

# MIFTAAH SEMINAR

## FROM DARKNESS TO LIGHT: SURAH DUHA



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### SESSION 2

#### Verse 3

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

- The word قَلَى carries a negative connotation.
  - Allah (SWT) uses the words وَدَّعَكَ and قَلَى when addressing the Prophet ﷺ for a specific reason.
- The first portion of the verse reflects Allah's (SWT) love for the Prophet ﷺ.
- The last portion of the verse teaches that love is not something visible: it is a feeling, an emotion.
- Allah (SWT) added the "كَ" in وَدَّعَكَ out of love for the Prophet ﷺ.
- Allah (SWT) did not add the "كَ" to قَلَى, a form of subtle mercy:
  - Allah (SWT) did not even feel **comfortable** associating the Prophet ﷺ with **displeasure**.

#### Verse 4

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

"Aakhirah is better for you than the present life."

Two Meanings of this Verse:

- First Meaning: **Jannah is Better than Dunya**
  - This verse offers comfort to the Prophet ﷺ.
    - The stronger your conviction in the promise of Akhirah, the easier it becomes to bear the struggles of Dunya.
    - The Prophet ﷺ would make this du'a:

وَمِنَ الْيَقِينِ مَا تَهَوَّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا

*"O Allah, give me such conviction in Your promises that make the difficulties of dunya easy for me."*

- **Reflections**

- The only place we will see the Prophet ﷺ is in Jannah. Therefore, Akhirah is better for us than Dunya.
- This verse is a reminder to not be caught up in Dunya. Allah (SWT) does not demand perfection, He demands effort.
- Allah (SWT) is encouraging us to apply our natural desire for improvement to Deen:
  - Don't be content with the **same Salah** for the last 10 years.
  - Don't keep making the **same dua** for 5 years.
  - Don't go 30 years without **learning a new dua**, like the dua for waking up.
- Second Meaning: **The Next Phase is Better than the Previous**
  - For the **Prophet** ﷺ: the **next phase** of life will be **better** than the previous one.
  - For **us**: every phase of life should be an improvement over the last.
  - If we lived this way, then: *The last day of our life will be the best day of our life.*

## Verse 5

وَلَسَوْفَ يَغْطِيكَ رَبُّكَ فَتَرْضَىٰ

*And your Lord will surely give you, and you will be pleased.*

- Ali (RA) said: "For everyone else, the most hopeful verse in the Quran is:

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

*'O My servants who have transgressed against themselves, do not despair of the mercy of Allah.'* (Surah Az-Zumar 39:53)

*But for Ahl al-Bayt, the most hopeful verse is:*

وَلَسَوْفَ يَغْطِيكَ رَبُّكَ فَتَرْضَىٰ

*'And your Lord will surely give you until you are pleased.'* (Surah Ad-Duha 93:5)

- Ali (RA) explained when this verse was revealed, Allah (SWT) was promising the Prophet ﷺ ultimate contentment. The Prophet ﷺ responded:  
*"O Allah, I will never be fully pleased as long as there is even one person from my Ummah in Jahannam."*
  - We will enter Jannah **with the mercy of Allah** and **through the intercession** of the Prophet ﷺ. He strove for us in the dunya, and he will continue to strive for us in the Akhirah.
- There are **two ways** of expressing "soon" in Arabic:
  - a. **سَيِّد**: Indicates something will happen *soon*.
  - b. **سَوْفَ**: Indicates something will happen *later* and *continuously*.
- **In this verse:** Using **سَوْفَ** implies that Allah (SWT) will *continue* to give the Prophet ﷺ until he is pleased. This is not a one-time gift, but *ongoing*.
- **From the story of Ya'qub (AS):** He called to Allah (SWT)  
**سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي**  
*"I will pray to my Lord for your forgiveness."* (Surah Yusuf 12:98)
  - He used **سَوْفَ** to indicate that:
    - The istighfar would come later (at night during Tahajjud).
    - He would make du'a for them continuously, not just once.
- Allah is teaching the Prophet ﷺ and us to: **Believe in Him and trust His timing.**

## Verses 6-8

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

*"Did He not find you an orphan and gave you shelter?"*

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

*"Did He not find you unaware, and guided you?"*

وَوَجَدَكَ غَائِلًا فَأَغْنَىٰ

*"Did He not find you in need, and made you self-sufficient?"*

- **Verse 6:**
  - The Prophet ﷺ was an orphan and no one initially wanted to

- take him in.
- Allah (SWT) placed love for him in the heart of Halimah as-Sa'diyah, who became his foster mother.
- After his mother's death, Allah (SWT) continued caring for him by placing love for him in the heart of his uncle Abu Talib, who took care of him.
- **Verse 7:**
  - The word ضَالًّا means unaware or searching, someone sincerely seeking the truth.
  - The Prophet ﷺ was asking questions and seeking answers.
  - Allah (SWT) guided him to the truth and revealed the Qur'an to him.
- **Verse 8**
  - The Prophet's ﷺ heart was once **restless**, and it became **content** through Allah.

### Verse 9-10

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

*"As for the orphan, do not oppress (or rebuke) them."*

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

*"And as for the one who asks, do not repel (or be harsh with) them."*

- The **three blessings** mentioned in verses 6-8 are now followed by **three commands**:  
 Blessing: أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى Command: فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ  
 Blessing: وَوَجَدَكَ ضَالًّا فَهَدَى Command: وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ  
 Blessing: وَوَجَدَكَ عَائِلًا فَأَغْنَى Command: وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ
- **Verse 9:** Just as the Prophet ﷺ was once an orphan, he is reminded never to oppress or belittle orphans.
- **Verse 10:** This relates to the blessing of being guided.
- السَّائِلَ includes:
  - Someone asking for money
  - Someone asking a question

- For us this means that we should not make others feel uncomfortable, even if you cannot give or answer.
- **Allah (SWT) is not commanding us to give, but to not shame or reject the person who asks.**
- The Prophet ﷺ is told this in advance, as he would be asked silly or difficult question, especially from Bedouins and must still respond with gentleness.

### Verse 11

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

*"And as for the bounty of your Lord, speak about it."*

- This bounty (نِعْمَةٌ) refers to the blessing of prophethood. The Prophet ﷺ was commanded to convey it and invite others through it.
- The same word نِعْمَةٌ appears in the verse:
 

وَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

*"By the grace of your Lord, you 'O Prophet' are not insane." (Surah Al-Qalam 68:2)*

  - In both places, Islam is identified as a divine bounty.
  - Allah (SWT) is reminding us: Just as Islam was a bounty for the Prophet ﷺ, it is a blessing for all of us, and we should call others toward it.
- Before instructing to "speak" (فَحَدِّثْ), Allah (SWT) teaches:
  - Be kind to the orphan (verse 9).
  - Be gentle with the one who asks (verse 10).
    - These verses teach the **sequence** of *connecting before correcting*. Win hearts before delivering a message.
- The second meaning of this verse is that there are two ways of dhikr such as *Subhan'Allah* and through speech such by talking about Allah and His blessings.
- Allah says in the Quran:

"وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا"

*"If you try to count the blessing of Allah, you will never be able to enumerate it." (Surah Ibrahim 14:34)*

- The word **نِعْمَةٌ** is singular here, just like in this verse (11): this emphasizes that **even one blessing** is **beyond our ability to count or repay**.

