

## For Fast 19

### Chapter 20: Moses' prayer

- 25** He said: My Lord, expand my breast for me (with knowledge),  
**26** and ease my task for me,  
**27** and loosen the knot from my tongue,  
**28** (that) they may understand my word.  
**29** And give to me a helper from my family,  
**30** Aaron, my brother;  
**31** add to my strength by him,  
**32** and make him share my task —  
**33** so that we may glorify You much,  
**34** and much remember You.  
**35** Surely, You are ever seeing us.  
**36** He said: You are indeed granted your petition, O Moses.

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*Notes:* When God charged Moses with the great task of going to Pharaoh and preaching to him the oneness of God and asking for the Israelites to be let go, Moses had a heart-sinking feeling and feared being tongue-tied before the mighty Pharaoh. He says elsewhere: “my heart is anxious, and my tongue is not eloquent” (26:13). Hence he says this prayer. Verses 25 to 28 are said as a prayer when you have to explain something to people, or present your case, or make a speech.

Moses also prayed here for Aaron to be appointed by Allah to help him by sharing in the great task.

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- 114** And say: My Lord, increase me in knowledge.

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*Note:* This is a well-known prayer of the Quran, which the Holy Prophet himself is taught to say. It is also incumbent on all his followers to both say this prayer and strive to increase their knowledge in all fields of learning, religious or worldly.

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- 130** So bear patiently what they say, and celebrate the praise of your Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that you may be well pleased.  
**131** And do not strain your eyes (with desire) at what We have provided different classes of them with — the splendour of this world's life — that We may try them by means of it. And the sustenance of your Lord is better and more lasting.  
**132** And enjoin prayer on your people, and steadily adhere to it. We do not ask from you a sustenance. We provide for you. And the (good) end is for guarding against evil.

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*Note:* The Holy Prophet is told to bear patiently persecution and verbal abuse, to which he was subjected by his opponents, and to seek comfort in prayer. Then He would be well pleased and satisfied in his heart.

In v. 131 he is told not to look with desire at the worldly possessions enjoyed by various groups of people. Spiritual sustenance, received through prayer, is better and lasting.

In v. 132 he is told to exhort his family and followers to resort to prayer, and to firmly stick to prayer himself. All these directions to the Holy Prophet apply to every Muslim. God does not need anything from man, rather He provides for man, and teaches him how to guard against evil.

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