

IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

LESSONS TO BE GAINED WHEN PROPHET MUSA (AS) TALKED TO ALLAH

The story of Musa (AS) is mentioned many times in the Qur'an. There are a lot of resemblance in the lives of Bani Israel and us, the Ummah of our beloved prophet Muhammad (Sallallahu alayhi wa sallam). That is why when prophet Muhammad (Sallallahu alayhi wa sallam) went to meet Allah during the journey Isra Mi'raj, and when he (Sallallahu alayhi wa sallam) was given the command by Allah to tell his ummah to pray 50 times a day, it is not a surprise that he sought advice from prophet Musa (AS).

It is utmost important when we read the Qur'an we should reflect on lessons we can learn from the various verses of the Qur'an. We call this "tadabbur"

9. And has there come to you the story of Musa (Moses)?

10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

11. And when he came to it (the fire), he was called by name: "O Musa (Moses)!

12. "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.

13. "And I have chosen you. So listen to that which is inspired to you.

14. "Verily! I am Allah! *La ilaha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salat* (*Iqamat-as-Salat*) for My Remembrance.


15. "Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.

(Quran 20:9-16)

Moses was with his family and travelling in the desert when he suddenly saw a fire in the distance. He asked his family to wait so that he may get some light from the fire or get some guidance from the people there.

Lesson One: Allah gives us signs

And say [(O Muhammad ) to these polytheists and pagans etc.]: "All the praises and thanks be to Allah. He will show you His *Ayat* (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do." 27: 93

Just like Moses was given the sign of the burning fire, Allah gives all of us signs in this life. Sometimes it is a verse of the Quran that may touch our heart, or a heart penetrating reminder. Sometimes it is just a person we meet who teaches us a lot, or just life circumstances. When Allah shows us signs, it is up to us to take them.

Say: "Praise be to God. He will show you His Signs and you will recognise them. Your Lord is not heedless of anything you do." (Surat an-Naml: 93)

In today's society, people assess the Quran very differently from what is the real purpose of its revelation. In the Islamic world, in general, very few people know the contents of the Quran.

Some Muslims often hang the Quran on the walls of their houses within a decorative cover and elderly people read it from time to time. They assume that the Quran protects those who read it from "misfortune and trouble". According to this superstition, they consider the Quran a sort of amulet against misfortunes.

The Quranic verses, however, inform us that the purpose of the Quran's revelation is entirely different from what is mentioned above. For instance, in the 52nd verse of Surah Ibrahim, Allah states:

"This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilah* (God - Allah) - (none has the right to be worshipped but Allah), and that men of understanding may take heed."

In many other verses, Allah emphasises that one of the most crucial purposes of the Quran's revelation is to invite people to ponder.

In the Quran, Allah invites people to reject blindly accepting the beliefs and values society imposes on them and to ponder by pushing aside all the prejudices, taboos and constraints on their minds.

104. And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad SallAllahu alayhi wa sallam) for the verdict of that which you have made unlawful." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.

105. O you who believe! Take care of your ownelves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.

5: 104-105

Man must think on how he came into being, what is the purpose of his life, why he will die and what awaits him after death. He must question how he himself and the whole universe came into existence and how they continue to exist. While doing this, he must relieve himself of all constraints and prejudices.

By thinking, while isolating his conscience from all social, ideological and psychological obligations, the person should eventually perceive that the entire universe, including himself, is created by a superior power. Even when he examines his own body or any other thing in nature, he will see an impressive harmony, plan and wisdom at work within its design.

At this point again, the Quran guides man. In the Quran, Allah guides us as to what we should reflect on and investigate. With the methods of reflection given in the Quran, he who has faith in Allah will better perceive Allah's perfection, eternal wisdom, knowledge and power in His creation. When a believing person starts to think in the way shown in the Quran, he soon realizes that the whole universe is a sign of God's power and art, and that, "nature is a work of art, not the artist itself". Every work of art exhibits the exceptional skills of the one who has made it and conveys his messages.

In the Quran, people are summoned to contemplate numerous events and objects that clearly testify to the existence and uniqueness of Allah and His attributes. In the Quran, all these beings that bear witness are designated as "signs", meaning "tested evidence, absolute knowledge and expression of truth". Therefore, the signs of Allah comprise all the beings in the universe that disclose and communicate the being and attributes of Allah. Those who can observe and remember will see that the entire universe is only composed of the signs of Allah.

This, indeed, is the responsibility of mankind; to be able to see the signs of Allah... Thus, such a person will come to know the Creator who created him and all other things, draw closer to Him, discover the meaning of his existence and his life and so prosper.

Allah's signs in nature are emphasized in Surat an-Nahl:

It is He who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. . There is certainly a sign in that for people who reflect. He has made the night and the day subservient to you, and the sun, the moon and the stars, all subject to His command. There are certainly signs in that for people who use their intellect. And also the things of varying colors He has created for you in the earth. There is certainly a sign in that for people who pay heed. It is He who made the sea subservient to you so that you can eat fresh flesh from it and bring out from it ornaments to wear. And you see the ships cleaving through it so that you can seek His bounty, and so that perhaps you may show thanks. He cast firmly embedded mountains on the earth so it would not move under you, and rivers and pathways so that perhaps you might be guided, and landmarks. And they are guided by the stars. Is He Who creates like him who does not create? So will you not pay heed? (Surat an-Nahl: 10-17)

In the Quran, Allah invites men of understanding to think about the issues which other people overlook, or just dismiss using such barren terms as "evolution", "coincidence", or "a miracle of nature".

In the creation of the heavens and the earth, and the alternation of night and day, there are Signs for people of intelligence: those who remember God standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: "Our Lord, You did not create this for nothing. Glory be to You! So guard us from the punishment of the Fire. (Surah Ali-'Imran: 190-191)

As we see in these verses, people of understanding see the signs of Allah and try to comprehend His eternal knowledge, power and art by remembering and reflecting on them, for Allah's knowledge is limitless, and His creation flawless.

For men of understanding, everything around them is a sign of this creation.

Lesson Two: Allah's words are a light and guidance

Ironically Moses said that he would go and see if he could get a light or some guidance. Allah, through this conversation will give him the ultimate light of His words and ultimate guidance being the guidance from Allah! Allah has given us a light and guidance through the Quran, how much of it have we kept?

Therefore, when you see the signs of Allah such as the Qur'an, you must approach it quickly and see if you will be Guided by it.

Lesson Three: Allah chooses whom He wills

Allah tells Moses that he was chosen to be Allah's Prophet, and chosen among the thousands of babies killed to be saved. Allah chooses whoever He wills. He chose that you would be reading this article at this moment, while most people are not. He chose that you would have a computer with an internet connection. Allah chose that I would be a Muslim while many are not. It is all from the blessings of Allah. The question is, how do you and I utilize the blessings?

Lesson Four: Tawheed

The very first instruction from Allah is Tawheed. Therefore Tawheed always comes first when we enjoin good and forbid evil.

Opposite of tawheed is shirk

Lesson Five: Worship Allah – especially prayer

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become *Al-Muttaqun* (the pious - see V.2:2). 2: 21

Purpose of life must be prioritised into one which involves mainly worshipping Him:

And I (Allah) created not the jinns and humans except they should worship Me (Alone). 51: 56

Remember the time you met someone you honoured, admired, or someone who was a celebrity. Would you ever forget that? Hardly doubt so! Yet, Allah reminds Moses to establish the prayer so that he may remember Him. And yet, Moses has just heard Allah speak. Would he ever have forgotten? How important then is our prayers and turning to Allah?

Lesson Six: Even the best of people require sincere counsel

Allah went on to remind Moses that if he was to turn away, then he might be punished as well. The best of people also need to be reminded of the judgement and of hellfire. The best of people also need to be reminded that other people might turn them away from Allah so do not let that happen! If Moses can be reminded about Judgement Day, who are we to act arrogant whenever we are reminded of

retribution? Who are we to think we are safe by our petty deeds when this mighty Messenger of Allah listens silently to the warning?

Examples of iblis, Adam, Habil & Qabil

Lesson Seven: The Hour is coming - preparations for it must start immediately

Belief in the Day of Judgment is one of the 6 articles of faith.

Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah? 4: 87

Allah Reminded us:

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do . 59: 18

The last verse that was revealed:

And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly. 2: 281

Everything shall be seen in the hereafter:

So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

99: 7-8

"Moses, what is that in your right hand?' 'It is my staff,' he said, 'I lean on it; restrain my sheep with it; I also have other uses for it.' God said, 'Throw it down, Moses.' He threw it down and—lo and behold!—it became a fast-moving snake. He said, 'Pick it up without fear: We shall turn it back into its former state. Now place your hand under your armpit and it will come out white, though unharmed: that is another sign. We do this to show you some of Our greatest signs." (Quran 20:17-23)

After mentioning the main message of Islam to the Prophet Moses, God now moves on to give him an important training.

Lesson Eight: Talk to Allah as much as you can

Once God gives an opportunity to Moses to talk, he takes it with both hands! He keeps going on and on about his staff! How much do we talk to God when given the opportunity? Do we like to "finish off the prayer" or are actually trying to make time to talk to God?

Lesson Nine: Everything in life can be a double-edged sword

Moses mentioned all the blessings of his staff. Then God asked him to throw it down, and it became a snake – something very harmful! Everything in this world can be such. The proverbial example of the knife which can cut vegetables versus the same knife which can kill people is one to ponder upon. All the blessings in life are blessings which can be for us or against us, depending on how we use it!

Like wealth and children:

Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope. 18: 46

Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise). 64: 15

Lesson Ten: Trust in Allah

Another place in the Quran, it is mentioned that Moses ran when he saw the snake! And yet Allah asks him to pick it up. An order from Allah, and just like his mother many many years ago, Moses listens to the order of Allah and the snake turns back to a staff! Allah just taught Moses and by extension all of us to trust in the command of God. Whatever He commands is good for us, even if we may not know it, and if we truly trust Him, miracles will happen!

We also know that Trust in Allah is one of the traits of a believer:

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

Who perform *As-Salat (Iqamat-as-Salat)* and spend out of that We have provided them.

It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).

8: 2-4

“...And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. 65: 2-3

Many examples in the Qur'an have been laid out on trust - Prophets Ibrahim (AS), Ismail (AS), Ayyub (AS), people of the cave.

May Allah Guide us through the Qur'an and Protect us from the punishment of the Hellfire.