

## **Sharhe-Sadr**

*(Expansion of the Heart)*

*A lecture, filled with extreme love and wisdom, that was rendered at the Islamic  
Dawah Academy, Leicester, Britain, on the elucidation of the meaning of  
“Sharhe-Sadr”*

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*(Chisti, Saabiri, Naqshbandi, Mujaddidi, Qaadri, Suharwardi)*

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### **Publisher's note (Urdu)**

This book under view, i.e. "Sharhe-Sadr", is, in actual fact, a pleasant and captivating lecture of my father, wherein my honourable father delivered a discourse, filled with extreme love and wisdom, on the explanation of "Sharhe-Sadr". The talk was delivered at the Islamic Dawah Academy, in Leicester, Britain. The honourable, Moulana Muhammad Saleem Dhoraat (Mudda Dhilluhu) recorded it on cassette and sent it to me. After it being reviewed by my honourable father, we are now being favoured with the great fortune of its publication.

May Allaah سُبْحَانَهُ وَتَعَالَى bless us with the ability to derive benefit therefrom. Aameen.

Muhammad `Abdullaah Qamaruzzamaan Allaahabadi Qasmi.

**Sharhe-Sadr (Expansion of the Heart)**

This topic was discussed in Britain, Leicester, at the honourable Moulana Saleem Dhoraat's institute, Islamic Dawah Academy (May Allaah ﷺ keep him safe). The scholars there recorded it and sent me a clean and edited recording of it so that, after reviewing it, it could be published by our institute. Hence, this topic and discussion was, to a certain extent, modified and enhanced and is now being published.

May Allaah ﷻ accept it and may He spread and perfect its benefit. Aameen.

(Muhammad Qamaruzzamaan Allaahabadi)

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور أنفسنا و من سيئات أعمالنا من يهده الله فلا مضل له و من يضلل الله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له و نشهد أن سيدنا و مولانا محمدا عبده ورسوله صلى الله عليه و على آله و أصحابه و أزواجه و ذرياته و سلم تسليما كثيرا كثيرا اما بعد

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ \* وَوَضَعْنَا عَنَّا وِزْرَكَ \* الَّذِي أَنقَضَ ظَهْرَكَ \* وَرَفَعْنَا لَكَ ذِكْرَكَ \* فَإِنَّ مَعَ الْعُسْرِ يُسْرًا \* إِنَّ مَعَ الْعُسْرِ يُسْرًا \* فَإِذَا فَرَغْتَ فَانصَبْ \* وَإِلَىٰ رَبِّكَ فَارْغَبْ \*

### **Translation and explanation of Soorah Inshiraah**

*Did We not expand your chest for you (with knowledge and forbearance)?*

*(i.e. We granted you vast knowledge and, together with that, also granted you sufficient knowledge and forbearance to be able to deal with the hardships and difficulties posed by the opposition in your propagation of Islaam.)*

*And we lifted that burden of yours that had broken your back and we elevated your status.*

*(i.e. In the majority of cases, the blessed name of Nabi صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ has been coupled with the name of Allaah سُبْحَانَهُ وَتَعَالَىٰ.)*

*Hence, (on account of that, you should also remain hopeful of Our bounty and favour in these worldly cases of comfort and effort, therefore, We promise you that) surely, together with the present difficulties, ease (is to follow). Surely, together with the present difficulties, ease (is to follow).*

*So, when you complete (the propagation of Islaam), then assert yourself (in other forms of worship that are directly linked to yourself).*

*(i.e. Abundant worship and spiritual assertion, as that is fitting with your elevated status.)*

*And (with regards to whatever you wish to ask for) keep your attention fixed solely upon your Rabb. (i.e. Ask from Him).<sup>1</sup>*

<sup>1</sup> Bayaan-ul-Qur'aan

Allaah ﷻ bestowed Nabi ﷺ with numerous virtues and perfections. If all the virtues and perfections of all the other Ambiyaa ﷺ were to be combined, then too, the virtues and perfections of Nabi ﷺ would outweigh them all. Hence, a poet has very beautifully said in his wise poetic words:

لب لعل وخط سبز و رخ زیبا داری  
حسن یوسف دم عیسی ید بیضا داری  
شیوه و شکل و شامل حرکات و سکنات  
آنچه خواباں همه دارند تو تبهاداری

What that means is that all the perfections, both apparent, as well as hidden, in terms of knowledge, as well as conditions, that were granted to all the Ambiyaa ﷺ individually, were all granted to Nabi ﷺ collectively. Allaah ﷻ, reminding Nabi ﷺ of this favour of His, addresses him in the Qur'aan and says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*We have granted you "Kowthar".*

What that means is that Allaah ﷻ has granted Nabi ﷺ every type of goodness and excellence imaginable. Hence, the Howdhe-Kowthar (Pond of Kowthar) is also a portion of this immense goodness. Therefore, what is meant by this verse of the Qur'aan is that Allaah ﷻ has enriched Nabi ﷺ with numerous great favours and bounties. Included amongst those favours are the Qur'aan, Islaam and Deen. In short, Allaah ﷻ has honoured Nabi ﷺ by bestowing him with every type of bounty that can be envisaged, whether apparent or hidden or linked to worldly or Religious affairs.

The virtue of Nabi ﷺ has been mentioned by the Qur'aan itself. This virtue has not only been mentioned in one or two places, rather, the specialties of Nabi ﷺ have been repeatedly stated at numerous junctures and in numerous verses of the Qur'aan. From amongst those verses is this verse that I have recited. Hence, Allaah ﷻ says:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

*Have We not opened your chest for you?*

The great commentator of the Qur'aan, Hadhrat Moulana Ashraf `Ali Thaanwi رَحْمَةُ اللَّهِ عَلَيْهِ has, in Bayaan-ul-Qur'aan, explained this verse in the following words:

“Have we not opened your heart with knowledge and tolerance? We learn from that, that if Allaah سُبْحَانَهُ وَتَعَالَى has bestowed a person with the quality of knowledge and beautified him with the quality of forbearance, then it should be understood that Allaah سُبْحَانَهُ وَتَعَالَى has, in actual fact, opened his heart and that Allaah سُبْحَانَهُ وَتَعَالَى has bestowed him with the great favour of the expansion of his heart.”

Therefore, the interpretation of Sharhe-Sadr that has been offered by Hadhrat Hakeem-ul-Ummat, Moulana Ashraf `Ali Thaanwi رَحْمَةُ اللَّهِ عَلَيْهِ, viz. the opening of the chest and heart by means of knowledge and forbearance, is truly excellent! The thought of this being the possible meaning and purport of “Sharhe-Sadr” never even crossed our mind. Hence, it has become quite obvious that both the light of knowledge, as well as the trait of forbearance, are both indispensable for “Sharhe-Sadr” (the expansion of the heart). If any person attains knowledge, but does not attain the trait of forbearance, then he has not acquired the bounty of Sharhe-Sadr (the expansion of the heart).

Now, listen to the definition of knowledge! True knowledge is knowledge of the Qur'aan, knowledge of Hadeeth and knowledge of the Aakhirat (hereafter), that is perpetual. It is regarding this very same type of knowledge that Allaah سُبْحَانَهُ وَتَعَالَى commanded Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to seek an increase in. This type of knowledge is from amongst the indispensable necessities of Sharhe-Sadr, rather, it is from amongst its fundamental tenets. Allaah سُبْحَانَهُ وَتَعَالَى says:

وَقُلْ رَبِّ زِدْنِي عِلْمًا

*And say, “Increase me in knowledge”.*

What this verse means is, “Grant me such knowledge whereby I will be able to recognize You and will be blessed with Sharhe-Sadr”.

Imaam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ would say:

ليس العلم بكثرة الرواية انما هو نور يضعه الله في القلب

(الطبقات الكبرى ج ١ ص ٤٤)

*Knowledge is not abundant narration. It is merely a light that Allaah سُبْحَانَهُ وَتَعَالَى places within the heart.*

We, however, think that this knowledge will be attained by the mere study of books. Rather, when a person adopts piety and religiousness, Allaah سُبْحَانَهُ وَتَعَالَى bestows him with the light of knowledge and illuminates his heart.

Listen even further! `Ilm (Knowledge) is not an attribute of books, but an attribute of the `Aalim (learned scholar). Knowledge is not a characteristic of non-living and inanimate objects, like tape-recording cassettes, rather, it is a characteristic of the heart.

Allaah سُبْحَانَهُ وَتَعَالَى has, regarding knowledge, stated:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

*Allaah سُبْحَانَهُ وَتَعَالَى taught Aadam عَلَيْهِ السَّلَامُ the names of all things.*

Allaah سُبْحَانَهُ وَتَعَالَى, however, did not only teach Aadam عَلَيْهِ السَّلَامُ the names of all things, but also acquainted him with their distinctive properties and effects. It was on account of that, that Allaah سُبْحَانَهُ وَتَعَالَى granted superiority to Aadam عَلَيْهِ السَّلَامُ over the Angels. Hence, only that person who is acquainted with the names and attributes of the upper and lower created entities of Allaah سُبْحَانَهُ وَتَعَالَى will be deserving of Khilaafat (vicegerency upon the earth).

Hadhrat Moulana Muhammad Ya`qoob Sahib Naanotwi رَحْمَةُ اللَّهِ عَلَيْهِ has said that the knowledge of science and other similar fields are linked with experiences, handicrafts and skills, that are all, in actual fact, not `Ilm (knowledge). The blacksmiths and carpenters also have a share of this type of knowledge. `Ilm, in essence, refers to that type of knowledge by means of which a person attains recognition of his self, resulting in his recognition of his Rabb (Creator and Sustainer).

Hadhrat `Ali رَضِيَ اللَّهُ عَنْهُ has said:

من عرف نفسه عرف ربه

*The person who has recognized his own self has recognized his Rabb.*

That means that the recognition of one's own self is a means and medium for the recognition of one's Rabb.

Listen very carefully! The recognition of Allaah سُبْحَانَهُ وَتَعَالَى is no ordinary thing. It is a great bounty and a great treasure! That is why we have been commanded to ponder over the favours and signs of Allaah سُبْحَانَهُ وَتَعَالَى. As a result of this pondering, a person is favoured with an increase in Imaan (belief). It should not be, that after pondering and contemplating, instead of a person's Imaan increasing, he becomes entangled in even more deviation and misguidance. Hence, `Ilm, in essence, refers to that knowledge by

means of which a person attains the recognition of Allaah سُبْحَانَهُ وَتَعَالَى. Therefore, you should ponder and contemplate over the creation and signs of Allaah سُبْحَانَهُ وَتَعَالَى. The `Ilm (knowledge) that is accrued by means of this type of pondering and contemplation will become a means for taking one closer to Allaah سُبْحَانَهُ وَتَعَالَى. On account of that, spiritual light will enter the heart and the person will be favoured with spiritual effulgence.

My spiritual mentor, Hadhrat Moulana Muhammad Ahmad Sahib رَحْمَةُ اللَّهِ used to say that there exists Prophetic knowledge, as well as Prophetic effulgence, both of which are necessary. Therefore, together with striving to attain Prophetic knowledge, effort should also be made to attain the Prophetic effulgence. It is also an accepted reality, that true knowledge is effulgence and light in itself. Mulla `Ali Qaari رَحْمَةُ اللَّهِ has written in his commentary on Mishkaat, Mirqaat:

والعلم نور في قلب المؤمن مقتبس من مصابيح مشكاة النبوة من الأقوال الحميدة والأفعال الحميدة والأحوال الحمودية  
يهتدى به إلى الله وصفاته وأفعاله وأحكامه

(مرقاة ج ١ ص ٢٦٤)

*`Ilm is a light that is derived from the lights of the lamp of Nabuwwat (Prophethood); from his praiseworthy statements, exemplary deeds and laudable conditions, that illuminates the heart of the believer. On account of that, the believer attains the recognition of the being and attributes of Allaah سُبْحَانَهُ وَتَعَالَى and thereby attains access to (the wisdom of) the actions of Allaah سُبْحَانَهُ وَتَعَالَى and His commandments.*

Therefore, the only `Ilm is that wherein there is light, without which there does not even exist the lowest level of `Ilm (true knowledge). It is for that reason, that a person should continuously ask Allaah سُبْحَانَهُ وَتَعَالَى for the light of knowledge. Imaam Maalik رَحْمَةُ اللَّهِ says:

العلم حكمة و هو نور يهد الله به من يشاء و ليس بكثرة المسائل

(مرقاة شرح مشكوة ج ١ ص ٢٧٩)

*`Ilm is not abundant rulings, rather, `Ilm is a knowledge, to which Allaah سُبْحَانَهُ وَتَعَالَى guides whomsoever He wishes to.*

For that very reason, a certain `Aalim (Islaamic scholar) has said very beautifully, that an `Aalim should not display any pride and arrogance over his superficial knowledge, as, he is, in reality, not the actual possessor of that knowledge. He is merely a custodian of the statements and narrations of the other `Ulamaa (Islaamic scholars). The proof for this is that such a person should remove the statements of the thorough Islaamic scholars, like `Allamah Ibn Hajar رَحْمَةُ اللَّهِ, `Alamah Qastallaani رَحْمَةُ اللَّهِ, `Allamah



Nawawi رَحْمَةُ اللَّهِ عَلَيْهِ, etc., from his treasure of knowledge and wisdom. After doing that, he should review himself. If anything remains thereafter, then that will be regarded as his knowledge and if nothing remains, then he should understand that he possesses absolutely no knowledge. The condition of such a person is just like the one who works in a bank. Large sums of money are entrusted to the banker, however, when he returns home in the evening, nothing at all from those large sums of money remains in his pocket and in his possession. He, rather, returns home emptyhanded, only to receive his weekly or monthly wages.

Nevertheless, only that knowledge can be deemed as one's own, that Allaah سُبحَانَهُ وَتَعَالَى grants, out of His grace and kindness. The apparent means for the attainment of this type of knowledge is generally accepted to be the companionship of the pious and the adoption of religiousness and piety.

Allaah سُبحَانَهُ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*Oh believers! Fear Allaah سُبحَانَهُ وَتَعَالَى and be with the truthful ones.*

Allaah سُبحَانَهُ وَتَعَالَى also says:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

*Fear Allaah سُبحَانَهُ وَتَعَالَى and Allaah سُبحَانَهُ وَتَعَالَى will teach you.*

Hence, the only knowledge is that which is taught and bestowed by Allaah سُبحَانَهُ وَتَعَالَى.

Now, listen further to the discussion on “Sharhe-Sadr”, i.e. the expansion of the heart! Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also interpreted this Sharhe-Sadr, as Noor (spiritual light)<sup>1</sup>. Qaadhi Thanaa'ullaah Sahib Naqshbandi Mujaddidi رَحْمَةُ اللَّهِ عَلَيْهِ, who passed away in the year 1225 AH, has written the following in Tafseer Mazhari:

قوله تعالى فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ إِلَى مَعْرِفَةِ طَرِيقِ الْحَقِّ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ لما نزلت هذه الآية سئل رسول الله صلى الله عليه وسلم عن شرح الصدر قال نور يقذفه الله في قلب المؤمن فيشرح له ويتفسح قلبه يعني يتسع لمعرفة الحق ويؤمن قالوا فهل لذلك اشارة قال نعم الاشارة الى دار الخلود والتجاني عن دار الغرور واستعداد الموت قبل نزول الموت

(التفسير المظهر ج ٣ ص ٢٨٦)

<sup>1</sup> Just as Imaam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ has stated, i.e. “It is a light that Allaah سُبحَانَهُ وَتَعَالَى instils within the heart of a believer”.

*Allaah سُبْحَانَهُ وَتَعَالَى opens, for Islaam, the heart of the person whom He intends to guide to the recognition of the true path. When this noble verse of Qur'aan was revealed,*

*Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ was asked regarding the meaning of "Sharhe-Sadr".*

*Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said, "It is a light that Allaah سُبْحَانَهُ وَتَعَالَى instils within the heart of a believer, due to which his heart then becomes open and expansive". I say that what it means is that the person's heart broadens for the recognition of Allaah سُبْحَانَهُ وَتَعَالَى and (perfect) belief then enters therein. The Sahaabah رَضِيَ اللهُ عَنْهُمْ enquired if there was any sign for that, so, Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said, "Inclination towards the everlasting home (the Aakhirat), detachment from the home of deception (the world) and preparation for death before its advent."*

Subhaanallaah! Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ has mentioned such exquisite signs for the attainment of Sharhe-Sadr, that are truly worth being engraved in the heart.

قالت الصوفية العلية شرح الصدر لا يكون الا بعد فناء النفس بزوال عينها و اثرها و ذلك بتجليات صفات الله تعالى  
الحسنى في الولاية الكبرى ولاية الانبياء و حينئذ يحصل الايمان الحقيقي

*The Sufis (mystics) say, "Sharhe-Sadr is only attained after annihilation of the Nafs, by the removal of the essence, as well as the signs of impermissible desires. That only takes place when the manifestation of the beautiful attributes of Allaah سُبْحَانَهُ وَتَعَالَى become apparent in the Ambiyaa عَلَيْهِمُ السَّلَام, which is, in actual fact, the greatest form of friendship with Allaah سُبْحَانَهُ وَتَعَالَى. It is then that the reality of Imaan (belief) is attained.*

That is also what is meant by the Hadeeth, wherein it is stated, "Allaah سُبْحَانَهُ وَتَعَالَى will grant the person who practices on what he knows such knowledge that he was previously unaware of". Cognisance should also be taken of the fact that knowledge is not confined to our understanding of it. Knowledge, as well, has different ranks and levels. That is why Allaah سُبْحَانَهُ وَتَعَالَى has said:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

*Above every knowledgeable person is someone more knowledgeable.*

Imaam Ghazaali رَحِمَهُ اللهُ, regarding the types of knowledge of the Aakhirat, says:

فالقسم الأول علم المكاشفة وهو علم الباطن وذلك غاية العلوم فقد قال بعض العارفين من لم يكن له نصيب من هذا العلم أخاف عليه سوء الخاتمة وأدنى نصيب منه التصديق به وتسليمه لأهله

(احياء العلوم ص ٤٠)

*The first type of knowledge is `Ilm-ul-Mukaashafah, i.e. innermost knowledge of the heart. This is the peak of all other types of knowledge. A pious mystic has stated, "I am apprehensive of an evil end for that person who has no share in this type of knowledge". The lowest portion that a person can possess of this knowledge is attestation thereto and acceptance of those who are endowed with it.*

We learn from this, that one type of knowledge of the Aakhirat is `Ilm-ul-Mukaashafah, that is interpreted as the innermost knowledge of the heart. The attainment of this knowledge is necessary. Unfortunately, there is generally no attention given to this aspect.

May Allaah ﷻ, out of his bounty and grace, bless us with this knowledge. Aameen.

(Muhammad Qamaruzzamaan)

### **The method of attaining the light of knowledge**

The question is, "How is this light of knowledge acquired?" The method is that piety and religiousness need to be adopted and special care needs to be paid to adhering to the Sunnah in all aspects of our lives. The outer and apparent, as well as the inner and hidden Sunnah acts, all need to be adhered to. That means that good and noble character should be adopted, coupled with abundant beseeching and crying to Allaah ﷻ for the attainment thereof. Allaah ﷻ, out of His grace and bounty, will surely, bestow one with this light of knowledge. In that manner, the door of knowledge will be opened up and that is what is referred to as "Ilm-e-Ladunni". Who will then be able to challenge the person who has been endowed with such knowledge? That is exactly what Moulana Room ﷺ has said:

خم که از در یاد در اسے بود

پیش او جیو نہا زانو نہد

*The greatest streams in the world bow down and submit before that earthen jar whose path is a river*

The great Haafidh of Hadeeth, `Allaamah Ibn Taymiyah ﷺ was a great Islaamic scholar. He was also one who would remember Allaah ﷻ abundantly and remain occupied with spiritual exercises. Hadhrat Moulana Sayyid `Ali Miaa Nadwi ﷺ has, in the book, "Da`wat and `Azeemat", describing his condition, written, "Whenever he was faced with any difficulty or trouble in understanding any Islaamic ruling or any

verse of the Qur'aan, he would go to a desolate Masjid. He would then, for a lengthy period of time, say the following words:

يا معلم ابراهيم فهمني

*Oh teacher of Ibraaheem عَلَيْهِ السَّلَام, grant me understanding (of this matter). ”*

He also writes, “He would spend his nights aloof from all people. At that time, there was none for him, but Allaah سُبْحَانَهُ وَتَعَالَى. It would just be him and his crying and lamentation before Allaah سُبْحَانَهُ وَتَعَالَى. He would continuously occupy himself with the recitation of the Qur'aan and would remain engaged in different types of optional Salaah and other acts of worship. When he would commence his Salaah, his shoulders would begin shaking to such an extent that his whole body would begin to tremor. After the Fajr Salaah, he would remain seated in his place until the sun had considerably risen. If anyone would ask him about it, he would say that that was his breakfast and that if he were not to partake of his breakfast, then he would become weak and lose strength.”<sup>1</sup>

Subhaanallaah! What an excellent condition of worship and servitude that is worthy of being emulated. It is on account of this, that he was favoured with such bounties and status that are obvious and evident.

### **A poem of `Allaamah Iqbaal**

This poem of `Allaamah Iqbaal is profound in its meaning and was also very dear to our spiritual mentor, Muslih-ul-Ummat, Moulana Shah Wasiyyullaah Sahib رَحْمَةُ اللَّهِ. It is as follows:

ترے ضمیر پر جب تک نہ ہو نزول کتاب

گرہ کشا ہے نہ رازی نہ صاحب کشاف

*As long as you do not recite the Qur'aan with absolute conviction that it is presumably being revealed upon you and for you*

*You will not be able to derive benefit from its effulgence and blessings and even if you were to be Imaam Raazi رَحْمَةُ اللَّهِ or the author of Kashaaf, that too would be unable to aid you in expanding the meanings and hidden purports.*

Basically, mere customary knowledge and verbal recitation are not sufficient for the expansion of the mysteries and meanings of the Noble Qur'aan. For the achievement of that, it is necessary to recite correctly, with presence of heart, with firm belief and

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<sup>1</sup> اقوال سلف ج ۲ ص ۲۴۲

conviction and with piety and inner purity. It is these aspects that produce inner spiritual conditions and that result in elevated ranks in the court of Allaah ﷻ. Indication to this is found in the following verse of the Qur'aan:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*None, except for the purified ones, may touch it (the Qur'aan).*

It was for the attainment of this very same knowledge that Hujjat-ul-Islaam Hadhrat Moulana Muhammad Qasim Naanotwi رحمه الله, `Aalim-e-Rabbaani Moulana Rasheed Ahmad Gangohi رحمه الله, Hakeem-ul-Ummat Hadhrat Moulana Ashraf `Ali Thaanwi رحمه الله and Moulana Muhammad Husain Allahabadi رحمه الله adopted the company of Sheikh-ul-Mashaa'ikh Hadhrat Haaji Imdaad-ullaah Sahib Muhaajir Makki رحمه الله. That becomes quite apparent from the statements and sayings of these luminaries. Moulana Muhammad Qasim Sahib Naanotwi رحمه الله used to say, "People are generally found to be adherents of Hadhrat Haaji Sahib on account of his practice, whereas I am his adherent on account of his knowledge". Similarly, a person once asked Moulana Muhammad Qasim Sahib Naanotwi if Hadhrat Haaji Imdaad-ullaah Sahib was an `Aalim (Islaamic scholar), so, Hadhrat replied, "No, rather, he is an `Aalimgar (conqueror of the world)!"

Subhaanallaah! Hadhrat said such a marvellous statement that is indicative of his unshakable belief. Hence, when such belief and reliance on the Sheikh (spiritual mentor) is found, then Allaah ﷻ also fully saturates the individual by means of his bounties.

### **Hadhrat Haaji Imdaad-ullaah Sahib رحمه الله**

Allaah ﷻ blessed Hadhrat Haaji Imdaad-ullaah Sahib رحمه الله with `Ilm-e-Ladunni (knowledge directly from Allaah ﷻ). The following incident is an example of this:

Hadhrat Haaji Imdaad-ullaah رحمه الله used to give preference to poverty over affluence. A person once said to Hadhrat Haaji Sahib رحمه الله, "It is narrated in a Hadeeth that the upper hand is better than the lower hand, therefore, it is ascertained therefrom that affluence is better than poverty. That is due to the fact that the upper hand refers to the giving hand, whereas the lower hand refers to the taking hand, hence, we learn from that, that affluence is better than poverty." Hadhrat Haaji Sahib رحمه الله said, "No, the superiority of affluence is not proven by means of this Hadeeth. The upper hand, i.e. the giving hand, is better because it is inclining towards poverty and the lower hand, i.e. the taking hand, is not better because it is inclining towards affluence. Allaah ﷻ has, on that

premise, afforded superiority to the upper hand over the lower hand. That is because the hand that gives even ten rupees is moving closer towards poverty and the hand that takes that money is moving closer towards affluence. That is why the virtue for the upper hand is greater”.

There are other similar academic points narrated from Hadhrat Haaji Sahib رَحْمَةُ اللَّهِ عَلَيْهِ that are mentioned at their respective places. In order to illustrate this, I will narrate another incident that Hadhrat Muslih-ul-Ummat Moulana Shah Wasiyyullaah Sahib رَحْمَةُ اللَّهِ عَلَيْهِ used to mention.

The caravan of Hadhrat Sayyid Ahmad Shaheed Bareilwi رَحْمَةُ اللَّهِ عَلَيْهِ intended to depart for Raampoor. Just then, an `Aalim, who was also the student of Shah `Abdul-`Azeez Dehlawi رَحْمَةُ اللَّهِ عَلَيْهِ, said, “It is not a good idea for this caravan, especially not for Moulana Muhammad Ismaa`eel Shaheed رَحْمَةُ اللَّهِ عَلَيْهِ, to go. That is because the philosophers have decided to debate with you.” He then specially went to Moulana Muhammad Ismaa`eel Sahib Dehlawi رَحْمَةُ اللَّهِ عَلَيْهِ and requested him, saying, “Please do not even think of going to Raampoor!” Moulana رَحْمَةُ اللَّهِ عَلَيْهِ said, “This is a token of your kindness and favour upon us, that you have, on account of us, endured such great inconvenience. We are indebted to you for that, however, this is not something that you need to be so concerned about. Those people will speak philosophically, thereafter, we will respond to whatever we are able to and if we do not know anything, then we will clearly state likewise. If they discuss philosophy, then, in that case, Allaah سُبْحَانَهُ وَتَعَالَى has also granted us intellect and intelligence. When they will present the philosophy and logic, as compiled by the Platonists and Peripatetics, we will answer them with our logic. We will then see how far it goes.”

In short, Moulana رَحْمَةُ اللَّهِ عَلَيْهِ did not cancel his intention. He went and the debate also took place, the details of which are mentioned in “Ameer-ur-Riwaayaat”, pg. 102. Hadhrat `Allaamah Ibn Taymiyah رَحْمَةُ اللَّهِ عَلَيْهِ has also written a voluminous book in refutation of the philosophers.

Just as Allaah سُبْحَانَهُ وَتَعَالَى granted our pious predecessors the knowledge of Nabuwwat (Prophethood), He also granted them the light of Nabuwwat. Hence, what position could philosophy and logic possibly hold before them? What honour and grandeur could Science and all these modern fields of knowledge possibly hold before the knowledge of the Qur’aan and the Sunnah? Understand this very well!

Muslih-ul-Ummat Moulana Shah Wasiyyullaah Sahib رَحْمَةُ اللَّهِ عَلَيْهِ would, in his public gatherings, majority of the time, hold the Qur’aan in his hand and say, “Can its reciter be a fool? Can its reciter be unintelligent? Unfortunately, our condition is truly worth lamenting over. We do not recite it correctly, neither do we correctly attain its



knowledge, nor do we ponder over it. In that case, how can we acquire its knowledge. Only Allaah سُبحانه وتعالى is the granter of ability.”

We make Du`aa that Allaah سُبحانه وتعالى beautifies us as well, with the qualities of sincerity and piety and that He blesses us with real knowledge. Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ would make the following Du`aa:

اللَّهُمَّ أَعِنِّي بِالْعِلْمِ وَزَيِّنِي بِالْحِلْمِ وَأَكْرِمْنِي بِالتَّقْوَى وَجَمِّلْنِي بِالْعَافِيَةِ

*Oh Allaah سُبحانه وتعالى, assist me with knowledge, beautify me with forbearance, honour me with piety and adorn me with safety and peace.*

### **The means for Sharhe-Sadr**

Hadhrat `Allaamah Ibn-ul-Qayyim رَحِمَهُ اللهُ, while expounding upon the means for Sharhe-Sadr, writes, “There are many means for the acquirement of Sharhe-Sadr. Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ has attained it in its complete and perfect form. The strongest and most important means for the acquirement of Sharhe-Sadr is Tauheed (belief in the oneness of Allaah سُبحانه وتعالى). In proportion to the perfection and strength of Tauheed, that is how perfect Sharhe-Sadr will also be.

Allaah سُبحانه وتعالى says:

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ

(سورة الزمر)

*The person whose chest Allaah سُبحانه وتعالى has opened for Islaam is upon a light from his Rabb.*

Allaah سُبحانه وتعالى also says:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

(سورة الانعام)

*Allaah سُبحانه وتعالى opens up for Islaam the chest of the person whom He intends to guide and He constricts the chest of the person whom He intends to misguide, as though he is ascending into the sky.*

Hence, guidance and belief in the oneness of Allaah سُبحانه وتعالى are amongst the most important means for the attainment of Sharhe-Sadr, while shirk (ascribing partners with Allaah سُبحانه وتعالى) and deviation are great causes of constriction, contention and turbidity

of the chest. In that manner, one of the means for Sharhe-Sadr is that light that Allaah ﷻ inserts within the hearts of His slaves. That is, in actual fact, the light of Imaan opens up and expands the chest, while keeping the heart delighted and cheerful. When this light absents itself from the heart of the slave, then contraction and narrowness are created therein. The slave then feels as though he is imprisoned in a narrow and dark jail, while being bound in a painful clamp.

In a narration of Tirmidhi, Nabi ﷺ is reported to have said:

إذا دخل النور القلب انفسح وانشرح قالوا فما علامة ذلك يا رسول الله؟ قال: الإجابة إلى دار الخلود والتجاني عن دار الغرور والاستعداد للموت قبل نزوله

*When the light enters the heart, it opens up and expands. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “What is the sign of that, oh Rasool of Allaah ﷺ?” Nabi ﷺ said, “Inclination towards the everlasting home, disinclination from the home of deception and preparation for death before its advent.*

Man, in proportion to the amount of light he receives, becomes enriched with the treasure of Sharhe-Sadr.

Thereafter, there are numerous other means of attaining Sharhe-Sadr. Examples of those means are knowledge, reverting to Allaah ﷻ, Durood, remembrance of Allaah ﷻ, kindness upon the creation, bravery and purification from contemptible and base qualities. After writing about the details of all of these means, he writes, “The gist of it all is that from the entire creation of Allaah ﷻ, Nabi ﷺ was the completest and highest in all of those qualities whereby expansion of the chest and heart, coolness of the eyes and life of the soul are acquired. Similarly, Nabi ﷺ attained both the metaphysical, as well as the physical opening of the chest. Nobody else has ever attained that<sup>1</sup>. Whomsoever, from amongst the creation, will follow Nabi ﷺ and be distinct in following Sunnah, then, in proportion to that, he will attain the enjoyment and delight of the treasure of Sharhe-Sadr. Nabi ﷺ held the highest rank of perfection and completeness in the expansion of the chest, elevation of his name and alleviation of his burden. The followers of Nabi ﷺ, in proportion to their adherence to the ways of

<sup>1</sup> It should be understood clearly, that this opening and expansion of the chest is an indispensable result of the splitting of the chest. All the expert scholars of the Ahl-us-Sunnah-wal-Jamaa`ah, as well as the scholars who have studied the biography of Nabi ﷺ are unanimous regarding that. Haafidh Ibn-ul-Qayyim رَحِمَهُ اللَّهُ, in Zaad-ul-Ma`aad, has also made mention of this point. (Da`wat and `Azeemat)

N.B: Zaad-ul-Ma`aad is a famous and renowned book of Haafidh Ibn-ul-Qayyim رَحِمَهُ اللَّهُ that is really worth studying.



Nabi ﷺ, will also accordingly continue to attain their portions of this treasure.<sup>13</sup>

Take cognisance of the bounty and grace of Allaah ﷻ! Allaah ﷻ granted Nabi ﷺ such a magnanimous bounty and, reminding Nabi ﷺ of that favour said:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

*Did We not open your chest for you?*

Hadhrat Moosa عليه السلام also asked Allaah ﷻ for this favour in the following words:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

*Oh my Rabb, open my chest for me, ease my matter for me and open up the knot on my tongue, so that they may understand my speech.*

Hadhrat Moosa عليه السلام made this Du`aa when he received the following command from Allaah ﷻ:

اذهب إلى فرعون إِنَّهُ طَغَى

*Go to Fir`own. He has surpassed all limits.*

That is because Fir`own claimed to be a deity. Hadhrat Moosa عليه السلام was commanded by Allaah ﷻ to convey the message of the oneness of Allaah ﷻ to Fir`own and that if Fir`own were to doubt the veracity of his proofs, to display two miracles. One miracle was that when Moosa عليه السلام would throw his staff on the ground, it would become a slithering serpent. The other miracle was that when he would place his right hand beneath his left armpit, it would come out extremely bright and lustrous without any defect (i.e. with no ailment, such as leprosy, etc.).

When Moosa عليه السلام learnt that he had been made a Nabi and was being sent to Fir`own in order to explain matters to him, he requested Allaah ﷻ to ease the difficulties of that momentous post. He said, “Oh my Rabb, broaden my courage (even more), (so that I do not experience any form of contraction in my mission of propagation or vexation upon the denial and opposition that I will face). Make (this) task (of propagation) easy for me (so that all the means of propagation are accumulated and all its obstacles are removed). Remove the stammer and stutter from my tongue, so that the

people can understand my speech. Appoint an assistant for me from my family, i.e. Haaroon عَلَيْهِ السَّلَام, my brother. By means of him, establish my strength and partner him with me in the matter of mine (of propagation). Make him a Nabi as well and enjoin propagation upon him, so that we can both carry out this task and so that my heart can be strengthened. Partner him with me, so that the two of us, while propagating and inviting towards You, can abundantly glorify You (from the ascribing of partners with You and from all deficiencies) and so that we can mention Your perfect attributes and qualities in abundance. (That is because if there are two people carrying out the task of propagation, then the discourse of each person will, with the assistance of the other's discourse, become more ample and abundant.) Surely, You are watchful over us and our condition. You are aware of the fact that we are in need of each other's assistance in this task. Allaah سُبحَانَهُ وَتَعَالَى said, "Every request of yours (that was mentioned under the Du`aa for the expansion of the chest), has been acceded, oh Moosa (عَلَيْهِ السَّلَام).

### **Important points and issues**

When Hadhrat Moosa عَلَيْهِ السَّلَام attained the great fortune of speaking to Allaah سُبحَانَهُ وَتَعَالَى and was granted the post and mantle of Prophethood, he abandoned all trust in himself and his strength and turned only to Allaah سُبحَانَهُ وَتَعَالَى. That was because he knew that the responsibilities of that mammoth post could only be fulfilled with the help of Allaah سُبحَانَهُ وَتَعَالَى. He also knew that the courage that was required in order to tolerate the inevitable difficulties and hardships could only be granted by Allaah سُبحَانَهُ وَتَعَالَى. That is why he, at that time, made five Du`aas (supplications).

### **The first Du`aa**

اَشْرَحْ لِي صَدْرِي

*Expand my chest for me.*

Place such vastness and broadness therein that can enable me to bear the knowledge of Prophethood. Place such vastness therein that can also enable me to tolerate the chiding and reproach that I will have to hear from the people when conveying to them the message of Imaan (belief).

### **The second Du`aa**

وَيَسِّرْ لِي أَمْرِي

*Ease my task for me.*

This understanding and foresight was also a result of Nabuwwat (Prophethood), i.e. the ease or difficulty of any matter is also not dependent on apparent plans and strategies.

That is also only something that is granted from the side of Allaah سُبْحَانَهُ وَتَعَالَى. If Allaah سُبْحَانَهُ وَتَعَالَى so wishes, then He eases the most difficult and cumbersome of tasks for people and when He so wishes, the easiest of tasks become difficult. That is why the Muslims have been taught in the Hadeeth to make Du`aa to Allaah سُبْحَانَهُ وَتَعَالَى in the following words for the fulfilment of their tasks:

اللَّهُمَّ اَلْطُّفَ بِنَا فِي تَيْسِيرِ كُلِّ عَسِيرٍ فَإِنَّ تَيْسِيرَ كُلِّ عَسِيرٍ عَلَيْكَ يَسِيرٌ

*Oh Allaah سُبْحَانَهُ وَتَعَالَى, be merciful upon us in easing every difficulty, as, surely, the easing of every difficulty is easy upon You.*

### **The third Du`aa**

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

*Untie the knot from my tongue, so that the people can understand my speech.*

The story of this knot and stammer is as follows:

Hadhrat Moosa عَلَيْهِ السَّلَامُ remained with his mother during his suckling period, while his mother would also, at the same time, collect remuneration from the court of Fir`own for her suckling.

When Hadhrat Moosa عَلَيْهِ السَّلَامُ was weaned off his mother's milk, Fir`own and his wife, Aasiyah, took him as their son. They then took him back from his mother and started raising him. During that period, one day, Hadhrat Moosa عَلَيْهِ السَّلَامُ caught hold of Fir`own's beard and gave him one slap on his face. According to one narration, Hadhrat Moosa عَلَيْهِ السَّلَامُ hit Fir`own with a knife that he had in his hand and with which he was playing. Fir`own became angry and intended to kill him. His wife, Aasiyah, said to him, "Oh king! You are concerned and worried about a child who does not understand anything. If you so wish, then test him and you will see that he has no discernment of benefit and harm. Fir`own, in order to test Hadhrat Moosa عَلَيْهِ السَّلَامُ, brought some live embers and coals in one tray and some precious stones in the other and placed them both before him. They were of the notion that Moosa عَلَيْهِ السَّلَامُ was a child and that, in accordance with the nature of children, while understanding the hot embers and coal to be bright and beautiful, would stretch his hand out towards it. They knew that the beauty and lustre of precious stones was not of such a nature to attract the attention of children. Fir`own's wife thought to herself that Fir`own would see for himself that Moosa عَلَيْهِ السَّلَامُ did whatever he did on account of his childish innocence and lack of discernment.

Moosa عَلَيْهِ السَّلَامُ, however, was no ordinary child. He was one who was later destined to become the Rasool of Allaah سُبْحَانَهُ وَتَعَالَى, whose very nature, from his birth, was

extraordinary. Moosa عَلَيْهِ السَّلَام, instead of the fire, intended to place his hands in the precious stones, however, Jibreel عَلَيْهِ السَّلَام placed his hand in the tray with the embers. Moosa عَلَيْهِ السَّلَام then picked up one of the embers and placed it in his mouth, due to which his tongue got burnt. It was on account of this incident that a type of stammer was created on the tongue of Hadhrat Moosa عَلَيْهِ السَّلَام. That is what is referred to in the Qur'aan as a knot, for the untying of which Hadhrat Moosa عَلَيْهِ السَّلَام made Du`aa to Allaah سُبْحَانَهُ وَتَعَالَى.<sup>1</sup>

The first two Du`aas were general, in order to attain the assistance of Allaah سُبْحَانَهُ وَتَعَالَى in all tasks.

### **Eloquence and fluency of the tongue is necessary**

In the third Du`aa, a special request was made for the removal of a personal weakness. That is because fluency and eloquence are also necessary components in Prophethood and inviting towards Allaah سُبْحَانَهُ وَتَعَالَى. Further on, in one verse of the Qur'aan, it was stated that all of the requests of Hadhrat Moosa عَلَيْهِ السَّلَام were accepted. The apparent meaning of that is that even the stutter of Hadhrat Moosa عَلَيْهِ السَّلَام was remedied. Moosa عَلَيْهِ السَّلَام, however, when requesting that Hadhrat Haaroona عَلَيْهِ السَّلَام be partnered with him in his mission of Prophethood, personally said the following words:

هُوَ أَفْصَحُ مِنِّي لِسَانًا

*He is more eloquent and fluent in speech than me.*

From this, we come to know that some effects of the stutter still remained. Together with that, from amongst the faults that Fir`own found in Hadhrat Moosa عَلَيْهِ السَّلَام, one as follows:

وَلَا يَكَادُ يُبَيِّنُ

*He is unable to clearly explain matters.*

Some learned people have explained this matter by saying that Hadhrat Moosa عَلَيْهِ السَّلَام asked Allaah سُبْحَانَهُ وَتَعَالَى in his own Du`aa that his stutter should be removed to such an extent that would enable people to understand his speech. Hence, the required amount of stutter was removed, with some effects of it still remaining thereafter. That is, however, not a negation of the acceptance of his Du`aa.

### **The fourth Du`aa**

<sup>1</sup> Tafseer Maz'hari and Tafseer Qurtubi

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي

*Appoint for me a representative from my family.*

The previous three Du`aas all pertained to the person of Hadhrat Moosa عَلَيْهِ السَّلَام. This fourth Du`aa pertains to the accumulation of the means for the fulfilment of the requirements of the tasks of Prophethood. From amongst all the means, Hadhrat Moosa عَلَيْهِ السَّلَام established the first and most important one as having a deputy and representative who would be able to assist him. The literal meaning of the word, “Wazeer”, (as mentioned in the verse of the Qur’aan), is “one who carries a load”. The deputy president of a country is termed as such because he carries the weight of the leader and the king as his own responsibility. That is why he is referred to as a “Wazeer”.

From that, the perfect and excellent logic and understanding of Hadhrat Moosa عَلَيْهِ السَّلَام becomes apparent. In order to get any task or movement going, the very first component is a person’s assistants and supporters. If he finds such people who conform with his nature and outlook, then all the remaining tasks become easy. If his assistants and supporters are not on the same page with him, then all the other means and avenues also become useless. If one were to ponder over all the defects that manifest themselves in the empires and governments of present times, then one will find that their fundamental cause is the defective nature, lack of administration, bad administration or incompetency of the supporters, assistants, representatives and deputies of the leadership.

It is for that very reason that Nabi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said that if Allaah سُبْحَانَهُ وَتَعَالَى grants governance or leadership to any person and thereafter wishes that he should carry out good work and appropriately govern the affairs, then He grants him a good representative, who will aid him. If the leader forgets to carry out any important task, then the representative will remind him about it. The representative will also assist him to carry out any important task that he wishes to carry out.<sup>1</sup>

When Hadhrat Moosa عَلَيْهِ السَّلَام asked Allaah سُبْحَانَهُ وَتَعَالَى for a Wazeer (deputy), he also attached the condition that he should be from his family. That is because it is easy to scrutinize and supervise the habits and conduct of one’s family member. Together with that, there also exists mutual love and compatibility between the natures of family members, due to which the task is eased even more. That is on condition that the deputy is found to be more competent than others in the execution of the task. The motive should not be nepotism. In our time, due to witnessing the general missing link of religiousness and sincerity and the lack of concern for the execution of the original task, the adoption of close relatives or family members as deputies or representatives by a

<sup>1</sup> Nasaa’i, narrated from Qaasim bin Muhammad رَحِمَهُ اللهُ.

leader, is considered as blameworthy and contemptible. The handing over of any post or rank to a pious and upright relative or family member in such instances wherein there is total reliance of trustworthiness, will not be deemed, in the least bit, as a flaw. Rather, for the execution of the important affairs and matters, such a decision will be deemed as the most appropriate. After the passing away of Rasoolullaah ﷺ, the rightly-guided caliphs were generally all related to the family of Nabi ﷺ.

In his Du`aa, Hadhrat Moosa عَلَيْهِ السَّلَام first made a general request, that his assistant should be from his family, thereafter, he specified it by requesting that it should be his brother, Hadhrat Haaron عَلَيْهِ السَّلَام. Hadhrat Moosa عَلَيْهِ السَّلَام wished to appoint him as his deputy, so that he could be aided in fulfilling the important tasks of Risaalat (Prophethood).

Hadhrat Haaron عَلَيْهِ السَّلَام was three or four years elder than Hadhrat Moosa عَلَيْهِ السَّلَام and also passed away three years before him. When Hadhrat Moosa عَلَيْهِ السَّلَام made this Du`aa, Hadhrat Haaron عَلَيْهِ السَّلَام was in Egypt. When Allaah ﷻ, upon the Du`aa of Hadhrat Moosa عَلَيْهِ السَّلَام, made Hadhrat Haaron عَلَيْهِ السَّلَام a Nabi as well, He informed him about it while he was in Egypt, via the medium of an Angel. When Hadhrat Moosa عَلَيْهِ السَّلَام was dispatched to Egypt in order to invite Fir`own to Islaam, Hadhrat Haaron عَلَيْهِ السَّلَام was ordered to go out of Egypt and receive him and that is exactly what ensued.<sup>1</sup>

Moosa عَلَيْهِ السَّلَام also made the following Du`aa:

وَأَشْرِكُهُ فِي أَمْرِي

*And partner him with me in my task.*

Hadhrat Moosa عَلَيْهِ السَّلَام was at liberty to appoint Hadhrat Haaron عَلَيْهِ السَّلَام as his deputy if he wished to do so, however, in order to attain blessings, he requested Allaah ﷻ to appoint him as such. Together with that, Hadhrat Moosa عَلَيْهِ السَّلَام also wished that Hadhrat Haaron عَلَيْهِ السَّلَام should be appointed as his partner in Nabuwwat and Risaalat (Prophethood). No Nabi is at liberty to appoint any other person as such and that is why he made a separate request for that, by asking Allaah ﷻ to partner him in his task of Risaalat.

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<sup>1</sup> Tafseer Qurtubi



**The special benefit of the company of the pious and those who remember**

**سُبْحَانَهُ وَتَعَالَى**

Finally, Hadhrat Moosa عَلَيْهِ السَّلَام said:

كَيْ نُسَبِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا

*So that we can glorify You in abundance and remember You in abundance.*

The benefit of appointing Hadhrat Haaroona عَلَيْهِ السَّلَام as the deputy of Hadhrat Moosa عَلَيْهِ السَّلَام, as well as his partner in Nabuwwat, would be that they would then glorify and remember سُبْحَانَهُ وَتَعَالَى in abundance.

The question could arise here, that the glorification and remembrance of سُبْحَانَهُ وَتَعَالَى are such actions that every person can carry out individually, without any restrictions on its quantity. What is the need for the action of a companion in the execution of these deeds?

If the matter is pondered over, then one will reach the conclusion that an agreeable environment, as well as the company of the friends of سُبْحَانَهُ وَتَعَالَى, both play very great roles in the glorification and remembrance of سُبْحَانَهُ وَتَعَالَى as well. The person whose companions are not friends of سُبْحَانَهُ وَتَعَالَى is unable to carry out the same amount of worship as that person who is surrounded by the friends of سُبْحَانَهُ وَتَعَالَى, who remain engrossed in the remembrance of سُبْحَانَهُ وَتَعَالَى. We learn from that, that the person who intends to remain occupied with the remembrance of سُبْحَانَهُ وَتَعَالَى should also search for the agreeable environment, (i.e. the companionship of those who remember سُبْحَانَهُ وَتَعَالَى).

This was the final Du`aa that Hadhrat Moosa عَلَيْهِ السَّلَام made. Thereafter, he was given the glad tidings from سُبْحَانَهُ وَتَعَالَى that all of his Du`aas were accepted. سُبْحَانَهُ وَتَعَالَى says:

قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى

*(Oh Moosa عَلَيْهِ السَّلَام,) you have surely been granted all that you have asked for.<sup>1</sup>*

While commenting very subtly and exquisitely on this Du`aa, the commentator of Qur'aan, Moulana Idrees Sahib Kandhelwi رَحِمَهُ اللهُ, in his commentary, that is truly a source of pride, writes:

<sup>1</sup> Ma`arif-ul-Qur'aan, vol.6, pg.76

When Hadhrat Moosa عَلَيْهِ السَّلَام was commanded to proceed to Fir`own, he made a few requests, without the fulfilment of which, bearing the load of Risaalat (Prophethood) would be difficult.

### **The first request**

Oh Allaah سُبْحَانَهُ وَتَعَالَى, broaden my chest, so that I will be able to bear the responsibility of Risaalat (Prophethood) and so that I will be able to respond to the objections and questions of the deniers. This is not possible without Sharhe-Sadr (expansion of the chest).

### **The second request**

The second thing that Hadhrat Moosa عَلَيْهِ السَّلَام asked for was ease of his task. This request was extremely important because without the assistance of Allaah سُبْحَانَهُ وَتَعَالَى and His unseen help, it is impossible to face the enemies of Allaah سُبْحَانَهُ وَتَعَالَى.

### **The third request**

Because eloquence of speech is also necessary for the propagation of Islaam, Hadhrat Moosa عَلَيْهِ السَّلَام made the following Du`aa: "Oh my Rabb! Untie the knot on my tongue, so that people can understand my speech."

### **The fourth request**

Hadhrat Moosa عَلَيْهِ السَّلَام said, "Oh Allaah سُبْحَانَهُ وَتَعَالَى, appoint, from my family, Hadhrat Haaroon عَلَيْهِ السَّلَام, as my representative, who will be able to bear my responsibility, so that he can become my partner in my task and assist me."

Haaroon عَلَيْهِ السَّلَام was elder than Moosa عَلَيْهِ السَّلَام and was also more eloquent than him. At that time, there was no one else who was more suitable for the post. That is the reason why Hadhrat Moosa عَلَيْهِ السَّلَام was specific in his request, by saying, "Oh Allaah سُبْحَانَهُ وَتَعَالَى, appoint Haaroon عَلَيْهِ السَّلَام as my deputy. By means of him, grant me strength. Partner him with me in this task of mine, i.e. Prophethood and propagation, so that I can derive assistance from him in this task. Partner him with me, so that we can glorify You and remember You in abundance, as Your glorification and abundant remembrance are means for the contentment and peace of heart and a means for success against the enemy. The remembrance of Allaah سُبْحَانَهُ وَتَعَالَى is a weapon of a believer. The two of us combined, will use this weapon against Your enemy. By working together, we will strengthen each other and our blessings and spiritual light will be multiplied. Disbelief and darkness will either be repelled or overpowered by it. Undoubtedly, You see us, i.e. You are very well aware of us. We are desirous of only Your pleasure and You know very well that there is a great need for all of these aspects in the path of Prophethood and propagation."



Allaah سُبحانهُ وَتعالى said, “Oh Moosa (عليه السلام)! Your request has been accepted. Viz. We have granted you whatever you have asked for”.<sup>1</sup>

For that reason, for the propagation of Islaam, it is necessary for the person inviting to Allaah سُبحانهُ وَتعالى to possess the following aspects:

### **Sharhe-Sadr (Expansion of chest)**

The very first aspect is Sharhe-Sadr, that has been interpreted by Moulana Thaani رحمه الله as the expansion of the chest by means of knowledge and tolerance. Hadhrat has also translated the following verse in the same manner:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

*Did we not expand your chest by means of knowledge and tolerance?*

Ponder a little, that Allaah سُبحانهُ وَتعالى studded Hadhrat Moosa عليه السلام with the jewels of miracles. Allaah سُبحانهُ وَتعالى adorned him with an illuminated hand and with a staff that would assume the shape of a serpent. When Allaah سُبحانهُ وَتعالى ordered him to go to Fir`own, in order to invite him towards belief in Allaah سُبحانهُ وَتعالى, he made Du`aa to be granted Sharhe-Sadr, i.e. knowledge and tolerance.

We learn from that, that knowledge and tolerance are both indispensably important for inviting towards Allaah سُبحانهُ وَتعالى and propagating His religion. That is because the responsibility of guiding towards the truth is achieved by means of knowledge and it is only by means of tolerance and forbearance that a person is able to remain steadfast upon this path, despite all the harms and difficulties that he may encounter along the way.

It is, however, a shame that the need for these two qualities are no longer perceived, on account of which the work is being spoilt. Nevertheless, arrangements for knowledge are, to a certain degree, made in the Madrasahs and Daar-ul-`Uloom. There is, however, absolutely no attention given to tolerance, whereas this quality is the peak of good conduct and character. The position of tolerance in good conduct is like the position of salt in food. The word “salt” in the Arabic language is "ملح", which if rearranged will spell "حلم", the meaning of which is “tolerance”. The importance of the refinement and beautification of good character can be gauged from the Hadeeth of Nabi صلى الله عليه وعلى آله وسلم, wherein he has stated:

<sup>1</sup> Ma`arif-ul-Qur`aan (Moulana Idrees رحمه الله), vol.5, pg.112

بعثت لأتمم مكارم الاخلاق

*I have been sent to perfect and complete noble character.*

### **The ease of the task of inviting towards Allaah سُبحانه وتعالى**

The second aspect is that Allaah سُبحانه وتعالى should make the task of inviting towards Him easy because without the ease and ability from Allaah سُبحانه وتعالى, the one inviting towards Him can do absolutely nothing. That is because it is only Allaah سُبحانه وتعالى who makes every difficult matter easy. That is why we should continuously ask Allaah سُبحانه وتعالى to ease our matters.

### **Eloquence and fluency in speech**

There is also a need for eloquence and fluency in speech, so that one may express his feelings beautifully and exquisitely. If he does that, then people will listen to what he has to say with the ear of interest. In that case, they will be affected, or else they will not even lend an ear to what is being said.

Subhaanallaah! Hadhrat Moosa عَلَيْهِ السَّلَام, prior to going to such a haughty and rebellious person like Fir`own, in order to invite him to Allaah سُبحانه وتعالى, asked Allaah سُبحانه وتعالى for such important and necessary aspects. This then became a beautiful example to emulate for the nations who came thereafter. Only Allaah سُبحانه وتعالى is the granter of ability.

**Translator's note**

All praise is due only to Allaah سُبحَانَهُ وَتَعَالَى for the ability to complete this translation.

May Allaah سُبحَانَهُ وَتَعَالَى accept it and make it a means of benefit for one and all. Aameen.

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