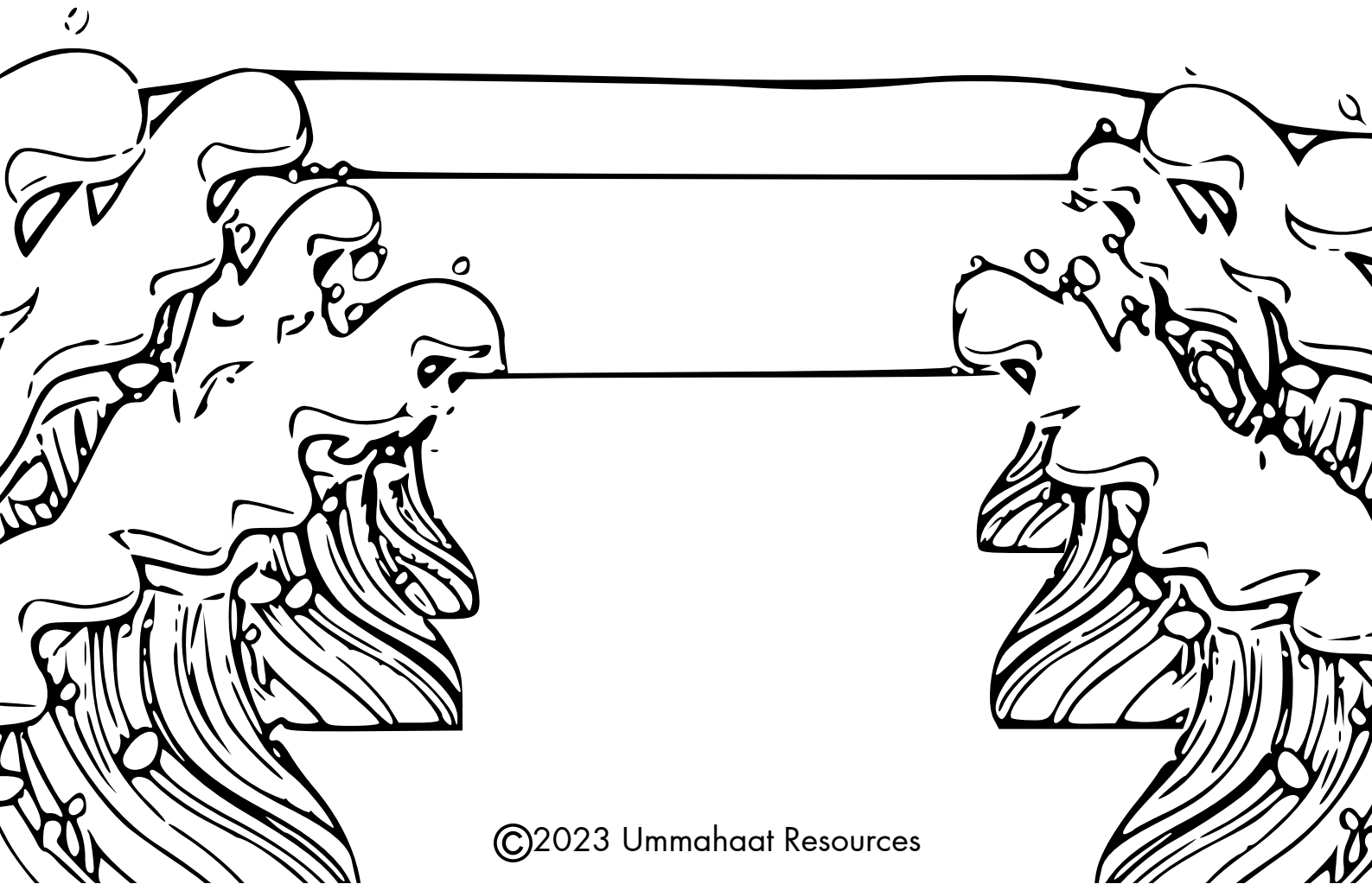




On the tongue of
Musa عليه السلام

Excerpts from Surah al Qasas, Surah Taha, Surah Yunus
and Surah ash Shuara



الغفور

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي
فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

[Musa] said, "Lord, I have wronged myself. Forgive me," so He forgave him; He is truly the Most Forgiving, the Most Merciful.

28:16

الوكيل

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ
نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

**So he left the city, fearful and wary, and
said, "My Lord, save me from a wrongdoing
people."**

28:21

الهَادِي

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي
أَن يَهْدِيَني سَوَاءَ السَّبِيلِ

**As he made his way towards Madyan, he
said, "Perhaps my Lord will guide me to the
sound way."**

28:22

المحسين

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

**He watered their flocks for them, then
withdrew into the shade, and said, "My
Lord, I am in dire need of whatever good
You may send me."**

28:24

• قَالَ رَبِّ اشْرَحْ لِي صَدْرِي • وَيَسِّرْ لِي أَمْرِي •
• وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي • هَارُونَ أَخِي • اشْدُدْ بِهِ أَزْرِي •
• وَأَشْرِكْهُ فِي أَمْرِي • كَيْ نُسَبِّحَكَ كَثِيرًا •
• وَنَذْكُرَكَ كَثِيرًا • إِنَّكَ كُنْتَ بِنَا بَصِيرًا

He said, "My Lord! Expand for me my chest, and make my task easy, and loosen the knot from my tongue that they may understand my speech, and grant me a helper from my family, Harun, my brother. Increase my strength with him, and let him share my task, so that we may glorify You much and remember You much, for truly You are of us ever Seeing"

20:25-35

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ
ثُمَّ هَدَىٰ

He said, "Our Lord is the One Who has
given everything its distinctive form and
nature, then guided it."

20:50

وَقَالَ مُوسَىٰ يٰقَوْمِ إِن كُنتُمْ ءَآمَنُتُمْ
بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ

**And Musa said, "O my people! If you have
believed in Allah, then put your trust in
Him if you are Muslims ."**

10:84

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

**He said, "Nay, verily my Lord is with me.
He will guide me."**

26:62

بِسْمِ اللَّهِ

Objective

To establish that we will only be able to worship Allah; having good thoughts of Him, relying upon Him alone, calling upon Him and calling to His worship; if we know Him through His Names and Attributes.

The statements on the preceding pages all exemplify the Prophet Musa's *عليه السلام* good thoughts of his Rabb (good thoughts being thoughts based on the correct understanding of Allah's names and attributes) reflected in the suitable dua he made in each circumstance and in the response to his people when they said 'We are sure to be overtaken' in Surah ash Shuara (26:61). Similarly Musa's *عليه السلام* call to Firawn to submit to Allah and to the believers to place their trust and reliance upon Allah both demonstrate his understanding of who His Rabb is.

How to use these pages

Read the story of the Prophet Musa *عليه السلام* until where Firawn is drowned. In the Quran Allah mentions the story in detail in Surah ash Shuara 26:10-68, Surah Taha 20:9-79, Surah Yunus 10:75-93, and Surah al Qasas 28:3-42. If you are reading from a children's book or narrating the story mention Musa's statements at the relevant point in the story.

Then discuss and use the pages to doodle or take notes on any or all of the following:

- Relate Musa's *عليه السلام* duas back to Allah's perfect and beautiful names*. Jot down any names that come to mind and either copy out their meaning or write what you have understood in your own words. We have added a name at the top of some of the sheets as a prompt but others will also apply.

For example: After Musa *عليه السلام* had watered the flock he called upon His Lord acknowledging that 'Indeed I am in need of whatever good you send me'. We can relate this to that only Allah is *الغني* (the all Rich, Free of needs), that He is *المُحْسِن* (the true benefactor who is the source of any good that reaches us), that He is *الشَّاكِرُ الشُّكُورُ* (the one who thanks His slaves for the good deeds they send forth), that Allah is *القَرِيبُ الْمُجِيبُ* (the one who is close to His believing servants, who love Him and call upon Him, answering their dua and giving them the assistance they need).

- Look at the tafsir of the ayaat and discuss any benefits. Below are some extracts.

After Musa accidentally killed a coptic man he turned to Allah in repentance. Here Allah specifically mentions the combination of His Names *الغفور الرَّحِيم*

And His saying: (So He forgave him) So Allah forgave Musa for his sin and did not punish him for it, (Indeed, He is the Forgiving, the Merciful). Indeed Allah covers the sins of those who repent to Him from them. He favours them by pardoning them (the sins). He is merciful to people in that He does not punish them for their sins after they have repented from them. (Tafsir at Tabari)

When Musa عليه السلام was on his way to Madyan he was hopeful that Allah would guide Him.

قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

He said: "It may be that my Lord guides me to the right way." meaning, the most straight route. And Allah did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others. (Tafsir ibn Kathir)

- Consider the dawah of Musa. Notice how Musa عليه السلام mentions Allah's Lordship as a proof for Him alone deserving to be submitted to and worshipped. Can you find any other ayat that are similar? Consider how Allah guides each of His creatures towards its purpose and that which benefits it. What is the purpose Allah created us for? Imam as Sa'di mentions in his tafsir of this ayah:

"The One Who has created all things, and created them well, such that no one with any reason could think that there could be anything better than them in design, and He guided them to that which is in their best interests, is indeed the true Lord."

This directly refutes Firawn's false claim "I am your Lord, most high." (Surah an Naziat 79:24)

- Consider Musa's عليه السلام command to his people to sincerely place their reliance and trust in Allah alone. He reminds them that if they truly believe in Allah and in His promise of victory, they should act upon this belief by:

"depending on Him alone, turning to Him and seeking His aid" (Tafsir as Sa'di).

In turn Allah sufficed them due to their reliance upon Him, as He سبحانه وتعالى says in Surah at Talaq (65:3)

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

Find out about **التَّوَكَّلُ**: The meaning of reliance upon Allah by Shaykh Saleh al Fawzaan.

- In the ayah from Surah ash Shuara (26:62), what does مَعِيَ (with me) mean?

Read pages 5-7 of "In the company of Allah - Confirming that Allah is with His Creation" (from Shaykh ibn Uthaymeen's explanation of Aqeedah al Wasitiyyah.)

You can relate this to what Allah mentions occurred during the hijrah of our Prophet Muhammad صلى الله عليه وسلم and Abu Bakr رضي الله عنه (on pages 25-28 of the explanation above). Muharram being the first month of the Hijri year, which is dated from the year the Prophet صلى الله عليه وسلم migrated from Makkah to Madinah although the event itself is said to have taken place at the end of the month of Safar (The Sealed Nectar).

*Brief explanations of the names of Allah highlighted (taken from the Madinah Exhibit booklet on Allah's beautiful names and attributes.) For further explanations see here: [Learn about Allah's Beautiful Names and Attributes](#)

Al Ghafoor (The Ever Forgiving) is the One who forgives sins and accepts the repentance of all those who turn to Him; He conceals the sins of His servants, shows never-ending compassion to them and lavished kindness on them.

Al Wakeel (The Disposer of Affairs) is the One who disposes of the affairs of all His creatures, the One who provides for them, grants their requests and fulfills their needs. He assists and protects those who seek His refuge, takes charge of His righteous servant's affairs by guiding them to all that is easy, keeping them away from all that causes them hardship and assists them in everything.

Al Haadee (The Guide) is the One who helps His creation get to know Him as being their Lord and Creator, guides them to whatever is in their best interests and to earn their livelihoods. He shows people the path of good and the path of evil and guides to His Right Path whomever of them He wills in his immense wisdom.

Al Muhsin (The Benefactor, the Doer of Good): He provides whatever He has created with countless blessings and [He is] the One who has perfected, sustained and guided everything He has created.

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