

RAMADAN

IMMERSION



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Wahab Waheed

- The second theme of Surah Taha is Allah SWT introducing Himself to Musa AS.

Verse 9

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

Has the story of Moses reached you?

- The word حَدِيثٌ comes from the root letters of حَدَّثَ
 - When a great, new, and sudden event occurs, this word is used.
 - Allah is telling the Prophet SAW that Musa AS also had certain challenges when revelation came to him, just as the Prophet SAW faced difficulties.
- Musa's story is not new to the Prophet SAW, but Allah used the word حَدِيثٌ here, instead of the word قِصَّةٌ, which indicates that it is something new.
 - Allah uses this word because it doesn't matter how many times you have heard the story before.
 - If it is coming from Allah, then you have to listen to it and engage with it as if it is your first time hearing it.
 - There is no story in the Quran that was mentioned more than Musa's story. Yet, Allah tells us that we need to listen to it as if we have never heard it before and change our mindset because it is a very powerful story.
- At this point, Musa left Egypt after he accidentally killed someone.
- He helped the daughters of Shuayb AS get water from a well, without asking for anything in return.

- He made a dua and Allah granted him a home to live in, a wife, and a job.
- He worked for 10 years and now is returning back to Egypt.

Verse 10

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَىٰ النَّارِ هُدًى

When he saw a fire, he said to his family, "Stay; I have noticed a fire; Perhaps I can bring you a torch therefrom, or find some guidance by the fire."

- Musa AS was traveling at night for a few reasons.
 - Less highway robbers
 - He wants to clear his name, so he didn't want anyone to see him yet
- As he was traveling, he saw a fire.
 - It was a fire that was living in once place, like a candle inside of a lantern, not a vicious fire.
 - He recognized the fire as a form of light.
- Musa and Ibrahim AS both had journeys of prophethood that started with a fire.
 - Sometimes, things that we perceive as harmful are in fact beneficial for us.
- **امْكُثُوا** means to stay and wait at the same place.
- **آنَسْتُ** means that he sensed the fire.
- Musa AS saw a light on the sky that was reflecting because of the fire.
- He was looking for guidance, which tells us that he was lost in his journey and he needed help.
 - The best thing for anyone to do who needs guidance is to turn towards the light of Allah
- The word **هُدًى** is used for a specific reason here.
 - Whenever guidance is used in relation to Islam, this word is used.
 - The word **رُشْد** is used for other types of guidance
 - This shows us that he was looking for more than just some kind of direction to take.

Verse 11

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ

But when he approached it, he was called, "O Moses!

- Moments of guidance usually took place when the prophets were alone.
 - We need to find alone time only between us and Allah.
- Allah SWT says to the Prophet SAW in verse 7 of Surah Al-Sharh:
 - فَإِذَا فَرَغْتَ فَانصَبْ: When your work is done, turn to devotion.
 - The Prophet SAW was serving Allah SWT all day long while he served others, but Allah SWT tells him that some part of his day should be completely dedicated to Allah SWT.
- As Musa AS climbed the mountain he heard a voice.
- When Musa AS heard this call, he froze and looked around, asking, "Who is speaking?"
 - It is more intimidating to be called directly by your name.

Verse 12

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

I am your Lord! So take off your sandals, for you are in the sacred valley of Tuwa.

- Whenever we engage with Allah, we take our shoes off because it is a time of worship which we need to respect.
- When the Prophet SAW came to Makkah, he took his shoes off and left them by his camel, then he did tawaf around the Kaabah.
- Allah SWT tells us in Surah Al-Muddathir, Verse 4:
 - وَثِيَابَكَ فَطَهِّرْ: Purify your garments.
- Allah SWT also tells the Prophet SAW in Surah Al-Araaf, Verse 31:
 - يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ: O Children of Adam! Dress properly at every place of worship.
- Whenever we come to Allah, we should make sure that we purify ourselves, on the inside and outside.
- The first command that was given to the Prophet SAW was to read and the first command that is given to Musa AS is to take off his shoes.

- There is a connection between these two commands.
- In order to learn knowledge, there are 2 components that a person needs to have in their life:
 - The willingness to learn
 - Etiquettes
- The etiquettes of a seeker are to always look clean and be respectful
- It's much more than the physical command.
 - It means humbling yourself in order to learn.
- The inception of revelation between Musa AS and the Prophet SAW was very similar. They were both:
 - Alone
 - On a mountain
 - With their wife
 - Startled
 - Given the command to educate themselves

Verse 13

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

I have chosen you, so listen to what is revealed

- Allah is telling him to not be shocked because He has chosen Musa AS.
 - It is not a mistake.
- **إِصْطَفَىٰ** and **إِخْتَارَ** are both used to mean to choose. Here **إِخْتَارَ** is used, which comes from the word **خَيْرٌ**. Musa AS was in distress because of the mistake he made, so Allah was comforting him by telling him that He still sees good in him, even though he made a mistake.
 - He SWT perceives so much good in him that He wants to choose him as a prophet.
 - Malik ibn Dinar said: Allah has given us 2 eyes for a reason. One eye to see the good in other people and another eye to see the flaws in ourselves. Unfortunately, both eyes are used to see the good in ourselves and the flaws in others.
 - We need to work to see the good in other people, rather than focusing on their flaws

- **فَاسْتَمِعْ** means to listen attentively
 - The first etiquette of knowledge is to listen attentively, and then ask questions later.

Verse 14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

'It is truly I. I am Allah! There is no god except Me. So worship Me, and establish prayer for My remembrance.

- Allah is telling Musa AS that the way to remember this special moment and keep a connection with Him is to establish prayer. That is how he will always remember Allah and this special meeting.
- The first physical command that Musa AS and the Prophet SAW both received was prayer.
 - Having knowledge and etiquette is not enough if it is not followed by action.

Verse 15

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

The Hour is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts.

- Allah chooses to hide it for a benefit – so that people continue to work hard for success on that day
- So that every soul may be rewarded according to their efforts
 - **كُلُّ نَفْسٍ** - We will all be standing in front of Allah alone.
 - Some people will be in groups because they supported each other to do good in this world.
 - **بِمَا تَسْعَىٰ** - The reward will be given based on effort, not results.
 - Actions that seem difficult for us to complete will still be rewarded if we make an effort to do them, even if we do not actually complete them.

Verse 16

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

So do not let those who disbelieve in it and follow their desires distract you from it, or you will be doomed.”

- **عَنْهَا** is referring to the Day of Judgement and Salah
 - Don't let other people push you away from salah and don't let people deceive you about the reality of the Day of Judgment
- The only thing these people are following are their own desires.
 - The biggest motivation for them is to fulfill their desires, so don't let these people get to your head.

Verse 17

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

“And what is that in your right hand, O Moses?”

- This is when the conversation shifts.
- Allah changes the tone He is using now in order to comfort Musa AS and make him feel less intimidated. He strikes a small conversation and engages in small talk with Musa AS to make him feel comfortable.
 - It is a skill to get someone in front of you who is intimidated to speak.
- He does not ask him a difficult question. It is very straight-forward, with no wrong answer.
- He says Musa's name at the end of the sentence, which showed His love and gentle tone.
- The ummah of Musa AS was very similar to the ummah of the Prophet SAW, which is why this story is mentioned so many times throughout the Quran. We need to learn from their mistakes.

Verse 18

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبٌ أُخْرَىٰ

He replied, “It is my staff! I lean on it, and with it I beat down branches for my sheep, and have other uses for it.”

- **مَآرِبٌ** is a benefit that you can see and feel
- Musa AS answers the question at first, but then he also continues the conversation out of love for Allah and wanting to keep speaking to him.
 - He was enjoying the conversation so much.

- Musa AS lengthened his conversation with Allah out of love.
 - How often do we lengthen our Dua, Salah, Quran recitation, etc. out of love for Allah?
- One way to measure love is how often we speak to the other person in the relationship.
- It took only a few words of Allah for Musa AS to love Him. We have the entire Quran.

Verse 19

قَالَ أَلْقِهَا يَا مُوسَى فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى قَالَ خُذْهَا وَلَا تَخَفْ ۗ
سَنُعِيدُهَا سِيرَتَهَا الْأُولَى

Allah said, "Throw it down, O Moses!" So he did, then—behold!—it became a serpent, slithering. Allah said, "Take it, and have no fear. We will return it to its former state."

- After Musa AS explained all of the benefits that his staff has, Allah told him to drop it.
 - It is not the staff that benefits, rather it is Allah that benefits.
 - Benefit comes only from Allah, not from physical things in this world.
- Sometimes things that benefit us in this life are a barrier for us to get closer to Allah and we have to let it go.
- Sometimes, we have to let things go in order for us to feel our love for Allah.
 - We have to let things of this dunya go in order to strengthen our connection with Allah.
- Allah did not tell him to get rid of it forever.
 - There may be times in which we have to let something go so that we can develop our relationship with Allah, and then we can come back to it so that we can use it for good.
- Abu Qatadah RA reported: The Prophet SAW said, "Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better."

Verse 20

وَأَضْمُمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيَّضًا مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ

And put your hand under your armpit, it will come out white, unblemished, as another sign

- Some scholars mention that his hand might have been burnt, so when he took it out, the burn was gone.
- Other scholars mention that his hand was not burnt, but when he took his hand out, it was like a beaming light that went up to the heavens.

Verse 21

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ

So that We may show you some of Our greatest signs.

- Allah wants to continue to show Musa AS from His signs