *Shari`ah* __ the divine law) and hence, He guided (you).
8. And He found you in want (grave and extreme poverty) and then, He enriched (you).
9. Hence, as for an orphan, you must not oppress (treat harshly or with cruel injustice) him.
10. And as for one asking for relief, you must not turn him away with angry words.
11. And as for your *Rabb's* grace (prophethood/the *Quraan*), you must proclaim (it to all).

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

فَأَمَّا الْيَتِيمَ فَلَا تَنْهَرْ ﴿٩﴾

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾