

(Tafsir Surat ad-Duhaa (The Morning Hours

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سورة الضحى - (Surat ad-Duhaa' (The Morning Hours

This sura descended at Mecca and it has 11 ayaat

The contents and virtues of the Surat ad-Duhaa'

This sura is one of the sura descended at Mecca. According to some of the narrations when it was descended the prophet was very uneasy by the delay and temporary cessation of the revelation. The enemies too were started to criticize him. This sura like the blessed rains poured at the heart of the prophet peace be upon him and gave a new energy and vigour and blocked the statements of criticisers.

This sura started by the two vows and conveyed the glad tiding to the prophet that the Merciful God had not left him alone.

Then promised him that the Generous Allah will grant him so much that he will become contented. In the last stage it brought forth the past of the prophet that how the Dominant God always blessed him the vast favours. How he supported him in the most difficult moments of life.

Hence in the last ayaat ordered him to thank the Almighty for the divine favours, he should be kind towards the orphans and the deprived people in need and he should be enlightened about the favours of God.

About the virtues of the Surat A?-?uh^aa' it is more than enough to say that in a narration the prophet Muhammad peace be upon him said: The one who recites the Surat A?-?uh^aa' he will be among the persons whom the Allah is satisfied with them and he is capable to achieve the intercession of the prophet for him. And he will gift him virtues, ten times equal to the number of the orphans, the poor and needy who pleads.

All these blessings are for the person who reads it and practise upon it.

According to the different ayaat it is significant that this sura and the sura next to it which is

أَلَمْ نَشْرَحْ

Both of them together turn out to be one sura. Therefore in every unit of the prayers of namaz, after reciting the sura e hamd, to recite a complete sura, for this purpose one have to recite both of these sura (chapters) together. (Regarding the sura of Fil and la ilaf it is stated in the

similar way).

And if in the contents of these two suras, if one searches out for it minute details he will observe that their subject is connected to each other so much that certainly one is the extension of another. Only the gap between them is only

بِسْمِ اللَّهِ

Any way the entire Islamic scholars have similar view upon that in the namaz both of the chapters must be recited one after another

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Ad-Duha (The Forenoon - After Sunrise

وَالضُّحَىٰ

(93:1)

,I swear by the early hours of the day

وَاللَّيْلِ إِذَا سَجَىٰ

(93:2)

,And [by] the night when it covers with darkness

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

(93:3)

,Your Sustainer Allah has not neglected you, nor He become displeased

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

(93:4)

.(And indeed the Hereafter is better for you than the present (life of this world

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

(93:5)

.And soon your Lord is going to give you so much that you will be satisfied

'All about the descent of the Surat ad-Duhaa

Sha'ne Nuzul

About the descent of the Surat A?-'uh^aa' there are quoted many narrations, the statement below it the clearest one.

Ibn e Abbas said: fifteen days had been passed and no revelation descended at the prophet peace be upon him and the polytheists said: God The Provider of Muhammad left him alone and became his enemy. And if he is right he had a mission from the Mighty God he must receive the revelation of the Guardian God regularly. Here the Surat A?-'uh^aa' descended and gave them the reply.

According to the hadis it is notable that when this sura descended the prophet peace be upon him told the jibril (Gabriel) alaihis salam: You had delayed as I was very much restless to meet you. The jibril (Gabriel) alaihis salam replied: I was more restless than you but I am the servant of my responsibility and I never descend except the command of my Provider God.

In another hadis it is defined that a group of Jews came to the prophet peace be upon him and asked him about the story of Zulqarnain, As'hab e Kahaf and the creation of the soul. The prophet peace be upon him said: Tomorrow I will inform you and he had forgotten to tell Inshallah and it was for that reason the revelation postponed and the enemies turned to condemn and criticize the prophet peace be upon him. He became sad and the Surat A?-'uh^aa' descended to pacify and calm down him. (But the reason for the occurrence of the descend (shane nizul) of this sura seems to be impossible at Mecca as the connection of the prophet peace be upon him with the Jews and the questions were occurred generally at Medina not at Mecca).

In some of the narrations as well it is mentioned, a group of the Muslims told: O prophet of Generous God! Why the revelations are not descending upon you? He replied: How the revelation descends upon me? When you people do not make your nails dirt-free and hygienic and forget to cut your nails.

And they are many descriptions about how much was the period of the cessation of revelation? They are various narrations about the number of days it is said twelve days some defined fifteen days, a few said nineteen and several narrated twenty five days and even some quoted .forty days. And some described two or three days and nights

Definiotion:

He will bless you so much that you will become contented
In the start of sura we come across the two vows: the vow pertaining to light and the swear relating to the darkness.

.I swear by the day when the sun shines and appears everywhere

وَالضُّحَىٰ

.I swear by the night, the period which is for rest and everywhere the tranquillity prevails

وَاللَّيْلِ إِذَا سَجَىٰ

ضَحِي

The above term means the beginning of the day, when the sun rises upon the sky and its luminosity overcomes everywhere. In fact this is the best moment of the day and in other words it is like the period of the early stages. At those moments in the summer the weather is not scorching and in winter the cold of weather is broken down and the body and soul gets prepared for any kind of activity

سَجَى

The above term means tranquillity and rest and it gives the meaning to cover and to become dark too. The matter which is important is the tranquillity that is widespread upon it; naturally it absorbs the human soul and mind in the calmness and prepares him for the struggle of a new day and other approaching days. For this reason it is the important blessing worthy to swear upon it.

After these two massive vows, to bring forth the result and in its reply it said: Your Merciful .God never left you alone and never enraged upon you

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

ودع

.The above term means to leave and to bid farewell

قَلَىٰ

The above term means the intensity of the enmity and hostility. Any way it consoles and relieves the prophet's heart that if there is a delay in the descent of the

revelation, it is for some interest and good, only the kind God is aware of it. It is upon the reason presented according to the blames of the enemies of the Holy God that he is angry upon him or he wants to leave him alone. The prophet was always under the blessings and favours of the Compassionate God and constantly under the special kindness and sympathy of Benevolent God.

.Then it adds: Certainly for you, the hereafter is better than this world

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

In this world you are under his blessings and in the hereafter it is far better than this. In this world you are covered in his favours in the hereafter too you receive more and better. You will not get his rage not for the short period or for the long duration. In brief in the world and here after you are dear, you are dear in this world and in the hereafter you are dearer. In the last ayat under discussion, the best good news is given to him and added: Soon your .Creator God grant you so much that you will get contented

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

This is the highest admiration and the honour of the Sustainer God towards his extraordinary servant Muhammad peace be upon him, He said: I will bestow you so much that you get contented and in the world you will conquer over the enemy and your religion will be accepted worldwide. In the hereafter too you will achieve the most excellent gifts. Certainly the kindest and the last prophet, as the leader of the human world, his contentment is not to save his own self but he will get pleased when his intercession will be accepted about his entire nation of believers of monotheism. As a result it is reported in the narrations that this ayat is the most promising ayat of the gracious Quran and proves the acceptance of the prophet's peace be upon him intercession.

In a hadis from imam Baqir alaihis salam from his father Imam Zainul Abedin and he from his paternal uncle Muhammad bin hanfia and he from his father ameeral momineen Ali alaihis salam, we read: on the judgment day I will stand on the position of intercession and I intercede so many sinners that the All Forgiving God will say: Are you contented O Muhammad peace be upon him? At that time I will reply: I am contented, I am contented.

Then ameeral momineen Ali alaihis salam turned towards a group of the people of Kufa and added: Do you believe that the ayat stated below in the noble Quran is promising: Az-Zumar

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

They replied: Yea we believe like this.

Ameeral momineen Ali alaihis salam said: But we the family of prophet Muhammad peace be upon him declare: The promising ayat of the dignified Quran is

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Without expressing, it is evident that the intercession of the prophet had some terms and conditions. He does not intercede for everybody and every sinner cannot expect this from him. In another hadis from Imam Jafar Sadiq alaihis salam we read: The prophet Muhammad peace be upon him, entered the house of Bibi Fatima alaihis salam she was wearing the coarse dress made from the woollen of camel. And with her one hand she was grinding the wheat and with her second hand she was nursing her baby son. Tears filled the eyes of the prophet, he said: My dear daughter! Tolerate the bitterness of the world to gain the sweetness of the hereafter. Since the Praiseworthy God descended upon me that: Soon your Provider God will bless you .so much that you get contented

Point:

The philosophy of the cessation of the revelation

By the above total ayat it is apparently understood that whatever the prophet have, it is from the Perfect Powerful and Dominant God even in the descend of revelations he does not have any power. Whenever Compassionate God wants the revelation discontinues and at any occasion the Eternal God wants He established it. May be the cessation of revelation was to answer those who wanted from the prophet peace be upon him to demonstrate them a miracle according to their wish and for presenting his creativeness. Or maybe they were proposing him to change a certain ayat or command. And he was replying: I have no authority over anything from my own (as it is mentioned in the ayat 15 of sura e Yunus).

(Yunus (Jonah

وَإِذَا تَنَلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَن أُبَدِّلَهُ مِن تِلْقَاءِ نَفْسِي إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَّوْمٍ عَظِيمٍ (10:15)

And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, (O Muhammad), "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if ".I should disobey my Lord, the punishment of a tremendous Day

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
(93:6)

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

وَوَجَدَكَ ضَالًّا فَهَدَى
(93:7)

.(And He found you lost and guided (you

وَوَجَدَكَ عَائِلًا فَأَغْنَى
(93:8)

.And He found you poor and made (you) self-sufficient

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
(93:9)

.(Therefore, as for the orphan, do not oppress (him

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
(93:10)

;And as for the beggar do not drive him away

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ
(93:11)

.(And as for the favour of your Lord, do announce (it

Definition:

To thank the great extent of the blessings that merciful God had favoured you...
As we mentioned before in this sura consoled and pleased the prophet peace be upon him and

declared the blessings of Merciful Allah towards the prophet peace be upon him. Hence it is the continuation of the above ayat which gives the same meaning. In the ayaat under discussion first stated about these three gifts which are very unique favours of Majestic God for the kindest prophet peace be upon him. Then regarding this matter it gives three vital commands.

.It said: Did not your Provider Lord find you an orphan and then provided you the shelter

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

When your mother was expecting you, your father passed away and brought you up in the guardianship of your grandfather Abdul Muttalib (the chief of Mecca).

When you were six years old your mother expired and again you became alone, we increased your love in the heart of Abdul Muttalib.

At the age of eight your grandfather died we made your paternal uncle Abu Talib your caretaker and guardian. So like a sweet heart he adopted and protected you.

Yea you were an orphan and I gave you the shelter.

Certainly this definition is accurate and appropriate in every way.

.Next it defined the second favour and said: he found that you were lost and guided you

وَوَجَدَكَ ضَالًّا فَهَدَى

Yea you were totally unaware of the inner foresight and the prophetic mission and we enlightened your heart so that with the help of it you can guide the people therefore in another

[place it is said: Ash-Shura [42:52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

and a Mercy 42:52

And thus We have revealed to you Ruhan (an inspiration and a Mercy of Our command). You did not know what is the Book or (what is) faith? but We have made it (this Quran) a illumination by which We guide whom of Our servants We will of And indeed, (O Muhammad), you guide to a straight path (i.e. Allah's religion of Islamic Monotheism)..

It is apparent that the prophet was lacking this divine favour before reaching the status of prophecy and the prophetic mission. The Honourer God caught his hands and showed him the right direction and made him to sit on this status. Therefore in the ayat 3 of Sura e Yusuf we

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

(12:3)

We narrate this Qur'an to you, (O Prophet,) We explain it to you in the best possible way, by Our revealing to you this Quran, however before this, you were certainly one of those who did not know it.

Certainly until the divine guidance and unseen support was not been holding the hands of the prophet peace be upon him he was never been able to carve his way towards his destination.

Therefore here by the term

ضلالت

means unawareness of the secrets of the prophecy, the Islamic laws and not knowing these, facts. Most of the interpreters said: but after reaching the prophetic mission he was made fully .(aware, directed and enlightened by the entire subject with the divine help. (Point to be noted

The term

ضلالت

Sometimes it gives the meaning of forgetfulness. Here many references are stated as: At the stage of childhood you were lost many times, once in the valley of the Mecca when you were under the care of Abdul Muttalib. Once again while Haleema Sadia (your nursing mother was taking you towards the Mecca when the period of your infancy was completed to give you back to Abdul Muttalib.) And you were lost in the way. The third time when you were travelling with a caravan towards the Syria along with your paternal uncle Abu Talib. You lost your way in the darkness of night. In all these occasions the Guardian God showed you the path and causes you to reach in the love and protection of your paternal uncle or grandfather. Notably, the term

ضال

Had two meaning, its one meaning is lost another is to go astray. Then described the third blessing and said: The Holy God found you poor and made you rich .and prosperous

وَوَجَدَكَ عَائِلًا فَأَغْنَى

He turned the attention of the faithful and sincere lady Khadija towards you so that she provided her abundant wealth in your possession in order that you achieve your great purpose. After the advent of Islam you acquired the enormous number of booties in the holy wars, in such manner you got self sufficient that made you to reach the higher goals. In a narration from imam Ali ibn Musa ar Reza we read who in the definition of these ayaat stated thus: Does not he found you Yatim that means a unique and incomparable person and then brought the people under your care. When the Kind God discovered that you are lost and unknown among the people who were unaware of your virtuous status. And the Majestic God led them towards you and made you the protector of the nations consciousness and awareness and made them self sufficient by your support. In fact the blessings of Generous God, his respect and kindness towards the prophet peace be upon him are immense. By hearing these words from his beloved he achieves a fresh spirit and his soul attains the purity and his heart drowned in the coolness and calmness. In the forthcoming ayaat as the result of the previous ayaat three important instructions were ordered to the prophet peace be upon him though it addressed the person of messenger but .certainly everybody is included in it. First it said: So do not disrespect an orphan

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

تَقْهَرْ

The above term means to overcome by means of disrespect and insult. It is revealing that though the matter of giving food and paying the expenses of an orphan child is essential but more important than that is to caress him, fulfil his needs and emotional deficiencies and embrace him. Hence in a famous hadis the prophet peace be upon him said: the one who fondle an orphan child and caress his head, that person on the judgement day gets the brightness and luminosity according to the number of his (the orphans) hairs coming under his hands. As if the Mighty God telling the prophet peace be upon him: you too were an orphan and tolerated the pain of being an orphan child. At the moment protect the orphans whole heartedly and satiate their thirsty soul with your love and care. :And in the next ayat conveyed the second command and said

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

The above term means to drive away with rage
?Here, what is the meaning of below stated term

سائل

There are many interpretations: First are the people who generate the matters of faith, religion and the knowledge. Secondly, the poor and needy people who approach to you, whatever energy you possess, bring it forth and do not dishearten them and do not cast them away. Thirdly he was lacking in the field of learning as well as the material richness. It is commanded to him, to give the positive answer to the help seeking penniless person. In the Gracious Quran in the ayat 19 of sura e Zariyat we read: Az-Zariyat (The Winds that Scatter

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ
(51:19)

And in their properties there was the right of the beggar and the deprived (the poor who does not reveal his underprivileged situation to the others).
(Al-Ma'arig (The Ways of Ascent

لِّلسَّائِلِ وَالْمَحْرُومِ
(70:25)

For the beggar who asks and the unlucky deprived who has lost his property and wealth Al-
(Baqara (The Cow

لَّيْسَ الْبِرُّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ (2:177)

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah(charity); [those who] fulfil their promise when they promise; and [those who] are patient

in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

At last in the third and the last command it said: but as for the blessings of your Provider Lord, .express it

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

To reveal the blessings sometimes it is by means of statements, the terms which imply extreme thanks and gratitude not swollen with pride and praising the superiority of own self. And often it can be done by means of practise like spending in the way of Kind Allah. By the payments demonstrate that the Generous God favoured him with abundant blessings. This is the custom of the generous and charitable people, when they receive any favour they express it and convey their hearty gratitude. Their deeds too confirm and emphasis this fact. Dissimilar to them are the disgracing misers who constantly sob and shed tears. If they get the whole world still they cautiously try to conceal the entire blessings. Their looks are meek and their words are mixed with oh and moaning and their deed too exhibit their meekness. And it is thus quoted by the kindest prophet peace be upon him who related: The Merciful God when bestows any blessing upon a man he loves to see its sign upon the face of that person. Therefore the meaning of this ayat is akin to this: As you were poor and for the gratitude of making you prosperous, you too exhibit and relate the signs of his blessings with your words and deeds, the spiritual as well as the material blessings. Hence as a result in a hadis from Imam Jafar Sadiq alaihis salam we read, the meaning of this ayat: Whatever the Benevolent God bestowed upon you and granted you the superiority, ample riches, favours and showed you the right path, you too narrate it to the people. Finally in another hadis from the great prophet peace be upon him, as a complete direction we read: Anyone who receives the divine blessings and its sign do not get evident over his personality and face, this person will be counted as the enemy of Everlasting God. We end this subject matter with a hadis by ameeral momineen Ali alaihis salam who said: The Praiseworthy God is beautiful and he loves the beauty and similarly he loves to observe the .signs of his blessings upon the appearance of the believer

The points:

1 - A leader rose up from the pains and labour

The above ayat besides defining the divine blessings to the kindest prophet peace be upon him

and reflects the point that in the beginning he was an orphan and leading the life in hard terms and conditions and he was close to the pains and hard work. He rose up from the troubles and it should be like this way.

A divine and humanitarian leader must taste the sufferings of the life and contact the discomforts personally and feel the bitterness with his whole self. So that he could rightly evaluate from the deprived group of the society and get well aware by the people who are sinking daily in the hardships and toil.

He have to lost his parents at the very tender age to taste the bitter life of an orphan child, he have to remain hungry in the day and slept empty stomach in the night so that he could experience the pain of the hungry people with the depth of his whole self.

He had to discover perfectly the cultural poverty of society so that to respect the people who contact him to gain the knowledge and welcome them dearly.

Not only the kind prophet peace be upon him of Islam but possibly the entire number of prophets got the brought up in the hardships and deprivation not only the prophets who were the true and successful leaders were like this but they have to be like that.

The one who had been nurtured and pampered in the abundance of worldly comforts in the luxurious palaces and he had in his access any time anything he wanted. How he can feel the pain of poor, destitute and deprived people and visualise the houses of the poor and abodes of orphans and move rapidly to help them.

In a hadis from imam Jafar Sadiq alaihis salam we read: The Elevator God never raised a messenger until he employed him at the task of a rancher and shepherd hence by means of cattle rearing teach him how to rear the human beings.

That means to labour for gaining the experience, to be patient and face with tolerance, the instincts of the senseless creatures. In the desert, mountains and in the lap of nature learn the great lessons of monotheism and theosophy (Irfan= forms of philosophical or religious thought based on a mystical insight into the divine nature).

In another hadis it is mentioned that the prophet Musa ibn Imran alaihis salam asked his Most Great God: For what reason I have reached this status? The Lord addressed the great prophet Musa ibn Imran alaihis salam and said: Do you remember, one day your young sheep escaped from the herd, you went to search it and finally got it and told that baby sheep: O Animal! Why did you made yourself so tired? Then you carried it on your shoulder and returned to the herd of sheep. For that reason I made you the guardian of the people. This patience and toleration before an animal is the reason for the great spiritual power, as a result you are gifted that high .status

To pamper an orphan child-2

The presence of orphan children, who lose their parents is unavoidable in every society. These children in every way must be given the brought up under the proper protection and support. They lack the emotional support and if this inner vacuum does not filled up they are going to grow up into an unhealthy child and in many occasions they become stone hearted, cruel and dangerous criminals. Apart from that according to the human sentiment's requirements they too must generally acquire, like other children, the support and attention of each and every body. Above all the people should have surety in the future of their child, in the case they too may come across such conditions.

In the most instances the orphans have some wealth so their possession must be looked after very carefully. And most of the occasion they lack the financial facilities, in this issue they should be paid full attention and the others should come forward and remove the sorrow of orphan hood like the sympathetic mother and father and wipe away the dust of loneliness from the face of this orphan child.

Hence in the ayaat of the dignified Quran and the Islamic narrations mainly emphasized upon this subject which have the moral, social and humanitarian importance too.

This hadis is from the magnanimous and popular prophet Muhammad peace be upon him who said: when an orphan child cries, the throne of Almighty God tremors and The All Hearing God says to the angels: O my guardian angels! Who had made this orphan child cry whose father is concealed under the soil? The angels reply: O Benevolent God you are more aware. The Generous God will say: O my guardian angels! I take you as a witness, the one who cools down his shedding tears and made his heart happy , at the judgment day I will fill his heart with cheerfulness

More than that there is a hadis by the noble prophet peace be upon him , we read: When an orphan child cries his tears pours upon the hands of the Most High and Sublime God. Again in another hadis by the same honourable prophet Muhammad peace be upon him it is said: I and the guardian of the orphan child will be in paradise like these two, but he should assume the pious life. Then he pointed out his index and middle finger.

The importance of this subject is so much intense that amirul momineen Ali alaihis salam in his popular last will expressed: paying attention to an orphan child is equal to giving importance to namaz and said: By Allah, by Allah concerning the orphans do not leave them, at times satiated and mostly hungry. May be they get smashed up and damaged while you are present among them.

It is mentioned in a hadis that one of the companions of the admirable prophet Muhammad

peace be upon him said: we were sitting with the prophet peace be upon him, a child came to him and said: I am an orphan child and I have an orphan sister too with a widowed mother. Whatever food the Generous God had provided to you, feed us too so that the Majestic God bestows you, whatever He has until you get contented.

The great prophet peace be upon him said: O boy! How beautiful you said, then he turned towards the Bilal R.A and said: Whatever I have in the house bring it. Bilal R. A went and brought twenty one dates, prophet said: seven dates for you, seven dates for your sister and seven dates for your mother.

Ma'aaz bin Jabal stood up and kindly pampered that orphan child and caress his head and told the boy: The Provider God may compensate your orphan hood and make you a pious successor of your father (the orphan child was the son of the Muhajir (the migrant from Mecca).

The prophet peace be upon him addressed Ma'aaz and uttered: What was your motivation behind this act? He replied: it was merely the love and sympathy. Then the prophet peace be upon him stated: Anybody among you who takes the responsibility of the orphan child's guardianship and provide him all his rights and caress his head with kindness, The Glorious God writes for him a good deed for every hair and for every hair (that comes under his palm) removes a sin from his deed file and for every hair blesses him a status.

In the vast social circle like today a Muslim must not limit himself to the single handed activities in the social service but they should centralise their command and bring the orphan children under the shelter of an organised economical, cultural and educational programme. And from among them create the capable persons of the Islamic society. And this important task needs the co operative effort of every common man

To reveal the blessings-3

It is a command relating to this matter and that is, while thanking and expressing the gratitude, this thanks giving must not be made for expressing their own superior status. Besides it bless the perfection to man in the servitude of the Most Strong and Firm God it has the positive social effects and endows harmony and peacefulness in the human body and soul To remember the blessings of the Sovereign God causes in man, to feel the deficiencies in life lesser and not to complain about his ailments as he is thankful for the well being of other parts of the body. He never laments and moans for loosing something as he narrates his other facilities.

Such kind of people, in the hardships and storms of life do not get caught in the grip of the

despair, depressions, uneasiness and anxieties. They possess a peaceful mind and a satisfied heart and they have more stamina in the struggling with hardships.

O Maintainer and Sustainer God! Your blessings are so much abundant to relate and narrate them. Do not deprive us and increase your kindness and benevolence.

O the Protector and Provider God! In this word we are drowned in your kindness and we hope in the world hereafter as well, be the same manner to us.

O Perfect Powerful and Dominant God! Bless us the capability to favour the deprived and protect the rights of the orphan children.

Ameen! O Lord the provider of the universe