

# RAMADAN

## IMMERSION



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Imtiaz

### The Third of Ulul 'Azm - Musa AS

- Musa is known as كليم الله
- He is mentioned 133 times across 33 surahs
  - Most of these surahs are Makki surahs
- He is mentioned the most out of all the prophets in the Quran
  - Since Prophet SAW is the one being addressed, the amount of content that involves the Prophet SAW (stories of battles in his life, events, etc.) is more than Musa, but Musa AS is mentioned the most by name.
- His name is in almost every juz.

### Four Major Phases in Musa's Story

- Surah Qasas and Taha contain the bulk of Musa's story
- Surah Qasas mentions more of Musa's early life, whereas Surah Taha mentions the rest of his life.

### Phase #1

- Surah Qasas, ayahs 3 - 13

نَتَلُوا عَلَيْكَ مِنْ نَبِيِّ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (٣) إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (٤) وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلَهُمُ الْوَارِثِينَ (٥) وَنَمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ (٦) وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفَتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (٧)

فَأَلْتَقَطَهُ ۖ ءَالَ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا ۖ وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا  
كَانُوا خَاطِبِينَ (٨) وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ  
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (٩) وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ إِن  
كَادَتْ لِتَبْدِيَ بِهِ لَوْلَا أَنَّ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ (١٠) وَقَالَتْ  
لِأُخْتِهِ قُصِّيهِ فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ (١١) ۞ وَحَرَّمْنَا عَلَيْهِ  
الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ ۖ لَكُمْ وَهُمْ لَهُ  
نُصْحُونَ (١٢) فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ  
وَلَكِن أَكْثَرَهُمْ لَا يَعْلَمُونَ (١٣)

We recite to you from the news of Moses and Pharaoh in truth for a people who believe. Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land and show Pharaoh and [his minister] Hāmān and their soldiers through them that which they had feared. And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners. And the wife of Pharaoh said, "[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not. And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers. And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not. And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?" So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of them [i.e., the people] do not know.

- This surah starts with الحروف المقطعات (letters recited separately, the meaning of which is known only by Allah) and Allah mentions that these are the signs of a Book that is clear. Then, He gets straight into Musa's story.
- Some of Firawn's history is mentioned.
  - He had elevated himself and declared himself to be the most supreme authority.
  - He divided his people into groups.
  - He persecuted one group, killing their sons and keeping their women alive. This was Bani Israel.
  - Firawn was a corrupt individual.
- Banu Israel refers to the children of Yaqub AS, as a title of Yaqub was Israel. Majority of them would settle in Egypt. Afterwards, once Firawn came, they would be very persecuted as a people.
- Ibrahim AS was given glad tidings of someone coming from amongst them to help the people that were oppressed and to rebel against the persecutor.
  - People were very aware of this prophecy.
  - The Copts knew this prophecy very well.
- Firwan, out of fear of this prophecy, would kill the boys.
- Allah says that what He wanted was to bestow a favor upon these weak people, and make them successors. He would establish them in the land.
- Allah would show Firawn, Haman, and their soldiers that which they feared.
- Firawn's worst nightmare comes true in an interesting way.
- Once Musa was born, Allah inspired Musa's mother to nurse him, but once she was scared for him (when the soldiers came to find the baby), she was to put him in the river. Allah promised her that He would return Musa to her and make him among the prophets.
  - أوحى could mean reveal as well, but here it means inspire.

- Sometimes, even when Allah is the One telling us to do something, we are afraid of fulfilling that command. We often don't see the reassurance in front of us. The mother of Musa had such iman that she was able to put aside her fear and obey Allah.
- Everything in this story plays out perfectly. The basket arrived at the palace of Firawn.
- Allah says that Musa was going to be an enemy and a source of grief for Firawn.
  - Firawn's wife says that she thinks that the boy will be a coolness of their eyes - her and Firawn. "Do not kill him, maybe he will be of benefit to us or we could adopt him as a son."
  - Firawn's wife was childless, and when she saw Musa, who was a prophet, she felt a pull in her heart towards Musa.
- Musa was named by Firawn's wife. 'Mu' in their language meant water, and 'sa' meant tree. Because Musa was found between water and a tree, she named him Musa.
- Allah says that they were unaware of what was going to happen.
- The heart of Musa's mother was aching, and she was about to disclose her secret about Musa, had Allah not given her heart firmness.
- She told Musa's sister to track him, and she found him. She watched from a distance.
- Allah then mentions how Musa wouldn't take from any of the wet nurses.
- Musa's sister then asked if she should show them a family that would take in Musa with sincerity.
  - They would be surprised, saying, "How do you know?"
  - After Musa's mother immediately was accepted by Musa, the soldiers were suspicious. They asked why Musa accepted from no one but her. She explained that she had a good diet and that no child ever rejected her.
- Firawn's wife would appoint a salary for Musa's mother for taking care of him.

- Now, Musa's mother could take care of her own child and get paid for it.

## Lessons From Phase #1

- Musa's mother obeys Allah and everything plays out in her favor.
  - We may be skeptical sometimes, but we need to obey Allah's command.
- Even if Allah's promises do not manifest in a direct manner, they will always come true.
- If we obey Allah, we will get everything back in reward.

## Phase #2

- Surah Qasas, ayahs 14 - 20

وَلَمَّا بَلَغَ أَشُدَّهُ ، وَأَسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ (١٤)  
 وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنَ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ  
 مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ ، عَدُوٌّ مُّضِلٌّ مُّبِينٌ (١٥)  
 قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ، إِنَّهُ ، هُوَ الْغَفُورُ الرَّحِيمُ (١٦) قَالَ  
 رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ (١٧) فَأَصْبَحَ فِي الْمَدِينَةِ  
 خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اُسْتَنْصَرَهُ ، بِالْأَمْسِ يَسْتَصْرِجُهُ ، قَالَ لَهُ ، مُوسَىٰ إِنَّكَ  
 لَغَوِيٌّ مُّبِينٌ (١٨) فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ  
 أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا  
 تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ (١٩) وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ  
 يَا مُوسَىٰ إِنَّ الْمَلَائِكَةَ يَتَمَرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

And when he attained his full strength and was [mentally] mature, We bestowed upon him judgment and knowledge. And thus do We reward the doers of good. And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] 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. Indeed, He is the Forgiving, the Merciful. He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator." And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders." And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

- Once Musa reached maturity in wisdom and knowledge and became physically strong, he realized the condition of Bani Israel.
  - He would regularly patrol the city.
- He would enter the city at a time where he would be unnoticed.
- He found two people, one from his people and the other from his enemy.
- The one from Bani Israel asked Musa for help against the Copt.
- Musa hit him and this accidentally killed him.
- Musa said, "This is Shaytan's doing, indeed, he is a clear, misleading enemy."
- Musa still asked Allah for forgiveness, even if the killing was unintentional.
  - This is a theme with all of the prophets. They would blame themselves and wouldn't consider themselves as being above seeking forgiveness.
- Musa was grateful about Allah's favor, and he promised to not be on the side of an oppressor.
  - Musa had a zero-tolerance policy for the مجرمين (oppressors).
- Musa was fearful when he was in the city, knowing that he may be called out.
- The next day, the same man comes and asks Musa for help against another Copt.
- Then Musa understood that the man from Bani Israel was a troublemaker, since he was getting into fights two days in a row.

- When Musa was about to hit the enemy, the enemy said, "Do you want to kill me like you killed that man yesterday?"
  - This shows that Musa's secret was out at this point.
- A man would come to inform Musa that the chiefs were conspiring against him to kill him.
- Musa left the city, fearful and watchful.

## Lessons From Phase #2

- Musa was not going to stand with the oppressors.
- He had principles, as he asked Allah for forgiveness for his accidental mistake. He had a strong relationship with Allah.
- He was concerned for his people, not disconnected. He would walk around the city to check on them.
- The above traits are important as young people are developing.

## Phase #3

- Surah Qasas, ayahs 22 - 28

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (٢١) وَلَمَّا تَوَجَّهَ  
تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ (٢٢) وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ  
وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا  
خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ (٢٣) فَسَقَى لَهُمَا  
ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (٢٤) فَجَاءَتْهُ  
إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا  
فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ (٢٥)  
قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ (٢٦) قَالَ  
إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَابٍ فَإِنْ  
أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ  
الصَّالِحِينَ (٢٧) قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ  
وَاللَّهُ عَلَيَّ وَكَفِيلٌ (٢٨)

And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way." And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women holding back [their flocks]. He said, "What is your circumstance?"

They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man." So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need." Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people." One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous." [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness."

- This is after Musa has fled from his city.
  - It was not easy to move from city to city at that time.
- Musa reached Madyan, which is near present-day Tabuk.
- He put his trust in Allah by saying, "Perhaps Allah will guide me."
- He found people watering their animals at the well of Madyan.
- There were two women struggling with their animals and he asked what their issue was. When they explained that they were unable to water their animals until the shepherds left. They also mentioned that their father was an old man.
  - They were women of haya, as they didn't want to go into the middle of all the men.
- Musa watered their animals for them.
  - This is a universal trait of the prophets - they would help people in times when there was no expected reward for the favor.
  - Musa was well aware that the young women had an old father that would most likely not be able to help him.
  - When we do things for the sake of Allah with no expectation of someone's repayment, Allah gives us the best of returns.
- Musa then made a dua in desperation under some shade: "Oh Allah, whatever good You send my way, I am in desperate need of that."



- This is one of the most powerful duas in the Quran.
- There are two important aspects of this dua:
  - It was made with humility
  - It was accompanied by a selfless good deed.
- Immediately, one of the women came to Musa.
- Allah mentions how she walked with hayaa.
  - He says it was as if she was walking upon hayaa.
- The women had told their father about what happened. He sent one of them back to call Musa. She said, “Our father is calling you to reward you for watering our animals.”
- Musa would tell their father his story of what happened so far, and he assured Musa that he was safe from the oppressors.
- The daughter said to hire Musa. “The best man that you can find to work for you is a strong and trustworthy person.”
  - This may have been a sign from the daughter to her father about her attraction to Musa. She saw righteous qualities in Musa:
    - His strength, which would help with protection.
    - He was trustworthy, as he had asked her to walk behind him so that his gaze wouldn’t fall upon her.
- The father accepted and said, “I want to marry one of my two daughters to you on the condition that you work for me for eight years. And if you complete ten, that’s on you.”
- Musa accepted the offer.

### Lessons From Phase #3

- Allah answers our duas looking at who we are and how we’ve built ourselves to be.
  - Musa was honest, and Allah gave him a job and house. Musa was modest, so he was given a modest wife.

## Phase #4

- Surah Taha, ayah 44

فَقُولَا لَهُ، قَوْلًا لَّيِّنًا لَّعَلَّهُ، يَتَذَكَّرُ أَوْ يَخْشَىٰ

Speak to him gently so that he may take heed, or show respect.

- When Musa and Harun are going to Firawn, Allah tells them to speak to them with soft and gentle words.

## Lessons From Phase #4

- The idea of speaking with love is very foreign now.
- Firawn is the only person we know to have declared himself to be god. He would be one of the most evil people in history, but Musa and Harun are told to speak to him softly.
- Dawah is not a debate, it's supposed to be a way of changing someone's mindset and beliefs.
- If someone feels harshness, they will solidify themselves on their own belief rather than coming to Islam.
- Whoever we are speaking to is not worse than Firawn, and we are not better than Musa.