

SURAH AS A STORY



Surah Ad-Duha

The Morning Brightness

The complete journey — the letter from the sky when silence fell —
told the way a loving elder shares it with a child



Surah No. 93 • 11 Ayahs • Meccan

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The Surah at a Glance

Wad-duhaa. Wal-layli iza sajaa

1-2. By the morning brightness, and by the night when it grows still,

Maa wadda'aka Rabbuka wa maa qalaa

3. Your Lord has not forsaken you, nor has He grown displeased.

Wa lal-Aakhiratu khayrul-laka minal-oolaa

4. And the Hereafter is better for you than the first (life).

Wa lasawfa yu'teeka Rabbuka fatardaa

5. And your Lord is going to give you, and you will be satisfied.

Alam yajidka yateeman fa-aawaa

6. Did He not find you an orphan and give you shelter?

Fa-ammal-yateema falaa taqhar. Wa ammas-saaa'ila falaa tanhar

9-10. So as for the orphan, do not oppress him; and as for the one who asks, do not repel him.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on nooraniilm.com (Read & Recite section).



When the Sky Went Silent

Beta, to feel this surah, you must first sit with the pain that came before it.

Revelation had begun. Jibreel had come, and the Prophet ﷺ had begun receiving the words of his Lord — the greatest honour ever given to a human being, and also the greatest comfort in his difficult life. And then, suddenly, it STOPPED.

Days passed. Then more days. The scholars differ on how long — some mention a few days, others longer — but for him ﷺ, each silent day was an eternity. No Jibreel. No ayahs. Nothing from the sky.

And the mockers of Makkah saw their chance. They said — and one narration attributes it to a woman among them: 'It seems your shaytan has abandoned you!' — his Lord has left him, his Lord is angry with him.

Beta, imagine that grief. Not the pain of poverty or insult — he was used to those. This was the fear that Allah



Himself had withdrawn. That the connection had been cut. That he had done something to displease the One he loved most.

And then, after that silence, this surah came down. Read it now knowing what it was answering.

He Has Not Left You

'WAD-DUHA — by the MORNING BRIGHTNESS' — that light in the early forenoon when the sun has risen and the world is fresh and warm. 'WAL-LAYLI IZA SAJA — and by the NIGHT when it GROWS STILL', when everything settles into quiet.

Beta, look at the two oaths and see the mercy in them before a single word of comfort arrives. Allah swears by the morning light AND by the still night. Because the message is this: I am the Lord of both. The brightness you had was from Me, and this darkness you are in is also under My control — and it is a peaceful stillness, not an abandonment.



And then the ayah — and it is one of the most tender ayahs in the entire Quran: 'MA WADDA'AKA RABBUKA WA MA QALA — your LORD has NOT FORSAKEN you, and He is NOT DISPLEASED with you.'

Beta, notice every word. 'Ma wadda'aka' — He has not said farewell to you. 'Wa ma qala' — nor has He turned against you in anger. And who says it? Not 'Allah' — 'RABBUKA', YOUR LORD. The One who has been raising you, nurturing you, arranging every step of your life. Even in the sentence denying abandonment, He calls Himself your Caretaker.

And there is a subtlety the scholars love here, beta: throughout this surah Allah addresses him directly and warmly — 'your Lord', 'give you', 'find you' — as if the silence had to be repaid with the most personal words in the Book.

Then comes hope: 'WA LAL-AKHIRATU KHAYRUN LAKA MINAL-OOLA — and the LAST will be BETTER for you than the FIRST.'



Beta, this ayah has two beautiful meanings. One: the Hereafter is better for you than this world. And two — every day ahead of you will be better than the day behind you. His mission had barely begun; what was coming — the ummah, the victory, the honour, the eternal reward — was beyond anything he could see in that dark hour.

And that meaning belongs to you too, beta, whenever you are in a silent stretch: what is ahead of a believer is better than what is behind.

'WA LA-SAWFA YU'TEEKA RABBUKA FA-TARDA — and your LORD is GOING TO GIVE YOU, and you will be SATISFIED.'

Beta, look at how Allah words His promise: He does not list the gifts. He does not say 'I will give you victory, or Makkah, or a great ummah'. He says: I will keep giving until YOU are pleased. Some of the salaf said this is the ayah of greatest hope for this ummah — because the Prophet ﷺ will not be pleased while a single one of his



followers remains in the Fire. The scholars mention that he ﷺ said: 'my ummah, my ummah' — and this promise stands over that intercession.

Three Memories of Care

And then, beta, Allah does something exquisite. Instead of arguing with the doubt, He asks three questions — and each question is a memory of a time He was there:

'A LAM YAJIDKA YATEEMAN FA-AWA — DID HE NOT FIND YOU AN ORPHAN — AND GIVE YOU SHELTER?'

Beta, his father Abdullah died before he was born. His mother Aminah died when he was six. His grandfather Abdul-Muttalib died when he was eight. A child who lost everyone — and yet, at every stage, arms opened: his grandfather's, then his uncle Abu Talib's. Allah says: WHO arranged that? Who kept you sheltered when you had no parents?

'WA WAJADAKA DALLAN FA-HADA — and He found you UNAWARE (of the way), and GUIDED you.' Beta,



this does not mean he was misguided — the scholars are clear that 'dallan' here means not knowing the details of revelation, the Book and the law before it came. He was searching, going to the cave, longing for something he could not yet name — and Allah guided him to it.

'WA WAJADAKA 'A'ILAN FA-AGHNA — and He found you in NEED, and made you SELF-SUFFICIENT.' He had nothing; and Allah provided — through his own honest work, through the wealth of Khadijah (radiyallahu anha), and above all through contentment, which is the true richness.

Beta, now look at the METHOD Allah uses here, because it is a lesson for every one of us in our low moments. He does not answer the fear with a philosophical argument. He answers it with HISTORY: look at your own life. When you were an orphan — I sheltered you. When you were searching — I guided you. When you were poor — I enriched you. Have I ever left you before?



That is the antidote to despair, beta: memory. When you feel forgotten, go through your own life and count the times you were rescued. The One who did all of that has not suddenly changed.

Now Do the Same for Others

And then, beta — and this is what makes this surah magnificent — Allah turns comfort into responsibility. Three favours were mentioned; three instructions follow, and they match perfectly:

'FA-AMMAL-YATEEMA FA-LA TAQHAR — so as for the ORPHAN, do NOT OPPRESS him.' You were an orphan and I sheltered you — so never crush an orphan. 'Taqhar' means to subdue, to treat harshly, to overpower someone who cannot resist.

'WA AMMAS-SA'ILA FA-LA TANHAR — and as for the one who ASKS, do NOT REPEL him.' You were in need and I enriched you — so never drive away one who asks. Beta, 'sa'il' includes the one asking for money and the one asking for knowledge. The Prophet ﷺ was never



harsh with either. And if you have nothing to give, the Quran teaches elsewhere: then speak to him a gentle word.

'WA AMMA BI-NI'MATI RABBIKA FA-HADDITH — and as for the FAVOUR of your Lord — SPEAK OF IT, tell about it.' You were unaware and I guided you — so now spread what you were given.

Beta, this third instruction is beautiful and often misunderstood. It is not permission to boast. It means: acknowledge Allah's gifts openly, speak about them with gratitude, and pass on the guidance you received. The Prophet ﷺ said that speaking of Allah's blessings is a form of thanking Him.

And see the design of the whole surah, beta: it begins with a man in grief, receives him with tenderness, reminds him of his own rescued life, and then hands him a job — go and be for others what I was for you.

That is the pattern of every healed believer. Allah sheltered you when you were alone — so shelter



someone. He guided you when you were lost — so guide someone. He gave you when you had nothing — so give.

And beta, one final thing: this surah is a letter to every person who has ever felt that the sky has gone quiet. Your prayers seem unanswered, the light you once had in your worship seems gone, and a voice inside whispers 'He has left you.' Read this surah then. 'Ma wadda'aka Rabbuka wa ma qala.' The silence is not abandonment. It is the still night, and He is the Lord of it too — and the morning is coming.

What This Surah Teaches Us

1. Silence from Allah is not abandonment: He is Lord of the bright morning AND the still night.
2. When despair whispers, answer it with memory — count the times He rescued you before.
3. What lies ahead of a believer is better than what lies behind — 'the last is better for you than the first.'



4. Hold the greatest promise: 'He will keep giving until you are pleased.'

5. Never crush an orphan — remember who sheltered the orphan you once were, or could have been.

6. Never repel one who asks, for money or for knowledge; if you have nothing, give a gentle word.

7. Speak of Allah's favours — gratitude spoken aloud is worship, and passing on guidance is repayment.

Ya Rabb, do not leave us in our silences, and make us shelter for the orphan and open doors for the asker.
Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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