

# RAMADAN

## IMMERSION



Mufti Abdul  
Wahab Waheed

### Verse 24

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

"Go thou to Pharaoh, for he has indeed transgressed all bounds."

- Now that Allah has given Musa AS the signs, Musa AS should have enough confidence to go to Firaun
  - Spirituality and ability/resources are both needed as preparation.
  - We rely on Allah, but we also put in our effort
- Allah told Musa AS to speak to Firaun in a soft tone.
  - Firaun was the biggest tyrant of that time. He killed 70,000 children and claimed to be god. Yet, Allah ordered Musa to speak to him softly.
  - Musa had a strong personality, but Allah wanted him to be soft.
    - Our personalities should not come in the way of giving dawah to others.
    - Allah SWT says in the Quran:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ  
لَانْفَضُّوا مِنْ حَوْلِكَ

It is by of grace from God that you were gentle with them. Had you been harsh, hardhearted, they would have dispersed from around you. (Surah Ali Imran, Ayah 159)

- The goal of our dawah is that it can create some change in the other person's life, not for us to feel better about ourselves.

- We want the other person to be affected. So, our dawah has to be calculated and thought out.
- No one likes to feel disrespected. So, even with Firaun, it was important to keep that in mind when giving dawah to him.
- Even parents who had non-righteous children spoke to their children with such love and care.
- When Nuh AS spoke to his son, he said, "يَا بُنَيَّ ارْكَب مَعَنَا": O my **beloved** son, ride with us."

## Verse 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance]

- 3 understandings of "expand my chest"
  - Make me more tolerant
  - Give me more ability and wisdom
  - Give me peace
    - Musa knew it was a very big task, so he was afraid and asked Allah to remove that fear and put him at ease.
    - Fear does not mean he is incapable. It means he understanding the significance of the task at hand.

## Verse 26

وَيَسِّرْ لِي أَمْرِي

And ease for me my task

- Allah gave him the responsibility and He can make it easy
- Dua there is nothing easy except what you made easy
- Allah SWT tells us in Surah Al-Fatiha:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help. (Surah Al-Fatiha, Ayah 5)

- We will worship Allah, but we also need His help.
- The Prophet SAW was different
  - He did not have to ask Allah for help, Allah already gave it to him.



## Verse 27

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي

And untie the knot from my tongue

- When Musa was young, he hit Firaun and pulled his beard. Firaun wanted to kill him, but his wife Aasiya told him not to. So, he decided to bring a ruby and charcoal and present it to Musa to test if he was being helped by something divine. Musa grabbed the charcoal and put it in his mouth, which burned his hand and mouth.
- Musa had a stutter, so he was not as eloquent when he would speak.
  - Hussain RA was speaking in front a crowd and he had a stutter. He was struggling to say the few words he wanted to say. The whole time, the Prophet SAW was holding his hand and listening to him intently. He never got bothered or impatient with him. When Hussain finished saying what he wanted to say, the sahabah did not know how to react. The Prophet SAW looked at them and said, "He inherited this from his uncle Musa."
    - He made Hussain and everyone feel comfortable by saying that he got the stutter from Musa. He comforted him and gave him more confidence.
- Harun AS was older than Musa, more able, and more charismatic. He had the raw talent, yet, Musa was the one chosen to be Kaleem Allah.
- One day Muath RA was sitting by the grave of the Prophet SAW, crying. He said he heard the Prophet SAW say, "Allah loves those who are righteous, god-fearing, and hidden. If they speak no one listens."
  - Ability does not define a person's effect on society.
    - It's Allah's acceptance that affects a person's effect on society.
    - Allah is the one who allows us to have an impact on others, not ourselves.

## Verse 28

يَفْقَهُوا قَوْلِي

That they may understand my speech.

- He wanted his speech to be eloquent so that the people could understand the religion, not for his own benefit.

## Verse 29-30

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي (٢٩) هَارُونَ أَخِي (٣٠)

And appoint for me a minister [i.e., assistant] from my family. (29) Aaron, my brother (30)

- He wanted Harun because he trusted him and knew that he would do good.
- Musa doesn't become arrogant because Allah chose him. He asked for help from his brother.
  - The virtue of one person does not mean the virtue of someone else must diminish.
  - Sometimes its easier to do something yourself, but bringing people in allows them to feel like they are a part of the process
    - Allah told Ibrahim to build the Kaabah. Ibrahim brought Ismail to help him build it so he could be a part of the process too and benefit from it.

## Verse 31

أَشْدُدْ بِهِ أَزْرِي

Increase through him my strength

- Musa knew he couldn't carry all of that burden, so he wanted Harun to support him in this task.

## Verse 32

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task.

- Musa trusted Harun that he would fulfill the mission with him, so he asked Allah to make him a prophet as well.
- At this point, Musa hadn't seen Harun for 10 years because he was in Madyan the whole time.



**Verse 33-34**

كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣) وَنَذْكُرَكَ كَثِيرًا (٣٤)

That we may exalt You much (33) And remember You much (34)

- He isn't asking for Harun for no reason.
- He is asking for him so that Harun can support him on his mission and that support will help him complete the task.

**Verse 35**

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

Indeed, You are of us ever Seeing."

- Musa is telling Allah that He already know how good and able Harun is. He has been watching over them the entire time. So, give him the ability of being with me.
- We should make dua for other people to be supported in their deen, not only in their dunya.
- Ibn Al-Qayyim would say that dawah is like planting the seed in someone's heart. When you plant the seed, you don't expect results to come right away, you need to water it so it can grow. When we give dawah, we plant the seed in someone's heart. But, in order for that seed to grow and create results in that person, we need to water the seed by crying for that person.
  - The tears we have are the water that waters the seeds of dawah in the hearts of people.
- Imam Ghazali says that a believer should not have a farmer's mentality. A believer should have a gardener's mentality.
  - The farmer puts in work and expects results to come in the same season
  - A gardener puts in work and knows the results will take a long time and works consistently for it. Then, when those results come, then benefits are multi-faceted. So, it is a long term investment.
  - We should plant the seed, stay consistent and wait for the results.

## Verse 36

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ

[Allah] said, "You have been granted your request, O Moses.

- Jibreel gave revelation to Harun and he met Musa outside of Egypt before they met Firaun

## Verse 37

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ

And We had already conferred favor upon you another time

- Now, Allah will start listing the times when He blessed Musa before.
  - Allah is saying He will grant Musa's dua for him and He has already done so much before.

## Verse 39

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye [i.e., observation and care].

- There were 4 times in Musa's life when he could have been killed
  - When he was born
    - All of the other children were being killed by Firaun
  - When he was put inside of a box
    - When Musa was in the box, he would suck his thumb and milk would come out.
  - When he was put in a river
  - When he was picked up by Firaun
    - Aasiya saw the box in the river and saw Musa inside of it. Firaun wanted to kill him when he found out, but Aasiya convinced Firaun to keep Musa.



- It doesn't matter how many physical barrier we have. If Allah is on our side, then it is enough for us
  - The Prophet SAW told Ibn Abbas AS that if all of mankind were to gather together to harm you, but Allah has not written for it to happen, then they cannot harm you
  - The decisions of this world are not determined by the people around us. It is determined by Allah.
- The love that people had for Musa came from Allah
  - People's acceptance is in the hands of Allah
  - Allah put Musa's love in the heart of Aasiya
  - If we want to be accepted by anyone, make sure you are accepted in the courts of Allah

### Verse 40

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيْنَا قَدَرًا يَا مُوسَىٰ

[And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

- Musa's sister was named Maryam
  - His mother told Maryam to walk along the river and see where it goes and she saw it reach the palace of Firaun.
  - His mother knew that Allah had promised her that he was going to return to him
    - It is not necessary that the promises are fulfilled in this life
- Musa could only feed from her, so Firaun let her take care of him for a few years and he paid her to do so.
- وَفَتَنَّاكَ فُتُونًا – refers to when Musa accidentally killed a man

- **ثُمَّ جِئْتَنَا عَلَىٰ قَدَرٍ يَا مُوسَىٰ**
  - Everything happened for a reason and now he has come at the exact moment that he needed to be there
  - This moment was planned the entire time
- **وَاضْطَنَعْتُكَ لِنَفْسِي**
  - Allah did all of this because He wanted to prepare Musa for this meeting and this day.