

MIFTAAH SEMINAR

FROM PALACE TO PROPHECY: MUSA AS



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SESSION 2

The Journey of Musa (AS) and His Trials

Musa (AS) and Khidr

- Musa (AS) was deeply committed to the truth throughout his life.
 - He supported the oppressed, regardless of who they were.
 - His actions were not driven by personal biases but by a sense of justice.
- In his interaction with Khidr, Musa (AS) could not comprehend actions like killing the child or damaging the boat, as they appeared unjust from his understanding.
 - Musa's commitment to truth often brought him challenges but also showcased his greatest quality: standing for justice.
- **Example:** When he unintentionally killed a man from the Egyptians, it was not due to personal animosity but an act of defense.

The Incident of Killing the Egyptian

- **Context:** Musa (AS) intervenes between two individuals—a man from Bani Israel and an Egyptian.
 - In Surah Al-Qasas (28:15), the word **فَوَكَرَهُ** is interpreted as a defensive push, rather than striking him intentionally and not a punch.
 - Key Explanations:
 - The act was unintentional and aimed to prevent

- oppression.
- Musa (AS) was motivated by his unwavering commitment to truth and justice.
- The death was accidental, not an act of aggression. attempt to protect the oppressed.

- **Responses to the Incident**

- Musa immediately recognized his mistake and sought Allah's forgiveness.

قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ قَالَ رَبِّ إِنَّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ
(He said, "This is from the work of Satan; indeed, he is a manifest, misleading enemy. He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. (Al-Qasas, 15-16)

- **Lesson:**

- Musa (AS) immediately turned to Allah for forgiveness, acknowledging his mistake.
- A believer's response to sin is repentance, not justification.

Lessons from the Story of Musa (AS)

- **Prophets Are Free from Faults of Impulsiveness:**

- The Prophets' actions are divinely guided, and they must not be analyzed as if they are ordinary people.
- Allah reminds us:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

"O you who have believed, do not raise your voices above the voice of the Prophet..." (Al-Hujurat 2)

- **Recognition of Mistakes is Essential:**

- Mistakes are part of human nature, but what distinguishes believers is how they respond.

...قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا

"They said, 'Our Lord, we have wronged ourselves...' " (Al-A'raf 23)

- Believers acknowledge their weaknesses, while disbelievers seek to justify their actions.

- **Shaytani vs. Believer's Response:**

- Shaytani responses are logical and excuse-driven (e.g., Iblis's refusal to prostrate to Adam).
- Believers' responses focus on self-accountability and seeking forgiveness.

Exposure and Fleeing from Egypt

- Event:

- The next day, Musa (AS) tries to help another individual, but the man from Bani Israel, whom Musa (AS) had defended, exposed Musa's (AS) involvement in the previous killing

يُمُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ

'O Musa, do you intend to kill me as you killed someone yesterday? (Al-Qasas, 19)

- The royal family seeks his execution.

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يُمُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ

And a man came from the farthest end of the city, running. He said, "O Musa, indeed the eminent ones are conferring over you to kill you, so leave; indeed, I am to you of the sincere advisors." (Al-Qasas (28:20)

- Musa (AS) leaves immediately to Median, without preparation, demonstrating reliance on Allah even in moments of fear and vulnerability.

Fear and Reliance on Allah

- **Recurring Theme:** Fear is natural when standing for the truth, but it should lead to reliance on Allah.
- Musa (AS) prayed for protection from the oppressors:

قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"He said, 'My Lord, save me from the wrongdoing people.'" (Al-Qasas, 21)

- Musa (AS), despite his strength, felt fear multiple times in his journey.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

So he left it, fearful and anticipating [apprehension]. (Al-Qasas, 21)

- Fear is not weakness but a reminder to seek Allah's help.
 - Even the Prophet Muhammad (ﷺ) experienced fear during the Hijrah but placed complete trust in Allah.

طه مَا أَنْزَلْنَا عَلَيْكَ الْفُرْعَانَ لِتَشْقَىٰ

"[Allah] said, 'Fear not. Indeed, I am with you both; I hear and I see.'"

(Taha, 46)

- A reminder of Allah's constant presence and support.

Key Takeaways

1. Recognition of Mistakes:

- Believers, like Musa (AS), acknowledge their mistakes and seek forgiveness.
- Example: Adam (AS)'s dua in **Surah Al-A'raf, Ayah 23**:
- **"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."**

2. Avoiding Blame:

- Believers take responsibility for their actions rather than blaming others or justifying mistakes.
- In contrast, Iblees justified his refusal to prostrate in **Surah Al-A'raf, Ayah 12**:
- **"I am better than him. You created me from fire and created him from clay."**

3. Principle Over Personality:

- Believers prioritize truth and justice over personal or tribal loyalties.
- **Example:**
 - a. Bani Israel mourned the Egyptian's death but ignored their oppression of others.
 - b. True justice, as established by Shariah, ensures equality.

The Prophetic Story of Hospitality

The Prophet Muhammad ﷺ once hosted a guest and asked the companions who would volunteer to host this individual. A companion stepped forward, demonstrating the essence of generosity mentioned in the verse.

- **Details of the Incident:**

- The companion informed his wife about the guest, but she revealed they had only enough food for their children.
- The companion insisted, "This is the guest of the Prophet ﷺ," emphasizing the honor of serving.
- The wife agreed and took steps to prioritize the guest's comfort:
 - She pretended to prepare food, distracting the children and putting them to bed hungry.
 - The husband dimmed the light to create an illusion of eating, ensuring the guest ate without feeling guilty.

- **Outcome:**

- The next morning, the Prophet ﷺ informed them that Allah revealed verses praising their sacrifice and generosity.

Understanding Ihsan: Worship and Interpersonal Dealings

Definition of Ihsan in Worship

- Ihsan in worship is defined as:
- "Worship Allah as if you can see Him, and if you cannot, then know that He sees you."
- This pertains to acts of **ibadah** such as:
 - **Salah, fasting, Umrah**, etc.

Ihsan in Interpersonal Dealings (Mu'amalah)

- **Imam Al-Ghazali's Definition:**
- Ihsan in dealing with others means:
 - Giving more than what the other person deserves.

- Taking less than what you deserve.
- **Example:** Prophet Yusuf (AS)
 - When asked to interpret the king's dream, he provided both the interpretation and a solution.

Character and Service: A Reflection of Ihsan

- A believer who loves another can **anticipate their needs** before being asked.
 - This fosters closeness and reduces formality, emphasizing love in relationships.
- **Example:** Musa (AS)
 - Helped without expecting a return, as true believers serve for Allah's pleasure alone.

Dua After Service

- Musa (AS) made this profound dua:

فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

"My Lord, indeed I am in desperate need of whatever good You might send down to me." (Al-Qasas, 24)

- **Key Insights:**

1. **Faqar (Poverty):**

2. Musa (AS) acknowledges that not only does he lack material possessions, but he also lacks **access** to them.

3. **Recognition of Allah's Bounty:**

- Musa (AS) shows humility, expressing gratitude for whatever Allah bestows.
- He avoids entitlement: asking Allah based on His mercy, not his deeds.

Takeaways:

- Dua after serving Allah's creation is highly accepted.
- Serving others increases Allah's love and support.

The Importance of Service

- Hadith:

الله في عون العبد ما كان العبد في عون أخيه

"Allah is in the help of His servant as long as His servant helps his brother."

- Helping others is a direct path to gaining Allah's assistance and forgiveness.
 - If we fail to bring goodness to others, Allah's support in our lives diminishes.

Forgiving and Covering Faults

- Hadith:

"ارحموا ترحموا"

"Show mercy to others, and Allah will show mercy to you."

"من ستر عيب مسلمًا ستره الله يوم القيامة"

"Whoever conceals the faults of a Muslim, Allah will conceal their faults on the Day of Judgment."

Patience and Gratitude in Trials

Prophet Ayub (AS):

- Ayub (AS) faced prolonged hardship, yet he only made dua years later:

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

"And Ayub, when he called to his Lord: 'Indeed, adversity has touched me, and You are the Most Merciful of the merciful.'"

- Ayub (AS) **praised Allah** without asking for relief directly.
- Allah restored his health and wealth, rewarding his patience and gratitude.

Recognition of Allah's Mercy

- Allah's blessings are a **gift**, not an entitlement.
- **Example of Shaytan:**
 - Felt entitled, which led to his downfall.

Prophetic Teachings on Loss

- Dua upon losing something:

"لله ما أعطى ولله ما أخذ"

"To Allah belongs what He gave, and to Him belongs what He took."

- **Lesson:** Everything we possess is **Allah's trust**, and He has the right to take it back. Recognizing this reduces resentment and increases contentment.

Story of Abdullah ibn Umar (RA) and the Prophet's (ﷺ) Question

- **Incident:**
 - The Prophet ﷺ asked the Sahabah, "Which tree does not lose its leaves in the winter?"
 - No one responded. The Prophet ﷺ revealed the answer: *the date palm tree.*
- Abdullah ibn Umar (RA):
 - He later told his father, Umar (RA), that he knew the answer but refrained from answering out of respect for the senior companions.
 - Umar (RA) responded: "You should have answered! It would have made me proud."
- Lesson:
 - Abdullah ibn Umar (RA) demonstrated humility by not overshadowing his elders.
 - True humility is avoiding self-praise and seeking to uplift others

Lessons from Musa (AS) and the Family of Shu'ayb

- **When Musa (AS) meets the daughters of Shu'ayb:**
 - After helping them water their flock, one of the daughters said:

أَبِي يَدْعُوكَ لِيَجْزِيكَ أَجْرَ مَا سَقَيْتَ لَنَا

"My father is calling you to reward you for what you watered for us." (Al-Qasas, 25)

- **Musa (AS)'s humility:**
 - He helped without expecting anything in return, reflecting reliance on Allah.
- **Generosity in return:**
 - When supported by others, a believer should reciprocate with kindness.
- **Shu'ayb (AS):**
 - Musa (AS) narrated his story of escaping Pharaoh's oppression.
 - Shu'ayb (AS) reassured him:

"لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ"

"Do not fear; you have escaped from the wrongdoing people." (Al-Qasas, 25)

- **Proposal for marriage:**
 - Shu'ayb (AS) recognized Musa (AS)'s qualities:

"إِنَّ خَيْرَ مَنِ اسْتَأْجَزْتَ الْقَوِيُّ الْأَمِينُ"

"The best person you can hire is strong and trustworthy." (Al-Qasas, 26)

- He offered Musa (AS) his daughter's hand in marriage in exchange for working for 8 or 10 years.
- **Lessons:**
 - Fear is a natural part of spirituality, enabling reliance on Allah.
 - Believers are generous with praise and gratitude, while hypocrites are stingy.
 - A believer's responsibility includes supporting others selflessly.

Prophetic Guidance During Times of Fitnah

- **Prophet ﷺ's advice:**
 - During trials, safeguard yourself with three actions:
 1. **Protect your tongue** – Avoid unnecessary speech.
 2. **Cry over your own sins** – Focus on self-accountability.
 3. **Find contentment in your home** – Create a safe and tranquil space for yourself and others.

Musa (AS) and His Return to Egypt

- **Journey back:**

- After fulfilling his contract with Shu'ayb (AS), Musa (AS) sought permission to return to Egypt.
- Despite having a stable life, he chose responsibility over comfort, motivated by duty and longing to see his mother.

- **Encounter with the Divine:**

- On his journey, Musa (AS) saw a fire and said to his family:

ءَأَنْتَ مِنْ جَانِبِ الطُّورِ نَارًا

"I perceive a fire on the side of the mount." (Al-Qasas, 29)

- Before seeing Allah's signs, one must *feel* Allah's presence.

- **The Light:**

- The fire Musa (AS) saw was unique:
 - It emitted light but didn't burn.
 - It symbolized the presence of Allah, a comforting, guiding force.

- **Revelation:**

- As Musa (AS) approached, Allah called him:

نُودِيَ مِنْ شَطِئِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

"He was called from the right side of the valley, from the blessed spot, from the tree: 'O Musa! Indeed, I am Allah, the Lord of the worlds.'" (Al-

Qasas, 30)

- **Key takeaway:**

- Spiritual closeness to Allah requires solitude and reflection.
- Believers prioritize responsibility and the greater good over personal comfort.