

# MIFTAAH SEMINAR

## FROM PALACE TO PROPHECY: MUSA AS



Mufti Abdul Wahab Waheed

### SESSION 3

#### Musa (AS) Returns to His Homeland

#### Musa (AS)'s Journey to Finding Allah

- Musa (AS) returns to his homeland, guided by a sense of responsibility.
- Similar to the Prophet Muhammad ﷺ, who felt an intuition to retreat to the cave of Hira, Musa (AS) embarks on a journey in pursuit of Allah.

*"Whoever intends to find Allah, Allah will grant them the reward of experiencing His love." (Al-Ahzab, 21).*

- Upon seeing the fire and sensing Allah's presence, Musa (AS) tells his family to wait, as he feels this is a deeply personal, significant moment.
- Musa (AS) climbs the mountain and experiences Allah's divine announcement.

#### Allah's Introduction to Musa (AS)

- When Musa reaches the mountain, Allah calls him from the right side:

يُمُوسَىٰ- إِنِّي- أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

*"O Musa! Indeed, I am Allah, the Lord of all the Worlds." (Al-Qasas 30):*

إِنِّي- أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي

*"It is truly I. I am Allah! There is no god 'worthy of worship' except Me. So worship Me 'alone. (Taha, 14)*

- Allah introduces Himself first by His name, then by His relationship as Lord (Master) and Musa's role as servant:
  - Allah could have introduced Himself by His attributes, like Ar-Rahman or Ar-Raheem, but He begins with His role as the ultimate Master.
  - Our worship of Allah is due to His very essence, not conditional upon His qualities of mercy or generosity.

### The Command to Remove Shoes

- Allah instructs Musa (AS)

إِنِّي أَنَا رَبُّكَ فَأَخْلَعْ نَعْلَيْكَ

*"Indeed, I am your Lord, so remove your sandals." (Taha, 12)*

- Interpretations of this command:
  - a. The place, بِقَعَةِ مُبْرَكَةٍ, was sacred and blessed, and shoes were considered disrespectful there.
  - b. Symbolically, Musa (AS) was to remove worldly ties and come to Allah in total submission, free of distractions.
  - c. The shoes may have carried impurities, and removing them was an act of purification.
- **Parallel to Hajj:** Just as pilgrims leave behind worldly attachments, Musa (AS)'s act represents full devotion and humility.

### Sacred Ground: The Valley of Tuwa

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

*"You are in the sacred valley of Tuwa." (Taha, 12)*

### The Honor of Being Chosen by Allah

- Allah declares to Musa (AS):

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

*"And I have chosen you, so listen to what is revealed." (Taha, 13)*

- Key Lessons:
  - The Arabic word for "chosen" (اختار) comes from the root khair (goodness). Being chosen by Allah is an immense honor and a sign of goodness.

- With selection comes responsibility; submission to Allah is a privilege, not a burden.
- Clear understanding of the hereafter (Aakhirah) motivates effort, as seen in Allah's emphasis on akhirah in the Quran.

### Submission Precedes Understanding

- Musa (AS) obeyed without questioning, illustrating the principle that obedience to Allah leads to greater understanding of Him.
  - Prophets, scholars, and the pious (e.g., Imam Al-Ghazali, Ibn Taymiyyah) achieved profound understanding through unwavering submission and worship.
  - **Key Takeaway:** Submission is a prerequisite for recognition of Allah. The more one submits, the more Allah grants understanding.

### Listening as the First Act of Submission

- Allah commands Musa (AS) to listen first:
 

فَأَسْتَمِعْ لِمَا يُوحَىٰ

*"So listen to what is revealed." (Taha, 13)*
- The act of listening emphasizes:
  - a. The relationship with Allah is one of submission, not questioning.
  - b. Listening is integral to learning and internalizing divine guidance.

### The Prophet Muhammad's ﷺ Practice of Listening

- The Prophet ﷺ often asked companions to recite the Quran so he could listen, exemplifying the virtue of attentive listening.
  - Narrations highlight the Prophet ﷺ finding comfort and reflection in listening to the Quran.

## Allah's Repeated Affirmation of His Relationship

- Allah reiterates His role and relationship three times in this passage:

يُمُوسَىٰ- إِنِّي- أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

*"O Musa! Indeed, I am Allah, the Lord of all the Worlds." (Al-Qasas, 30)*

إِنِّي- أَنَا رَبُّكَ فَأُخْلِغْ نَعْلَيْكَ

*"Indeed, I am your Lord, so remove your sandals." (Taha, 12)*

إِنِّي- أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي

*"It is truly I. I am Allah! There is no god 'worthy of worship' except Me. So worship Me 'alone'." (Taha, 14)*

## Musa (AS) and the Revelation in Surah Taha

- Etiquette Before Revelation

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

- Before Allah instructs Musa (AS) to listen (فَأَسْتَمِعْ), He commands him to observe etiquette:

فَأُخْلِغْ نَعْلَيْكَ (Remove your shoes).

- Removing shoes symbolizes humility and reverence in Allah's presence.
  - Learning begins with respect: From فَأُخْلِغْ نَعْلَيْكَ (etiquette) to أَقْرَأُ بِأَسْمِ رَبِّكَ (read in the name of your Lord).
  - **Process of Selection in Prophethood:**
    - "I chose you" → "Listen" → "Read"
    - Allah facilitates listening and obedience for those whom He selects.

- **Establishing Salah as Connection with Allah**

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

- Allah tells Musa (AS) to establish prayer:
  - Prayer (salah) is not just a ritual but a connection to Allah.
  - It allows believers to experience closeness to Allah, similar to Musa's direct conversation.

- Establishing salah ensures remembrance of Allah, maintaining spiritual highs after significant moments of faith.
- Salah is the "insurance policy" for believers, aiding in resilience during trials.
- **The Certainty of the Hour**

إِنَّ السَّاعَةَ آتِيَةٌ

  - Allah reminds Musa (AS) of the Day of Judgment:
    - Death is imminent, and accountability is inevitable.
    - The Prophet Muhammad ﷺ reminded us that personal death is as significant as the Day of Judgment.
    - Fear of standing before Allah inspires preparation and righteousness.
  - **Warning Against Following Desires**

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَزِدَى

    - Allah warns Musa (AS) to avoid being influenced by those who:
      - Disbelieve in Allah.
      - Follow their desires (هَوَىٰ), which lead to destruction and humiliation.
    - Key Insight: Desires pull individuals down, making them dependent on others instead of Allah. Believers must prioritize righteous company to stay firm in faith.

### The Interaction Between Allah and Musa (AS):

- **Small Talk:**

وَمَا تِلْكَ يَمِينِكَ يَا مُوسَىٰ

*“What is that in your right hand, O Musa?” (Taha, 17)*

- Allah, despite knowing, invites Musa to converse. This interaction demonstrates Allah’s desire for a personal relationship with His servants.
- Salah mirrors this conversation, as every verse of Surah Al-Fatiha has a response from Allah.

- **Musa's Response:**

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيَّهَا وَأَهْشُرُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَثَرَبٌ أُخْرَى

*"It is my staff. I lean on it, beat down branches for my sheep, and have other uses for it." (Taha, 18).*

- Musa adds details unasked by Allah, showcasing his comfort and love in speaking to Allah.

### Allah Demonstrates the Staff's Reality Surrendering to Allah

قَالَ أَلْقِهَا يَمُوسَى

*"Throw it down, O Musa! (Taha, 19)*

- Allah commands Musa (AS) to throw the staff, teaching:
  - Reliance must shift from worldly tools to Allah alone.
  - Trusting Allah requires letting go of attachments, even those perceived as beneficial.

### Transforming the Staff

فَأَلْقَنَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

*So he did, then behold! It became a serpent, slithering. (Taha, 20)*

- The staff turns into a snake, showcasing its potential harm when not aligned with Allah's will.
  - Relinquishing worldly attachments reveals their true nature without Allah's blessing.
  - **Letting Go for Allah:** Sometimes, attachments (e.g., friendships, jobs) must be left for spiritual growth.
  - **Trust in Allah:** Despite fear, Musa obeyed Allah and was rewarded.
  - **New Purpose:** The staff, previously mundane, becomes a miraculous tool in Musa's mission.

### Reassurance from Allah

قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى

*Allah said, "Take it, and have no fear. We will return it to its former state. (Taha, 21)*

- Obedience and trust in Allah transform ordinary tools into sources of extraordinary blessings.
- The same staff later splits the sea and defeats the magicians, symbolizing victory through Allah's power.

Allah provides Musa (AS) with another miraculous sign:

وَأُضْمَمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ءَايَةً أُخْرَى

*"And draw your hand close to your side; it will come out white, without blemish—another sign." (Ta-Ha, 22)*

- Allah commands Musa to place his hand under his arm, and when he brings it out, it shines with radiant light.
- **Explanation:** Some scholars say this refers to a miracle where Allah removed a burn scar from Musa's hand. This burn occurred during his childhood when he accidentally touched hot charcoal.
- Others interpret this miracle as a sign of Allah's blessings upon Musa, showing that every part of his being is divinely chosen and sanctified.

### Allah Assigns Musa a Responsibility

Allah then gives Musa (AS) a clear mission:

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

*"Go to Fir'awn, indeed he has transgressed." (Taha, 24)*

- Allah commands Musa to deliver His message to Fir'awn, urging him to repent and follow the path of truth.
- Allah reminds Musa not to keep his blessings to himself but to fulfill his duty as a prophet.

### Musa (AS) Seeks Allah's Help

At this point, Musa (AS), who had been speaking only in response to Allah's questions, begins to ask Allah for help.

قَالَ رَبِّ انْشُرْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

*"He said, 'My Lord, open for me my chest and ease my task for me.'"*

*(Taha, 25-26)*

- **Why did Musa ask for an open chest?**

- Facing Fir'aun was a daunting task, and Musa was overwhelmed with fear.
- Fear constricts the chest, making it difficult to speak and act confidently. This is reflected in another verse:

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي

*"My chest tightens, and my tongue cannot move freely." (Ash-Shu'ara, 13)*

- Similarly, when the Prophet Muhammad ﷺ was tasked with delivering the message of Islam, Allah acknowledged his struggles:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ

*"And We certainly know that your chest is constricted." (Al-Hijr, 97)*

### **The Difference Between a Kalem كليم and Habib حبيب:**

- Kalem (One Spoken To): Musa is addressed as "Kalem Allah" because he spoke directly with Allah. As a Kalem, Musa had to *ask* Allah for assistance, such as the opening of his chest.
- Habib (Beloved): Prophet Muhammad ﷺ is the "Habib Allah," the beloved of Allah. A Habib doesn't need to ask; Allah provides for him out of love and mercy. For instance, the Prophet's chest was metaphorically opened for him without him asking, as Allah says:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

*"Did We not expand for you your chest?" (Ash-Sharh, 1)*