

The Prophet & The Qur'an #21:

**YOUR LORD HAS NOT
ABANDONED YOU,
AND HAS NOT HATED**

Surat al-Duha (Daylight, 93)

Further Notes on *The Pen* - 1

- The People of the Garden regretted “not glorifying God”
- Similarly, “Had he [Prophet Yunus] not been amongst those who glorify God, he would have remained in the belly of the fish until the day they are resurrected.”

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۙ
لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ۙ ۱٤٤ الصَّافَّات

al-Saffat (Those Ranked in Rows, 37:143-4)

Further Notes on *The Pen* - 2

ذَرْنِي

Leave Me (to deal with) ...

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝ ۱ ۝ الْمُزَّمِّلِ

Leave Me to deal with the deniers ...

(The One Wrapped In A Garment 73:11)

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝ ۱ ۝ الْمُدَّتِّرِ

Leave Me to deal with the one I created alone

... (One Wrapped In A Blanket 74:11)

القَلَمِ : فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ

Leave Me to deal with those who deny This

Message (Hadith) – The Pen, 68:44

Revelation of *al-Duha*: Background - 1

- حدثنا ابن عبد الأعلى، قال: ثنا ابن ثور، عن معمر، عن الزهري، قال: فتر الوحي عن رسول الله صلى الله عليه وسلم فترة، فحزن حزناً، فجعل يعدو إلى شواهد رؤوس الجبال ليردّي منها، فكلما أوفي بذروة جبل تبدّى له جبريل عليه السلام فيقول: إنك نبيّ الله، فيسكن جأشه، وتسكن نفسه
- Al-Zuhri said: There was a break in revelation, causing the Prophet ﷺ to grieve so much that he would climb to the edge of mountain-tops to throw himself off them. Every time he reached a summit, Jibreel would appear and say: *Truly, you are the Prophet of God*. This would calm his soul, and its grief and fear. ([Tabari, tafsir of al-Muddaththir: One Wrapped Up In A Blanket, 74](#))

Revelation of *al-Duha*: Background - 2

وقال الزُّهري، عن عُرْوَةَ، عن عائشة: «وفترَ الوحيُّ فترةً، حتى
حزن رسولُ الله ﷺ حُزناً شديداً، وغداً مراراً يتردى من شواهق الجبال،
وكلما أوفى بذروة ليلقي نفسه، تبدَّى له جبريل فقال: يا محمد إنك
رسولُ الله حقاً، فيسكن لذلك جأشه، وتقرُّ نفسه، فيرجع، فإذا طالت
عليه فترةُ الوحي غداً لمثل ذلك، فإذا أوفى بذروة جبل تبدَّى له جبريل
فقال مثل ذلك. رواه أحمد في «مُسنده»^(٢)، والبخاري^(٣).
وقال هشام بن حسان،

Revelation of *al-Duha*: Background - 3

- The Prophet ﷺ climbed to the summit of Mount Hira' [where he had received the first revelation] to throw himself off it. (Tabari)
- al-Zuhri – 'Urwah – 'Aishah: The revelation stopped for a while, causing the Prophet severe grief. He repeatedly went to mountain-tops to jump off, whenever he could bear the delay no longer. Every time he reached a summit to throw himself off it, Jibreel appeared to him and said: *O Muhammad, truly, you are in truth the Messenger of God.* His grief and fear calmed, and his soul stabilised, so he returned home.

(Dhahabi: narrated by Ahmad & Bukhari)

Revelation of *al-Duha*: Background - 4

- The break in revelation lasted for days, weeks, months or up to 3 years, according to different authorities.
- Imam Sha'bi said: Prophethood descended upon him when he was 40. For the first 3 years of Prophethood, [Angel] Israfil was paired with his Prophethood, teaching him various things to say, but no Qur'an was revealed. Then [Angel] Jibreel was paired with his Prophethood and the Qur'an was revealed upon his tongue over 20 years.

(Imam Dhahabi, Biography of the Prophet ﷺ)

Surat al-Duha

(Chapter: Forenoon or Daylight, #93)



Surat al-Duha

(Chapter: Forenoon or Daylight, #93)

In the Name of God, All-Merciful, Most Merciful

- 1. By Daylight, or The Forenoon;*
- 2. By Night, when it has become full and calm:*
- 3. Your Lord has not abandoned you,
and has not hated.*
- 4. Surely, The Last will be better for you
than The First.*
- 5. And truly soon, your Lord will gift you,
so you are pleased.*

Surat al-Duha

(Chapter: Forenoon or Daylight, #93)

6. *Did He not find you orphaned,
so He gave shelter?*
 7. *And found you wandering, so He guided?*
 8. *And found you needy, so He enriched?*
 9. *So as for the orphan, do not overpower.*
 10. *And as for the asker (beggar), do not scold.*
 11. *And as for the favour of your Lord, proclaim!*
-

وَالضُّحَىٰ ۝

By Daylight, or The Forenoon

- The whole day. It is said: It is the forenoon.

وَأَنْتَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ ۝ ١١٩ طه

You will not thirst therein, nor feel the scorching sun (Ta Ha or T.H., 20:119)

- It means: sunlight, i.e. daytime. *Duha* also carries the meaning of being manifest. (Tabari)
- It is one of the hours (periods) of the day [i.e. the forenoon], or the whole day. (Qatadah)
- It means: Sunlight (Mujahid)

وَاللَّيْلِ إِذَا سَجَىٰ ۚ

2. By Night, when it has spread fully

- By Night, when it approaches; or
By Night, when it departs. (Ibn 'Abbas)
- When it comes, and covers people. (Hasan)
- When it climaxes. (Mujahid)
- When it settles the creatures. (Qatadah)
- When it becomes fixed and settled. (Dahhak)
- When it settles, like a calm sea. (Ibn Zayd)
- By Night when it approaches with its
darkness, settles with its people; its darkness
is established, like a calm sea. (Tabari)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ ۳

3. It means: *Your Lord has not left you, and has not despised you.* (Ibn ‘Abbas, Ibn Zayd)
 - This is the answer to the oath. It was revealed after some of the Quraysh said upon a delay in revelation: Muhammad’s Lord has abandoned him. (Tabari)
 - The Prophet was very distressed. (‘Urwah)
 - Polytheists of Mecca said it. (Ibn ‘Abbas, Qatadah, Dahhak)
 - A woman of his family, or his people, said it; the polytheists said it. (Jundub bin ‘Abdullah)
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- Khadijah said it (‘Abdullah bin Shaddad, ‘Urwah)

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۚ

4. & Truly, *The Last will be better for you than The First.*

- The House of the Hereafter (“The Last House”: *al-dar al-akhirah*), including whatever God has prepared for you in it, is better for you than the Nearest House [*al-dar al-dunya*, i.e. this world].
- He is saying: So do not grieve over anything that escapes you in it (the worldly life), for what is with God for you is better than it. (Tabari)
- The First & the Last (morphologically feminine) here are related to God’s Names, The First & The Last (*al-Awwal* & *al-Akhir*, morphologically masculine). Time is Sacred, and God is Time.

– U.H.

وَأَسْوَفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝

5. *And truly soon, your Lord will gift you,
so you are pleased.*

- In the Hereafter, God's excess favours.
(Qatadah; Tabari)
- A thousand pearl palaces where the ground is musk, each with wives and servants;
(two narrations via Palestinian narrators)

or that: None of his household will enter the Fire.

(Ibn 'Abbas – both views)

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۗ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۗ

- Verses 6-8: **orphan, wandering/straying, poor** -> **sheltered, guided, enriched.**
- These were his stations (*manazil*) before he was made a Prophet. (Qatadah)
- **Wandering:** He followed his people for 40 years: God found him amongst a people astray, and guided him. (Suddi)

وَمَا يَذُرِّي الْغَنِيِّ مَتَىٰ يَعْجِلُ

فَمَا يَذُرِّي الْفَقِيرُ مَتَىٰ غِنَاهُ

A pauper knows not when his riches will be:

A rich man knows not when he will be poor.

- **Ibn Mas'ud's Qur'an:** «وَوَجَدَكَ عَدِيمًا فَآوَىٰ» “*destitute*”

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرَ ۙ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۙ ۱۰
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۙ ۱۱

- Verses 9-11: How to treat the **orphan & wandering (beggar or questioner)**, and how to react when **enriched (blessed)**.
- *Fa lā taqhar: do not overpower*
Do not oppress the orphan. (Qatadah)
- Do not treat the orphan with contempt, including looking down upon him with your eyes.
(Mujahid)
- It is said that in ‘Abdullah bin Mas’ud’s copy of the Qur’an, it was: *takhar: do not chide or revile*.
 - [*q is an intense form of k: taqhar & takhar are close*]

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝ ۱۱

11. *And, as for the favour of your Lord, Proclaim!*

- “The Muslims used to view that part of gratitude for divine favours is to proclaim them.” (Abu Nadrah)
- The favour is Prophethood. (Mujahid)

Tafsir Ibn Kathir adds:

- The favour is the Qur’an. (Mujahid)
- The favour is Prophethood. (Ibn Ishaq)

كل ذي نعمة محسود

Everyone who has a blessing is envied.

- (Authentic Hadith - sahih)
- **Ibn Ishaq**: *So the Messenger of God began to mention the prophethood, by which God had honoured him, secretly to those whom he trusted of his family. Furthermore, prayer (salat) was obligated upon him, so he began praying.*”

Takbirs before the short surahs (*Tafsir Ibn Kathir*) - 1

- The Messenger of God ﷺ -> Ubayy bin Ka'b -> Ibn 'Abbas -> Mujahid -> Ibn Kathir (The Reciter) -> Isma'il bin Qustuntin [Constantine] & Shibl bin 'Abbad -> 'Ikrimah bin Sulayman:
All of them said to the next one:

Magnify God (with takbir [i.e. "Allahu Akbar"] at the end of each [short] surah.

[This is the confirmed practice in the
Recitation of 'Abdullah Ibn Kathir of Mecca.]

Takbirs before the short surahs (*Tafsir Ibn Kathir*) - 2

- The above tradition was uniquely transmitted (*tafarrud*) from **‘Ikrimah bin Sulayman** by **Abul-Hasan Ahmad bin Muhammad bin ‘Abdullah bin Abi Bazzah al-Muqri’** (“The Recitation-Teacher”)
 - **He was an imam of Recitation, but weak in Hadith:** Abu Hatim al-Razi said: *I do not narrate from him.* Abu Ja’far al-’Uqayli added: *He is rejected in Hadith.* However ...
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Takbirs before the short surahs

(Tafsir Ibn Kathir) - 3

- Shaykh Shihab al-Din Abu Shamah quoted in his Commentary on the *Shatibiyyah* [a classic poem about the Recitations of the Qur'an] that **Imam al-Shafi'i** heard a man saying **this *takbir* during prayer (*salat*) and said: *You have done well, and have gained (agreed with) the Sunnah.***
 - **This necessitates that the previous hadith is authentic (*sahih*).**
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Takbirs before the short surahs (*Tafsir Ibn Kathir*) - 4

- The Qur'an-reciters differed about this *takbir*:

Place

- Some said: *From the end of Surat al-Layl (Night, #92)*
- Others said: *From the end of Surat al-Duha (Daylight, #93)*

Form

- Some said: *You simply say: Allāhu Akbar*
- Others said: *You say:*

Allāhu Akbar, lā ilāha ill'Allāh, Allāhu Akbar

Takbirs before the short surahs

(Tafsir Ibn Kathir) - 5

Significance of this *takbir*

- The Qur'an-reciters mentioned the reason for its appropriateness from the beginning of *Surat al-Duha (Daylight, #93)*:
- After the delay and break-period in revelation, when the angel came and revealed the entirety of *al-Duha (Daylight)* to the Prophet ﷺ, he **exclaimed: *Allāhu Akbar! [God is Greatest!]*** out of joy and happiness.
- This story doesn't have a chain of narration, for it to be judged authentic or weak; God knows best.

The Prophet & The Qur'an #22:

**A SINGLE HARDSHIP
WILL NEVER OVERCOME
A DOUBLE EASE**

Surat al-Sharh (Expansion, 94)

Surat al-Sharh

(Chapter: Expansion, #94)



Surat al-Sharh (Chapter: Expansion, #94)

1. *Have We not expanded for you your breast?*
 2. *And We lifted your burden from you,*
 3. *That had weighed down your back.*
 4. *And We raised for you your remembrance.*
 5. *So truly, with the hardship there is ease.*
 6. *Truly, with the hardship there is ease.*
 7. *So when you have finished, set up.*
 8. *And to your Lord, turn in hope!*
-

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ

- He, may His mention be Exalted, is saying to His Prophet Muhammad ﷺ, reminding him of His favours with him and His kindness to him, encouraging him therewith to thank Him for His favours upon him, that he may earn more of these therewith.
- 1. ***Have We not expanded for you O Muhammad, for guidance, faith in God and gnosis of Truth. Your breast, so We soften for you your heart and make it a vessel for wisdom.***

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۲

2. ***And We lifted your burden from you.*** He is saying: *We have forgiven you whatever has preceded of your sins, and removed from you the heaviness of the days of ignorantism (jahiliyyah) in which you had been.*
- Amongst what is mentioned about the recitation of ‘Abdullah [bin Mas’ud], there is: *We have loosened your load.*

الَّذِي أَنْقَضَ ظَهْرَكَ ۝ ٣

3. ***That had weighed down your back.*** He is saying: *That had made your back heavy and so weakened it. This is from their saying about the camel when it has returned from a journey that has weakened it, taking away its flesh: It is thin from journeying.*
- Sins before Prophethood (Mujahid, Qatadah)
 - Being part of a polytheistic society before Prophethood (Dahhak)

وَرَفَعْنَا لَكَ ذِكْرَكَ ۚ

- *We have raised for you your remembrance, so I am not mentioned except that you are mentioned with Me.*
- This is the saying: *There is no god but God, Muhammad is the Messenger of God.*
(Mujahid, Qatadah)
- There is no-one giving an address, testifying (faith) or praying, except that he calls out with it: *I bear witness that there is no god but God; I bear witness that Muhammad is the Messenger of God.* (Qatadah)

Hadith Qudsi

حدثني يونس، قال: أخبرنا ابن وهب، قال: أخبرنا عمرو بن الحارث، عن درّاج، عن أبي الهيثم عن أبي سعيد الخُدريّ، عن رسول الله صلى الله عليه وسلم، أنه قال:
أتاني جبريلُ فقال: إنَّ ربِّي وربَّكَ يقولُ: كَيْفَ رَفَعْتُ لَكَ ذِكْرَكَ؟ قال:
اللهُ أعلمُ، قال: إِذَا ذُكِرْتُ مَعِي

from Abu Sa'eed al-Khudri, from The Messenger of God ﷺ that he said: Jibreel came to me and said: My Lord and your Lord asks, *“How have I raised for you your remembrance?”* He [The Prophet] replied, “God knows best.” He said, *“When I am mentioned, you are mentioned with Me.”*

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ

- His saying: ***So truly, with the hardship there is ease. Truly, with the hardship there is ease.*** He, may His mention be Exalted, is saying to His Prophet Muhammad ﷺ: *Then truly, with the difficulty in which you are in, of struggling against these polytheists: from the beginning, and what you are currently engaged in, there is hope there will be a break in which He gives you victory over them, until they submit to the Truth, willingly or unwillingly, that you have brought to them.*

لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ

- It is narrated from The Prophet Muhammad ﷺ that when this verse descended, he gave his companions glad tidings with it, and said:

One hardship will never overcome a double ease.

- **Mujahid**, about His saying:
Truly, with the hardship there is ease.

He said: *Ease follows hardship.*

حدثنا ابن عبد الأعلى، قال: ثنا ابن ثور، عن معمر، عن الحسن،
قال: خرج النبي صلى الله عليه وسلم يوماً مسروراً فرحاً وهو
يضحك، وهو يقول

لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ، لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا
إِنَّ مَعَ الْعُسْرِ يُسْرًا

The Prophet ﷺ came out one day, laughing with
happiness and joy, saying: *A single hardship
will never overcome a double ease, a single
hardship will never overcome a double ease.
So truly, with the hardship there is ease.
Truly, with the hardship there is ease.*

فَإِذَا فَرَغْتَ فَانصَبْ ۖ

- ***So when you have finished, set up.***
- **[i] Some of them said:** it means, *When you have finished from your prayer (salat), turn your attention to your Lord in supplication (du'a), and ask Him your need.*
- **[ii] Others said:** Rather, the meaning of that is: ***So when you have finished from struggling against your enemy, set up in worshipping your Lord.***
- **[iii] Others said:** Rather, the meaning of that is: ***So when you have finished from your worldly matters, set up in worshipping your Lord.***

Imam Tabari's Conclusion

- **The nearest of these views about this to correctness is the view of whoever said:**
 - Truly, God, may His mention be Exalted, commanded His Prophet to make use of his free time from everything with which he had been occupied, of the matters of his world and his hereafter, that had kept him busy. He commanded him to focus in his worship, and to be occupied in what would bring him near to Him, and in asking Him his needs.
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- He did not specify any of his states of free time with that, so all of his states of free time are equal, whether from completing his prayer (*salat*), jihad or a worldly matter with which he was occupied, because of the generality of the condition regarding that, with no specification of a particular state of free time over another.
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وَإِلَىٰ رَبِّكَ فَأَرْغَبُ ۝

- His saying: ***And to your Lord, turn in hope!***

He, may His mention be Exalted, is saying:

And in your Lord, O Muhammad, so place your hope, over all other than Him from His creation, for these polytheists from your people have placed their hope about their needs in (rival) gods and idols.

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- **Mujahid:** ***And to your Lord, turn in hope!*** He said: *Make your intention towards, and place your hope in, Allah.*
 - **Mujahid,** about God's saying: ***And to your Lord, turn in hope!*** He said: *When you stand in prayer.*
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[Shia Interpretation, not from Tabari]

- ***So when you have finished your mission of Prophethood, set up (appoint) 'Ali as your successor.***
-