

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah  
We stand witness to Allah that there is no God but Him  
That Muhammad (SAWW) is his slave and messenger

### Introduction

#### **Recommended *amaal* before sleeping at night**

Fatimah (as) said: 'My father the Messenger of Allah (SAWW) entered when I had gone to bed to sleep, and said: O Fatimah! Do not go to sleep before doing four things:

1. Reciting the whole of the Qur'an,
2. Making the Prophets your mediators (with Allah),
3. Making the believers satisfied with you
4. And performing the pilgrimage and visit (*hajj* and *'umrah* to Makkah).

Then he started praying. So, I stayed in bed until he finished the prayer and said: O Messenger of Allah! You ordered me to do four things which I could not do in this hour! The Messenger of Allah smiled and said:

1. If you recite the *Tauheed* chapter (*al-Ikhlās*) three times it is as if you have recited the whole of the Qur'an; and
2. If you recite prayers to me and the prophets before me then we shall be your mediators in the Day of Judgment;
3. And if you pray that Allah forgive the believers (say *istighfar*) they shall be satisfied with you; and
4. If you say: *Subhan Allah* (praise be to Allah) and *al-Hamdu Lillah* (gratitude to Allah) and *La Ilaha Illa Allah* (there is no God but Allah) and *Allahu Akbar* (God is greatest) as if you have performed the pilgrimage and visit. [*Awalim al-Zahra*, p. 580; *Musnad Fatimah al-Zahra*, p. 218-9, Dar al-Safwah, Beirut.]

**Imam Naqi (as)**

This narration has been recorded in Tabresi's book, A'alaam-ul-Wara and also in the book **Ma'aani-ul-Akhbar** and has been narrated by Saqar ibn Dalaf of Kharq who says, he went one day to see the Imam-e-Masoom ( A.H.S.) who was then imprisoned by Mutawakkil.

Addressing the Imam, he said, "O my Master, my Lord, I have been narrated a saying of the Holy Prophet (S.A.W.A.) which I have not understood." The Imam asked him to say the saying, upon which, Saqar relates,

***"The Holy Prophet said, "Do not have animosity for "DAYS", for they will be enemy to you"! What is the meaning of this saying?"***

The Imam (A.H.S.) replied, "DAYS" here refers to US, the Masoomeens! Since the times the Earth and the Sky have been made,

1. **Saturday** refers to the Holy Prophet,
2. **Sunday** is an indication to Ameer al-Mo'mineen ( AS.),
3. **Monday** is referring to Hasan and Husain (AS.),
4. **Tuesday** means Ali s/o Husain, Mohammed s/o Ali, and Ja'far s/o Mohammed (AS.),
5. **Wednesday** stands for Moosa s/o Ja'far, Ali s/o Moosa, Mohammed s/o Ali and myself ( AS.),
6. **Thursday** is for my son Hasan (AS.)
7. And **Friday** means my son's son whose followers shall gather with him and he will be the One who will fill the Earth with justice and equality as it will have been filled with tyranny and oppression!

This is the meaning of "DAYS"; do not bear grudge and ill-will against them and do not be hostile towards them, for then, they shall be your enemy on the Day of Judgment."

**Surah Inshirah**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {1} وَوَضَعْنَا عَنكَ وِزْرَكَ {2} الَّذِي أَنْقَضَ ظَهْرَكَ  
{3} وَرَفَعْنَا لَكَ ذِكْرَكَ {4} فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5} إِنَّ مَعَ الْعُسْرِ يُسْرًا {6}  
فَإِذَا فَرَغْتَ فَانصَبْ {7} وَإِلَىٰ رَبِّكَ فَارْغَبْ {8}

*Have We not expanded for you your breast. And taken off from you your burden. Which pressed heavily upon your back. And exalted for you your esteem? Surely with difficulty is ease. With difficulty is surely ease. So when you are free, nominate. And make your Lord your exclusive object.*

### Some interesting facts

- The Arabic word '*Inshirah*' means '*expansion*'.
- Another name for this surah is. أَلَمْ نَشْرَحْ
- Surah Al Insyirah has eight verses. Other surahs with eight verses are:
  1. Surah At-Tin,
  2. Surah Al-Baiyina,
  3. Surah Al-Zalzalah and
  4. Surah At-Takathur.
- This surah begins with an *interrogative participle*. In the Holy Quran there are five surahs which began with an interrogative particle. These are:
  1. Surah Dhar,
  2. Surah Al-Tariq,
  3. **Surah Inshirah,**
  4. Surah Al-Feel and
  5. Surah Al-Maaon.
- Root words of *Surah Insyirah* & number of times that been mentioned in the Holy Quran .

• 5 x	شَرَحَ
• 46 x	صَدَّرُ
• 26x	وَضَعَ
• 27x	وَزَرَ
• 29x	رَفَعَ
• 12x	عَسَرَ
• 64x	يُسِرُ
• 6x	فَرُغَ
• 32x	نَصَبَ
• 8x	رَغَبًا

**[Tafseer al Bashaer, Vol 56 pg 661]**

- We need to recite *Surah Duha* and *Surah Inshirah* together and we should not recite any of these surahs in isolation. Similarly, we cannot recite *Surah Feel* and *Surah Quraysh* in isolation but we need to recite these together in *salat*. Note Bismillah will be read two times at the beginning of each surah.

## **Virtues of the Surah**

- On the virtue of studying this Surah, the Holy Prophet is reported to have said: “He who recites this Surah will be rewarded the same as the one who met the Holy Prophet unhappy and brought the grief out from his heart.” **[Majma-al-Bayan, Vol. 10, p. 507]**
- It is narrated that whoever recites this surah, will get a cure for chest pains.  
**[Tafseer al Bashaer, Vol 56 pg 607]**
- It is narrated that whoever drinks water from a vessel engraved with this surah, then if he is having problems with regards to retention of urine, then this problem will be cured.  
**[Tafseer al Bashaer, Vol 56 pg 607]**
- Imam Ali said, ‘I know of two verses in the revealed Book of Allah, prescribed for a woman experiencing difficulty (*al-usr*) in childbirth (*al-wilada*). Write them on the parchment of a gazelle and fasten it to her groin (*al-haqw*). Write seven times: “In the Name of Allah, and by Allah, *Truly with hardship comes ease; truly with hardship comes ease* (Surah Inshirah verses 94:5-6)”. Write once: “*O men, fear your Lord! Surely the earthquake of the Hour is a mighty thing. On the day when you behold it, every suckling woman shall neglect the child she has sucked, and every pregnant woman shall deposit her burden, and thou shalt see mankind drunk, yet they are not drunk, but God’s chastisement is terrible* (Surah Haj verses 22:1-2)”. Write [the following] on a paper and tie it with an untwisted fibre of flax (*kattan*) and fasten it on her left thigh. When she has given birth, cut it off at once and do not delay in doing it. Write: “*At the time when Maryam gave birth, Maryam brought forth a living [being]. O living [being] come down the earth immediately, by the will of Allah, the Exalted.*”  
**[Islamic Medical Wisdom. The Tibb al-A’imma]**

## **Expansion of the breast**

- In verse 94:1, Allah SWT says:

**أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ**

*Have We not expanded for you your breast?*

- The term *nasrah* is based on *sarh* which, according to Raqib cited from his book, Mufradat, means ‘to stretch pieces of flesh and produce the thinner layers.’
- Raqib then adds that the objective point of ‘*expansion of the breast*’ is its expansion with the Divine Light and His bestowed stillness and tranquility.

- The objective point of ‘*expansion of the breast*’ is its metaphorical meaning, here, which refers to the expansion of thought.
- In verse of the Holy Quran 6:125, Allah SWT says:

**فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ**

*Whosoever God desires to guide, He expands his breast to Islam.*

- It is narrated that the Holy Prophet said: “I asked a favour from Allah but I wished I had not done it. I said: O Allah! Some of the prophets before me had the ability to order the wind to blow or to make the dead come alive; and I was told by Allah ‘Did He not find you an orphan and sheltered you?’ I answered that I was. Then, I was told further: ‘And He found you wandering and guided you?’, and I answered that I was; then He questioned: ‘Have We not expanded for you your breast?’, and I answered: ‘Yes, my Lord’” **[Majma-al-Bayan, Vol. 10, p. 508]**
- The above tradition shows that the gift of the ‘*expansion of the breast*’ is something beyond the miracles of the prophets. If a person studies the Prophet’s conditions, carefully, and sees the amount of his ‘*expansion of the breast*’ in difficult, complicated situations in his life, he will, indeed, be certain that it could not be done through ordinary ways, but it was surely with divine approval.
- Ibn Abass asked the Prophet, “Is it really true that the chest expands?” The Prophet said, “Yes, verily the chest expands.” Ibn Abass then asked, “Is there a sign of the expansion of the chest?” The Prophet replied, “These are the signs:
  - Turning away from this deceptive world.
  - Looking forward to the eternal abode.
  - Readiness of death before death.**[Tafseer al Bashaer, Vol 56 pg 706]**

- In verse 39:22, of the Holy Quran, Allah SWT says:

**أَقْمَنَ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ**

*Is he whose breast God has expanded unto Islam,  
So he walks in a light from his Lord (and he hard-hearted alike)?*

- It is in the same light as when Moses is told “Go thou to Pharoah, for he has indeed transgressed all bounds.” (Surah TaHa, verse 20:24). The response is: (Moses) said: *O my Lord! Expand me my breast. and do Thou ease for me my task*” (Surah TaHa, verses 20:25-26).

### **Lifting of the burden**

- Note that Moses asked Allah to appoint Aaron as his vicegerent so that his task is made easier. Similarly, Allah appointed Ali as the vicegerent of the Holy Prophet. Hence verses 94:2-3 refers to none other than Imam Ali, where Allah SWT says:

**وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنقَضَ ظَهْرَكَ**

*And we removed from you your burden. Which weighed down your back?*

- Indeed the Holy Prophet said to Imam Ali: “You are to me as Aaron was to Moses. The only difference is that after me there will be no Prophet.”  
**[Fadhaail al khamsah min as shihah as sittah, Vol 1 pg 347]**
- In verse 94:4, Allah SWT says:

**وَرَفَعْنَا لَكَ ذِكْرَكَ**

*And we exalted for you your reputation.*

- In verse 53:7-10, Allah SWT says<sup>1</sup>:

**وَهُوَ بِالْأُفُقِ الْأَعْلَى ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى  
فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ**

*(He stood poised) Being on the higher horizon. Then drew near and suspended hung  
Two bows-length away, or nearer. Then revealed to his servant that he revealed*

- The above verses are referring to the incident of meraj whereby the Holy Prophet was ascended into the heavens to meet His Lord.

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<sup>1</sup> The Holy Prophet was bodily carried from Kaba to Baitul Maqaddas and from there through the 7 heavens to His presence. That was on the night of 27<sup>th</sup> Rajab.

### **The exalted status of the Holy Prophet**

- Once a Jew and a Rabbi came to Imam Ali (as) and made some claims. The Jew questioned the status of the Prophet vis-à-vis the earlier Prophets Idrees and Moses as. Imam Ali said, "Indeed the Prophet Mohammad (as) has been raised to a very high station." The Jew continued to make the claim that Musa was superior to the Holy Prophet. Imam Ali said, "Verily Prophet Mohammad has been blessed with a greater blessing." The Jew asked, "What is that greater blessing?" Imam Ali replied, "In the kalima, Allah SWT joined his name with that of his last Prophet." (*La ilaha illallah Muhammad ar Rasullalah.*) [Tafseer al Bashaer, Vol 56 pg 707]
- Ibn Abass said that if one engages in a lot of worship, for instance, praying and fasting, but does not acknowledge that Prophet Muhammad is the last Prophet of Allah SWT, then all his worship will be in vain. And indeed he is a disbeliever. [Tafseer al Bashaer, Vol 56 pg 725]
- Michael Hart in his book 'The 100: A ranking of the most influential Persons in History' has ranked the Holy Prophet as the most influential person in history. He writes: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive. The majority of the persons in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570, in the city of Mecca, in southern Arabia, at that time a backward area of the world, far from the centers of trade, art, and learning."
- M. K. GANDHI: "...I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and his own mission. These, and not the sword carried everything before them and surmounted every trouble." [Young India, 1924]

### **With hardship comes ease**

- In verses 94:5-6, Allah SWT says:

**فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا**

*Then, surely with hardship comes ease. Surely, with hardship comes ease.*

- In the Surah, the word **العُسْرُ** is mentioned in *definite form* while the word **يُسْرًا** is mentioned as an *indefinite article*. In Arabic language if a definite article been mentioned more than once, it is still referring to a single substance. Thus when Allah SWT says in verse 94:6 that with hardship comes ease, this implies that every single hardship will result in double happiness.
  - What does the double happiness refer to? One of the happiness refers to this world while the other one refers to the Hereafter.
  - These verses encourage the pure Muslim believers to know and be sure that whatever difficulties or troubles are encountered by men, Allah always provides a solution a way out, a relief, a way to lead to ease and happiness. Moreover, the solution or relief does not merely come AFTER the 'difficulty': it is provided WITH it.
  - There is a tradition from Hazrat Ali (as) which says that a woman complained about her husband to Hazrat Ali (as) that he did not provide anything for her but, it was in the case that he was, indeed, poor. Hazrat Ali (as) withheld imprisoning him, and advising her to patience, recited verses 95:5-6.
  - It is narrated that the following women will be safe from the torments of grave and gather with Fatimah Az Zahra as in the hereafter.
    - A wife who is patient when her husband is undergoing hardship **العُسْرُ**
    - A wife who exercises patience over the bad character of her husband.<sup>2</sup>
    - A wife who donates her dowry to her husband.
- [Tafseer al Bashaer, Vol 56 pg 746]**
- There are two forms of hardship. One form is self-afflicted. The other form is trials and tribulations. The verse refers to the second form of hardship. Hence there is no ease for self afflicted hardship. Nevertheless if you are patient when experiencing trials and tribulations then eventually you will be rewarded.
  - In verses 92:5-7, Allah SWT says:

**فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى**

*As for him who gives and is god fearing. And confirms the reward most fair  
We shall surely ease him to the Easing.*

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<sup>2</sup> A good example is Hazrat Asiya who was married to Pharoah.

- The above verse also emphasizes the importance of helping the needy and giving to the poor.
- Furthermore, in verse 92:8-10, Allah SWT says:

**وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ**

*But as for him who is a miser, and self sufficient. And cries lies to the reward most fair  
We shall surely ease him to the Hardship*

- Thus a greedy person is bound to suffer hardships because of his miserliness. On the other hand a person who is generous and Godfearing, his difficulties will be eased by Allah SWT.
- In verses 74:8-10, Allah SWT says:

**فَإِذَا نُقِرَ فِي النَّاقُورِ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ عَلَى الْكَافِرِينَ غَيْرُ  
يَسِيرٍ**

*For when the Trumpet is sounded. That day will be a harsh day  
For the unbelievers not easy*

- It is said that the time when the trumpet is blown is the time of the advent of Imam Zamana (as). Hence when the Imam reappears, it will be a harsh and difficult day for the unbelievers.
- If the following dua is recited 100 times after salat fajr then Allah SWT protects the reciter from an unjust ruler. Furthermore, our Iman will not be contaminated and Allah will ease our difficulties in this world and the hereafter.

***La ilaha illallah al malikul haqqul mubeen.***

- It is narrated by Imam Ali (as) that the Holy Prophet said: “If you are in anxiety and distress then confide it and take it out and do not keep it within yourself.”  
***Tafseer al Bashaer Vol 56 741***

**Striving hard: accepting the wilayah of Ali (as)**

- In verse 94:7, Allah SWT says:

**فَإِذَا فَرَغْتَ فَانصَبْ**

*So when you have finished (with your immediate task), still strive hard, (then toil).*

- Some have said that this verse means ‘When you finish your obligatory prayers pay attention to supplication and ask Allah to give you what you want.’
- Some say it means that when you finish your religious duties, get up for night prayers.
- Among the numerous narration that the famous scholar Hafiz hakim Huskany has cited in Shawahid-al-Tanzil, there is one from Imam Sadiq in which, commenting on the verse as a meaning, he said: “When you finish, appoint the leadership (wilayah) of Ali (as).” **[Shawahid-al-Tanzil, vol. 2, p. 349 Tradition 1116-1119]**
- In his commentary, Qurtabi has narrated from some that the meaning of the verse is that ‘when you finish, do appoint an Imam, who is your substitute.’
- Finally in verse 94:8, Allah SWT says:

**وَالِى رَبِّكَ فَارْغَبْ**

*And to your Lord turn (all) your attention.*

The above verse implies that in any condition, we should seek His contentedness and try to approach His nearness.

## Mind Blowing Stories

### **The angels' wing**

The Holy Prophet said: "Once Gabriel came to me and stretched his wing. On one his wings, it was written *La iala illalah Muhammadun nabiyu wa rasullalah*. On the other wing it was written *La ilaha illalah Aliyun wasi ullah*."

**[Madiina Ma'aajiz Vol 2 pg 409]**

Hence on the wings of the angel were engraved nabuwat and immamate.

When Imam Husain (as) was born, it is said than an angel, named Fitras, came to seek intercession of Imam Husain since he had lost one wing. And through the intercession of Imam Husain he regained his wing.

**[Bihaar al Anwar, Vol 44 pg 182]**

### **The knock on the door**

Ayesha narrated that once she was with the Holy Prophet when suddenly there was a knock on the door. The Holy Prophet told her to open the door since her father was coming. However, when Abu Bakr came, the Holy Prophet ignored him.

Later there was another knock on the door and the Holy Prophet said to Ayesha to open the door since Umar was coming. Again the Holy Prophet ignored Umar when he came.

The third time the door was knocked the Holy Prophet said to Ayesha to open the door since Usman was coming and again not much attention was paid to the visitor.

The fourth time there was a knock on the door, the Holy Prophet rushed to the door himself and opened it and it was none other than Ali ibn Abi Talib who was at the door. They then had a private and hearty discourse.

Later Ayesha asked the Holy Prophet that why it is the case that when her father came, Umer came and Usman came, he did not even budge and their presence was not felt.

The Holy Prophet replied that Gabriel was standing at the door and was prohibiting him from opening the door. But when Ali was at the door, the angels were rushing towards the door and I had to make peace with them. Hence even the angels wanted to have the honour of opening the door for Imam Ali (as). The Holy Prophet told Ayesha to narrate the following hadith:

*"Whoever takes Ali as his wali until his death will face Allah with no accounts and will be entered into the high heavens (janat ul firdous with the prophets and the truthful" .*

**[Madiina Ma'aajiz Vol 1 pg 468]**

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