

SURAH INSHIRAAH

ركوعها ١

٩٢ سُورَةُ الْمَنَشْرِ مَكِّيَّةٌ ١٢

آياتها ٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَنَشْرَ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾
وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا
فَرَغْتَ فَاَنْصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

In the name of Allaah, the Beneficent, the Most Merciful

1. **Did We not expand your chest for you?**
2. **And did We not relieve you of your burden...**
3. **...that was breaking your back?**
4. **And We have elevated your fame.**
5. **There is certainly ease after every difficulty.**
6. **Without doubt, there is ease after every difficulty.**
7. **So when you have completed, then exert yourself...**
8. **...and turn to your Rabb.**

Surah Inshiraah is also called Surah Alam Nashrah. Like the previous Surah, this Surah also mentions the great favours that Allaah had bestowed on Rasulullaah (sallallaahu-alayhi-wa-sallam). Addressing Rasulullaah (sallallaahu-alayhi-wa-sallam), Allaah Ta'ala says, **"Did We not expand your chest for you?"** Allaah had filled the chest of Rasulullaah (sallallaahu-alayhi-wa-sallam) with the light and knowledge of prophethood. Rasulullaah (sallallaahu-alayhi-wa-sallam) bore in his

heart the wealth of Imaan, recognition of Allaah, the Qur'aan, wisdom and great traits like patience, tolerance, gratitude and a myriad of other noble qualities. Another great bounty was contentment of heart, which (in Arabic) may also be expressed as "expansion of the chest".

This great boon has also been granted to the Ummah of Rasulullaah (sallallaahu-alayhi-wa-sallam). Hadhrat Abdullaah bin Mas'ood (R.A) reports that after reciting the verse **"Whoever Allaah wishes to guide, He expands his bosom for Islaam"**¹, Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "When celestial light (noor) enters the heart, the heart expands." The Sahabah (R.A) enquired, "O Rasulullaah (sallallaahu-alayhi-wa-sallam), is there a sign by which one may recognise this?" The Prophet (sallallaahu-alayhi-wa-sallam) replied, "Yes, the sign is that a person becomes detached from the 'Home of Deceit' (the world), turns towards the 'Home of Eternity' (Hereafter) and prepares for death in advance." [Mishkaat Pg. 446]

Explaining the verse under discussion, Ulema have also quoted the Ahadeeth which describe the occasions when Allaah Ta'ala sent the angels to cut open the chest of Rasulullaah (sallallaahu-alayhi-wa-sallam) and to fill his heart with knowledge and wisdom. This happened once while Rasulullaah (sallallaahu-alayhi-wa-sallam) was still a child and living with his foster mother. It also happened on the night in which Rasulullaah (sallallaahu-alayhi-wa-sallam) was taken for Mi'raj (as reported in Bukhari and Muslim). "Durrul Manthoor" (Vol. 6 Pg. 363) reports from Hadhrat Abu Hurairah (R.A) that this also happened when Rasulullaah (sallallaahu-alayhi-wa-sallam) was twenty years old. This narration is found in the "Zawaa'id" of Imaam Ahmad (A.R)'s "Musnad".

Allaah tells Rasulullaah (sallallaahu-alayhi-wa-sallam) further, **"And did We not relieve you of your burden that was breaking your back?"** Some commentators state that relief of the burden is contained in verse 2 of Surah Fatah (Surah 48) where Allaah says, **"So that Allaah may forgive you for those shortcomings that have passed and those that may occur in the future."**

Rasulullaah (sallallaahu-alayhi-wa-sallam) regarded the human errors that he sometimes made as serious infractions. This was naturally very burdensome for Rasulullaah (sallallaahu-alayhi-wa-sallam).

¹ Surah An'aam (Surah 6), verse 125.

By declaring blanket forgiveness for every past and future error, Allaah Ta'ala relieved Rasulullaah (sallallaahu-alayhi-wa-sallam) from the burden of his conscience.

In my humble opinion, **the better interpretation** is that which Allaama Qurtubi (A.R) has narrated from Abdul Aziz bin Yahya (A.R) and Abu Ubaydah (A.R). According to them, **the verse means that Allaah Ta'ala had lightened the burdensome tasks of prophethood for Rasulullaah** (sallallaahu-alayhi-wa-sallam) so that they should not be too difficult for him. Together with the tremendous favours that Allaah bestowed on Rasulullaah (sallallaahu-alayhi-wa-sallam), Allaah Ta'ala also gave him a great task. His mission to propagate Tauheed among the Mushrikeen brought great difficulties and persecution which had to be tolerated without retaliation. Thereafter, the illustrious Sahabah (R.A) also shouldered the responsibility and Islaam spread very far.

"And We have elevated your fame." Rasulullaah (sallallaahu-alayhi-wa-sallam)'s name is taken together with Allaah's name in the Kalimah, the Adhan, the Iqaamah, in sermons and whenever a talk or a book is introduced. When Rasulullaah (sallallaahu-alayhi-wa-sallam) was taken on Mi'raj and Hadhrat Jibra'eel (A.S) knocked on the doors of the heavens, it was asked, "Who is there?" When Hadhrat Jibra'eel (A.S) identified himself, he was asked who was with him. He would then reply, "Muhammad (sallallaahu-alayhi-wa-sallam)." This occurred at each of the seven heavens. **Therefore, Rasulullaah** (sallallaahu-alayhi-wa-sallam)'s **name was resounding in the heavens as well.**

Allaama Qurtubi (A.R) has mentioned that all the previous scriptures contained mention of Rasulullaah (sallallaahu-alayhi-wa-sallam) and **the Ambiya (A.S) were commanded to inform their people about the coming of Rasulullaah** (sallallaahu-alayhi-wa-sallam).

In the Hereafter, Rasulullaah (sallallaahu-alayhi-wa-sallam) will enjoy the highest position among Allaah's creation when he attains the status of "Maqaam Mahmud"². His fame will then be apparent in front of all Allaah's creation. He will also receive the fountain of "Kowthar" which no other shall receive.

² Refer to the commentary of verse 79 of Surah Bani Israa'eel (Surah 17) for details concerning the "Maqaam Mahmud".

It is no secret that billions of Muslims throughout the ages regard Rasulullaah (sallallaahu-alayhi-wa-sallam) greater than themselves and their parents. In fact, many Kuffaar also have tremendous respect for Rasulullaah (sallallaahu-alayhi-wa-sallam). They have also written books and delivered speeches in praise of him. Even his enemies find it difficult not to praise him.

Allaah promises, ***"There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty."***

It cannot happen that a person suffers only hardships without respite. Allaah reiterates the principle so that Rasulullaah (sallallaahu-alayhi-wa-sallam) and the Muslims in general may be consoled when they experience difficulties. Whenever the Ummah of Rasulullaah (sallallaahu-alayhi-wa-sallam) experienced hardships while propagating the Deen, they always took solace in this promise of Allaah. In this manner, their difficulties were eased considerably.

"Durrul Manthoor" narrates from Hadhrat Hasan (A.R) that Rasulullaah (sallallaahu-alayhi-wa-sallam) once emerged from his home in a very happy mood. Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "One difficulty cannot overcome two eases." Rasulullaah (sallallaahu-alayhi-wa-sallam) was reciting the verses, ***"There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty."***

According to another narration³, Hadhrat Anas bin Maalik (A.R) reported that a stone was in front of Rasulullaah (sallallaahu-alayhi-wa-sallam) when he said, "If any difficulty enters this stone, ease will follow the difficulty into the stone and remove it." It was then that Allaah revealed the verse ***"There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty."***

When an Arabic noun is repeated and each time it is preceded by "al" (the letters "Alif" and "Laam"), both nouns will be regarded as one. However, when a noun is repeated without "al" each time, the two will be regarded as separate entities. In the above two verses, the Arabic word "usr" (translated above as **"difficulty"**) is repeated with the addition of "al" each time ("al-usr"). Therefore, the verses refer to a single difficulty. At the same time, the word "yusr" (translated above as **"ease"**) is repeated without the addition of "al".

³ Reported by Tabraani, Haakim and Bayhaqi's Shu'abul Imaan.

The verses therefore refer to two eases. As a result, there are always two eases with every difficulty, as indicated by Rasulullaah (sallallaahu-alayhi-wa-sallam) in the narration of Hadhrat Hasan (A.R).

It may also be said that all one's difficulties in this world are like a single difficulty. In this very world, Allaah Ta'ala continues to grant ease to a person. This is the first ease. The second will be granted in the Hereafter. Therefore, the difficulties of this world are amply rewarded because together with the ease of this world, it also accrues the everlasting rewards of the Hereafter.

Allaah Ta'ala then says to Rasulullaah (sallallaahu-alayhi-wa-sallam), **"So when you have completed, then exert yourself and turn to your Rabb."**

Rasulullaah (sallallaahu-alayhi-wa-sallam) exerted himself greatly to propagate the Deen and much of his time was occupied with this. Because this task was a command of Allaah, it falls under the ambit of Ibaadah and its rewards are exceptionally great. However, despite being engaged in this act of Ibaadah all day, Allaah Ta'ala still commands Rasulullaah (sallallaahu-alayhi-wa-sallam) to devote time to turn to Him by carrying out direct Ibaadah that does not have people in between. This is the Ibaadah that one carries out in privacy and entails the true meaning of Ibaadah (worship). The effort of Rasulullaah (sallallaahu-alayhi-wa-sallam) was to turn man's attention towards Allaah and make them Muslims so that they fulfil the purpose of their creation, which Allaah defines in verse 56 of Surah Dhaariyaat (Surah 51) when He says, ***"I have created man and Jinn only to worship Me."***

Together with calling mankind to Allaah, Rasulullaah (sallallaahu-alayhi-wa-sallam) also performed the Fardh salaah and would spend long hours engaged in Nafil salaah. In fact, he used to stand so long in Tahajjud salaah that his feet used to swell. The Arabic word "fansab" (translated above as **"exert yourself"**) refers to making such an effort to do something that one becomes tired. One should therefore tire oneself when carrying out acts of Ibaadah. One should not carry out acts of Ibaadah only when one finds it convenient. If one engages in Ibaadah only when it is convenient, one will even forsake the Fardh acts of Ibaadah. Some exertion has to take place.

