

**The Tafsīr of Sūrah Alam Nashrah
(Sūrat Ash-Sharḥ)
(Chapter - 94)**

Which was revealed in Makkah

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بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَمْ نَشْرَحُ لَكَ صَدْرَكَ﴾ ١ وَوَضَعْنَا عَنكَ وِزْرَكَ ٢ أَلَيْسَ أَتَقَضَّ ظَهْرَكَ ٣ وَرَفَعْنَا لَكَ ذِكْرَكَ ٤ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٥ إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦ إِذَا فَرَغْتَ فَانصَبْ ٧ وَإِلَىٰ رَبِّكَ فَارْغَبْ ٨﴾

- ﴿1. Have We not opened your breast for you?﴾
- ﴿2. And removed from you your burden.﴾
- ﴿3. Which weighed down your back?﴾
- ﴿4. And have We not raised high your fame?﴾
- ﴿5. Verily, along with every hardship is relief,﴾
- ﴿6. Verily, along with every hardship is relief.﴾
- ﴿7. So when you have finished, devote yourself to Allāh's worship.﴾
- ﴿8. And to your Lord turn intentions and hopes.﴾

The Meaning of opening the Breast

Allāh says,

﴿أَمْ نَشْرَحُ لَكَ صَدْرَكَ﴾ ١

﴿Have We not opened your breast for you?﴾ meaning, 'have We not opened your chest for you.' This means, 'We illuminated it, and We made it spacious, vast and wide.' This is as Allāh says,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to

Islām.﴾ (6:125)

And just as Allāh expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allāh's Favor upon His Messenger ﷺ

Concerning Allāh's statement,

﴿وَوَضَعْنَا عَنْكَ وِزْرَكَ﴾

﴿And removed from you your burden.﴾ This means

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive you your sins of the past and the future.﴾ (48:2)

﴿الَّتِي أَنْقَضَ ظَهْرَكَ﴾

﴿Which weighed down your back?﴾ *Al-Inqāḍ* means the sound. And more than one of the Salaf has said concerning Allāh's saying,

﴿الَّتِي أَنْقَضَ ظَهْرَكَ﴾

﴿Which weighed down your back?﴾ meaning, 'its burden weighed heavy upon you.'

The Meaning of raising the Fame of the Prophet ﷺ

Allāh then said,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

﴿And have We not raised high your fame?﴾ Mujāhid said, "I (Allāh) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh."^[1]

Qatādah said, "Allāh raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (*Shahādah*), or prays a prayer (*Ṣalāh*) except that he proclaims it: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is

^[1] Aṭ-Ṭabari 24:494.

the Messenger of Allāh.”^[1]

Ease after Difficulty

Concerning Allāh's saying,

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ﴾

«Verily along with every hardship is relief. Verily along with every hardship is relief.»

Allāh informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

The Command to remember Allāh during Spare Time

Allāh says,

﴿إِذَا قَرَأْتَ فَأَنْصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝﴾

«So when you have finished, devote yourself to Allāh's worship. And to your Lord turn intentions and hopes.»

meaning, 'when you have completed your worldly affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.' Similar to this is the Prophet's statement in a Ḥadīth that is agreed-upon to be authentic,

«لَا صَلَاةَ بِخَضِرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ»

«There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.»^[2]

The Prophet ﷺ also said,

«إِذَا أُقِيمَتِ الصَّلَاةُ وَخَضِرَ الْعِشَاءُ فَأَبْدَأُوا بِالْعِشَاءِ»

«When the prayer has started and the dinner has been served, then begin with dinner.»^[3]

Mujāhid said concerning this Āyah, "When you are free from the worldly affairs, and you have stood to pray, then stand up

[1] Aṭ-Ṭabari 24:494.

[2] Muslim 1:393.

[3] Faṭḥ Al-Bārī 9:498.

for your Lord.”^[1]

This is the end of the *Tafsīr* of *Sūrah Alam Nashrah* and all praise and blessings are due to Allāh

^[1] Aṭ-Ṭabari 24 :497 .