

# THE FACT OF SHARAH-E-SADAR AND ITS NEED IN IMPLEMENTATION OF ISTIKHARA

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## ABSTRACT

The Islamic religion guides humanity in all walks of life. For the guidance of human beings and remove their difficulties, Islam has a principled and set procedure for tilting towards Allah, which is called Istikhara. It is a fact that to invoke the guidance of Allah or removal of any hindrance is one of the basics of Bandage. Istikhara, no doubt is a loved procedure of sincerity and pleasure. It is very sad to point out that in this chaotic period, of humanity and the so called enlightened moderation, we have set aside the distinguished traditions and we are ignoring our religious and spiritual values. The fact is that the cause of our success lies in following the golden principles of Islam. Unfortunately we have adopted this painful neglect even towards Istikhara. Most of the people do not have any concept of Istikhara and the few who use it are ignorant of its procedure that is against sunned. One of those practiced procedures is the determination of dream for Istikhara. It is not correct that the result of Istikhara as revealed through dream. I have explained the fact of Sharah Sadar in this paper. Its literal and figurative meanings with the reference of circumstances and events of the companions of Prophet (S.A.W). At the end, I have elaborated the need of Sharah Sadar in the process of Istikhara in the light and arguments of Scholars of the Ummah.

**Key Words:** Istikhara, Sharah-e-Sadar, Procedure, Implementation.

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## INTRODUCTION

Every religion claims that it has the treasure of truth and wisdom in it, but Islam is the only religion where the Almighty Allah Himself has guaranteed its truth. The truth in the process of Istikhara is Sharah-e-Sadar. It is the ultimate result of Istikhara. It is unlawful to consider dream as the ultimate result of Istikhara.

## Definition of Sharah

It has many aspects and vast meaning in its use delineating obviously the words as explanation, commentary, details, rate, charge, elucidation and exposition etc. Ibne Manzoor, M (1405) defines that, Sharah devolves on the revelation of divinity manifestation and reveals the spoken or prevailing phenomena clearly elucidated and comprehended. The difficult issue faced has been commented upon

visualizing vividly in understanding to act and do right in Sequel. Similarly Alusi, M (1418) expresses that the Sharah is the opening and expanding the fact and as such its expansion has been generalized in the book of Sharah "Sharah-ul-Kittab" the elucidation of Sharah implies to explain and expand the thing / issue in the depth of its hidden organ lucidly to brood over and believe heartily through firm resolution.

The lexicographers expound that the Sharah with its corresponding meaning contrive as, opening, stating, explaining, cutting, prevailing and sawing. (Ibn-ul-Aseer, M (1342)

Noumani, S (1991) Shades its views as tearing, sawing, splitting and cleaving. He expatiates further the knowledge of medication (medical education) and knowledge of human body structure is the

contrivance of the Sharah. He advocates that cleaving and sawing actually expose the inner thing of the body. Therefore, the order of the explanation and talk of the explanation produce the statement of Sharah and the book of sharah which innovate co-meaning ultimately creating Sharah e Sadar. However the foregoing definition advocates both opening and expanding and altogether indicating cleavage of Sadar and expansion of Sadar.

### **Definition of Sadar**

The lexicographers define Sadar as, chest and its plural is chests. As enumerated in the Holy Quran, “Say: “Whether you conceal what is in your hearts or reveal it, Allah will know it” (3:29)

Raghib, H says that according some of the sages where Almighty Allah has mentioned the heart it means to indicate the wisdom and knowledge as Quran says, “Indeed, there is lesson in all this for him who has a heart and gives ear (to the truth) attentively. (50:37).

### **Meaning of Sharah-e-Sadar**

- a) *Literal meanings*, it means opening and expanding of the chest. (Kiranvi, W 2001)
- b) *Conventional meanings*, it is to relate with the chest expanded and shown by inner light “Noor-e-Illahi” to feel satisfaction, consolation, will power and acute vigour. It is preferably stated by Raghib, H that, Sharah-e-Sadar is meant to open chest with heavenly light spiritually delight and conceivably upright. At the most it gives comfort to the heart’s feeling engraving delight and heavenly light in the human body. However Sharah-e-Sadar gives knowledge always tending to cumulative and informative results. Particularly it pertains to the knowledge information and familiarity which

engrows abruptly in human heart solving difficult and depth problems and feels satisfaction with sure comfort and pleasure avoiding all doubts and misconception.

### **The facts of Sharah-e-Sadar**

Factually it is the Almighty Allah giving gift to enlighten the heart of any one with faith, conviction and wisdom realizing relief and ease. Any one who may bless with the Sharah-e-Sadar feel happiness and fulfills all faith demands and doings with utmost firmness. He does not commit any thing against the faith and will of the Allah. He steps and rails on through all difficulties and discomforts very boldly owing to his pious life. He always faces mis-happening with firmness and happiness and can not move from the right path on account of taunts of the unrelated outsiders and opposition of the relatives. When Almighty Allah endows anyone with the blessing of Sharah-e-Sadar. He becomes unfearful and undaunted person. He scarifies every thing for the sake of religion and creed and does not do anything against the wishes of the Almighty Allah. He advances further to achieve the goal without caring for the facing difficulties obstacles and restrictions. As provided with the gift of blessing to seven young men they stood firmly in the Materialistic shining and majestic court saying that, “They believed in one Almighty Allah the creator of the skies and earth and they would not call for other except Allah the most Merciful and very beneficent who is the real worth adoring”. (Al-Quran(18:14).

If they did so (denial from Almighty Allah) they would be in looser. They received protection from the Almighty Allah and got the famous place and name as “Ashab-e-Kaif”. Hazrat Bilal, Hazrat Amaar, Hazrat Yasir, Hazrat Somia, Hazrat Khabab, Hazrat Khabib (RA) the poor, the

slaves, the minions and the weak and helpless people shouldered with the wealth of Sharah-e-Sadar they raised the slogan of “La illaha Illallah” without caring for whipping, red fire, warm sand and heavy Rocks. Thus the chest of anyone fills with the love of Almighty Allah and his Prophet (PBUH) feels sweetness in faith and belief. He gets taste in feeling appetites, spending money and wealth and sacrificing himself for willing of Almighty Allah. He tends to sacrifice everything for the sake of faith and belief.

Sharah-e-Sadar is the reason to grace and guidance while closing of chest is the symbol of seduction and displeasing of the Almighty Allah. The torment of Almighty Allah is not to be expected through flood, stones raining and defacing while it can have many other shapes and observances. The callousness and cruelty is the shape of torment. The Bani Israel had been suffered by this Torment (punishment). The message of Allah In Quran is as, “So because they broke their pledge, we cursed them and made their hearts hardened” Therefore their callousness has been related in the message of Almighty Allah in Holy Quran, “Then your heart became hard so these are like stones whereas hard then Stones. Indeed some stones flow canals and some are so when split water come out from them and some fall down on account of Almighty Allah’s fear and Almighty Allah is well familiar and aware about your doings”. (2:74)

Anyhow who is given guidance and advice his chest is opened and who is betrayed his chest is made confined and narrow. Therefore, Allah said in Holy Quran, “So whomsoever Allah wills to guide, He makes his heart wide open for Islam and whomsoever He wills to let go astray, He makes his hearts straight and constricted (and he feels embracing Islam as difficult)

as if he were climbing to the sky. In this way, Allah lays abomination on those who don’t believe”. (6:125)

Firstly he feels difficulty in accepting Islam as if he is being ordered to lift heavy rock or climb the sky. If suppose he accepts the faith helplessly or ostensibly and does not fulfill the importunity of faith happily. He prays to Almighty Allah unheartily and lazily He pays Zakat as if he is paying fine. Conclusively every Muslim is in need of Sharah-e-Sadar while religious invitees and preachers are in extreme need of Sharah-e-Sadar. When Hazrat Moosa was going in the Court of splendid King (Firhawa) to offer him a call for religious virtue who was very proud on his power wealth and resources claimed to be providence He prays to Almighty Allah for Sharah-e-Sadar as stated in Holy Quran: “O, My Lord open my chest and make easy everything and matter for me and also make fluency in my speaking to convince the King (Firhawan) so that he may understand my purpose of visiting him”. (20:25-28)

It was aimed that his chest (the Heart of the Moosa) be made so powerful not to be afraid of the Firhawan’s Pomp and show and not be angry with him in his foolish conversation. The award of Sharah-e-Sadar was granted to the Prophet (PBUH) but it was different from Moosa (AS). Moosa prayed to Almighty Allah for Sharah-e-Sadar while Hazrat Muhammad (SA) was granted the same award without demanding. Said the Almighty Allah in Holy Quran: “We made your chest open and wide.” (94:1)

It means the Almighty Allah disclosed the immense divine favour on Prophet (PBUH) and sent him as blessing of the universe. The chest of him was made much widened hence nothing as narrowness was found in his chest and no accommodation is available for evil suggestion and lurking

fear because the chest is the palace of superstition. The Almighty Allah says in Holy Quran: “The one who whispers in the hearts of people” (114:5)

The devil puts the evil intention and supposition in the chest of the people. The Almighty Allah did not have any room while for the evil suggestion but made it safe palace for the religious virtues. Al-Raazi, M says that the heart is the place where lives wisdom and mystic knowledge. The Devil intends to come first to the chest, the Castle of heart. If he succeeds to find place in the Castle? Then he attacks and sends his followers to reside in the human’s heart which becomes place of worries, hopes, sadness, lust, and greed. In this way the heart become subdued and narrow for Islam and praying to Almighty Allah where remains no sweetness for Islam and praying to Almighty Allah. All this happens when man shows negligence and becomes careless and dull. Thus the devil conquers the castle, the heart of the human being. If in the very inceptive the devil was kicked out the heart remain safe for faith and removes the narrowness. The heart becomes opened and it feels easy to pray to the Almighty Allah cordially. It is proved from Al-Quran and Al-Hadith that Sharah-e-Sadar is the heavenly (Divinely) light. The Almighty Allah says in Holy Quran: “The chest of anyone opened for Islam. He blessed with inner light from the Almighty Allah” (39:22)

The opening of chest for Islam is meant to illuminate the reality of Islam in such a way to believe the truthfulness of Islam Whole heartedly with sure satisfaction of its conviction. Resultantly the man gets light of the Almighty Allah in each step of movement towards his destination. This is the fact of Sharah-e-Sadar and fluctuation of the light corresponds to its pacing and planning. The following happenings/events

elucidate the reality of Sharah-e-Sadar very vividly as.

1. First occurrence is that after the death of the Prophet (PBUH) some of the tribes refused to pay the Zakat. Hazrat Abu Bakkar (RA) intended invading on them while Hazrat Umar (RA) came and said that how will you fight with them where as the Prophet of Allah has said “I was ordered to fight religious war (Jehad) till they Announced “La ilaha ilallaha” anyone who called “La ilaha ilallaha” be made himself and his wealth saved from me while Almighty Allah is liable for anyone’s right and accounts. Hazrat Abu Baker Siddique (RA) answered, Almighty Allah Swearing, I will fight religious war against the person who differed between the Namaz and Zakat. Zakat is the right to pay from his wealth/Property. Swearing by Almighty Allah further if they stopped to pay any penny while they paid during the time of Prophet (PBUH). I will fight a religious fight (Jihad) against them on refusal. Hazrat Umar (RA) took an oath on Almighty Allah saying that the chest of Hazrat Abu Bakkar sadique (RA) made opened knowing it is the right.

2. Second occurrence is that many preservers of Holy Quran (Quran Protector/Hafiz) martyred during the war of Yamama. At the time Hazrat Umar (RA) came and gave consultation to Hazrat Abu Bakkar Sadique that the Holy Quran be written on papers with sequence to make it safe and preserved. Hazrat Abu Bakkar sadique (RA) answered How could I do while was not done by the Prophet (PBUH) himself But Hazrat Umar (RA) insisted on to act upon with his bitter consultation till the word came clear in the understanding of the Hazrat Abu Bakkar sadique (RA). At that time Hazrat Abu Bakkar sadique (RA) said,

Hazrat Umar (RA) told me continuously till the Almighty Allah opened my chest for him and I saw the same that Hazrat Umar (RA) had seen. Sayings Hazrat Zaid bin Sabit (RA) that Hazrat Abu Bakkar said to me, “you are young man and you had written revelation for the prophet of Allah (PBUH) Therefore, trace and collect the Holy Quran. By Almighty Allah’s oath if I would require to lift hill as ordered to me it would have not weight full than collecting Holy Quran I said, “How will you do the work which was not done by the Prophet (PBUH)” Hazrat Abu Bakkar sadique (RA) said it is better sworn by Almighty Allah and insisted on continuously saying till the time the Almighty Allah opened my chest for which the chest of Abu Bakkar & Hazrat Umar (RA) had opened. (Al-Bukhari, M (1994)

The word Sharah-e-Sadar is revealing its reality and correct usage thrisely called divinely light or refulgence. It is versed by Hazrat Abdullah bin Masood (RA) the venerable companions of Prophet (PBUH) Asked the Prophet how is Sharah-e-Sadar. The Prophet (PBUH) said that actually when light enters in the heart the heart opens then asked the Prophet (PBUH) what is it symbol so it could be known that the heart has happened Sharah-e-Sadar. The Prophet (PBUH) said, “Preparation of death before death, disgusting from deceptive wordly affairs and desiring for eternal life are the causes happening Sharah-e-Sadar to the heart. (Al-Hakim, M (1405). Ar-Razi, M, says that it is verified that the Sharah-e-Sadar is to create the true faith on the Almighty Allah, true faith on their promises and threats distraction from world and inclination towards the last judgment day (doomsday). Al-Qartabi, M (1953) says that so the Prophet (PBUH) mentioned three qualities doubtless anyone who has these three qualities he is perfect

faithful and believer how- ever the Almighty Allah create light in the heart of the man in which brightness he sees clearly the right is the right and false is false. He believes on the true religion of the Prophet (PBUH) without any doubt and hesitation and affirms it. This state of religious affairs is therefore interpreted as Sharah-e-Sadar. As the chest is the place of heart and spirit and the heart accepts the Islam. When the heart accepts all the orders of the Islam Then it functions to be vessel that has expanded to accommodate everything in it.

#### **The need of sharah-e-Sadar in Istikhara:**

Istikhara is to know the willingness and likeliness of Almighty Allah of doing or leaving any task to remove the hesitation. Therefore when Mustakheer inclined to do or leave any task after doing Istikhara. It happened Sharah-e-Sadar for it and then it should be acted upon. If found noting it should be made trial for seven times till his heart feels Sharah-e-Sadar towards anything it should be acted upon. Az-Zubadi, M has stated that different opinions are felt in this matter. Some of the Ulamas are of the view that permission and prohibition do not have any relation with the Istikhara. Henceforth two points of view of ulamas appear before with their discussion as,

#### **Primary Point of views:**

The holy and venerable religious people are of the famous views that Istikhara meant for Istikhar (Prayer of dream) to enquire from the Almighty Allah the best aspect of understanding of doing any task or not. On the other words Istikhara is the divinely hint for permission and prohibition of doing any task. In this respect after doing Istikhara the inclination and persuasion towards any performance and as such heart staying command of doing and discarding of anything is an essential issue for

happening of Sharah-e-Sadar. Hence doing Istikhara for doing or discarding of any work does not transpire a prominent result and also the heart does not elucidate any tendency towards anything, Istikhara should be done repeatedly even seven times repetition of Istikhara is required to be performed and then it should be acted upon accordingly. An-Novi says that when Sharah-e-Sadar happened after Istikhara it may act upon". It means the Doer of Istikhara after doing Istikhara may feel Sharah-e-Sadar respecting permission and prevention. It may do. An-Navi has argued the Hadith of Hazrat Anas- bin-Malik (RA) as Prophet (PBUH) said that O' Anas when you intend to do any deed then do Istikhara for seven times and see carefully that anything regarding doing or discarding is surpassing in your heart because indeed there exists the goodness viz the willingness of the Almighty Allah." Aaini, M, has determined the repetition of Istikhara for seven times is a grant of Allah.

#### **Secondary Point of review:**

One group amongst Ulamas are of the views that it is not to be the purpose of the Istikhara to know somewhat about any matter to avoid hesitation Anyone aspect in two may incline to happen in heart then the better one be acted upon. Whereas the facts of Istikhara are the benediction (Praying the Almighty Allah) It always aims at demanding help and support of goodness and willingness of Almighty Allah. The man through Istikhara is seeking assistance of Almighty Allah in intimation of whether it is good to do or not. When the Istikhara is performed he should see and judge the increasing inclination towards any matter then it should be acted upon and thinks that there is goodness in the action. He has discretion on the consultation of others to see the preference he may act upon and

imagine to be goodness in it. It is not necessary for the doer of Istikhara to wait whether Sharah-e-Sadar happened or not because no such promise of any thing is found in Hadith. Although it is possible sometimes to feel Sharah-e-Sadar yet the heart is in two fingers of Almighty Allah. Where he wants to mould and turn Hazrat Anas (RA) proves it as, The Prophet (PBUH) said that the heart is in two fingers of the Almighty Allah where he wants to turn it. At-Tirmizi, M (1415)

Still if there nothing is observed the doer of Istikhara may adopt any action that will be the betterment for him. Mirthy, B says that it means there would be goodness for him". In this way the easiness of goodness would be created for him. Consequently the praying for Istikhara is the process that ultimately urges the triangular goodness and happiness. As-Subki, A says that when a man prays two rakat Namaz-e-Istikhara for doing or not doing any work. After Istikhara he may act what he deems good to do whether Sharah-e-Sadar happens to be or not still there would be betterment in the matter in the absence of Sharah-e-Sadar. Further he says that there is no condition of Sharah-e-Sadar in Hadith after conducting Istikhara thus Al-Jamal,S (14017) says that when man prays Istikhara for any matter then reveals any word to him he may do. It is possible that there happens Sharah-e-Sadar or not but better it is to do it because nothing is mentioned of happening Sharah-e-Sadar in Hadith.

#### **Strong Assertion:**

The first point of view holds preference with the following arguments,

1. When an obedient person do an Istikhara from Almighty Allah with due supplication and submission and desires will power in demanding help for goodness the Allah do promise as says in the

Holy Quran that “And whoever believes in Allah, He guides in heart. Allah is all knowing about everything. (64:11)

2. The command of Almighty Allah is as; those people who became righteous or found Guidance, The Almighty Allah increase their righteousness and granted them their piety (piousness). (47:17)
3. In the Hadith (Sayings) of Hazrat Anas (RA) the order for repetition of Istikhara is meant for Sharah-e-Sadar and satisfaction.
5. If Istikhara is the benediction for demanding goodness then why not Shaareh (A.S) managed for Istikhara stated in the Hadith (Sayings) of Hazrat Jabber (RA) that the Prophet (PBUH) gave us such an education of Istikhara like the education of Sura Quran. (Al-Bukhari, M, 1994)
  - Some of the religious learned people (old companion of Prophet (PBUH) successors to the companions of the Prophet (PBUH).
  - Innovators and Ulama Karam have been imitated the repetition of Istikhara, if Istikhara is only invocation then such particular repetition was not needed. If Istikhara is only invocation there would be no prayer. Ibn-e-Abi Jamhara, A says that factually there are many benedictions imitated and proved by the Prophet (PBUH) but there is no condition of praying Namaz while here the prayer is the condition of doing Istikhara. Ad-Dehli, A, (1390) explains the words of Prophet (PBUH) and says that it means that the virtue I have demanded from you when it may destine to me then grant me consolation where I would surely be believed that there may avail Sharah-e-Sadar, having no doubts and hesitation. This is the trustable

basis in the chapter of Istikhara. As-Shar Nablali Hanfi thinks the necessity of Sharah Sadar in Istikhara and says that any person who Pays Istikhara then happen Sharah-e-Sadar for the thing for which it is prayed. It may implement. Istikhara for achieving the purpose may be done for seven times.

## CONCLUSION

It transpires and illustrates from the arguments of the religious learned people that the repetition of Istikhara is meant to happen Sharah-e-Sadar and therefore the blessing of Almighty Allah is bestowed upon when Sharah-e-Sadar achieves. Hence all the argument mentioned above are reasonable and strongly support and favour the first point of view which holds preference.

Keeping in view, the above discussion, we come to the conclusion that the result of offering Istikhar according to sunnah is Sharah-e-Sadar. One can easily know the right time, right way, right direction of doing work and get acceptance of Almighty Allah to do the job or not? The fruit of doing Istikhara according to Sunnah is Sharah-e-Sadar.

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