

Prophet Musa (A)'s early life in the palace

Learning objectives:

- Learning about the life of Prophet Musa (A) within the palace.
- To understand that even though living in a corrupt environment one can still become one of the Muhsineen.
- For students to continue with the memorisation of Surat al-A'la verses 9 – 13.

Prophet Musa (A) was raised in the palace of Pharaoh just like a prince. He was given all the luxuries of the palace and was treated similar to the other sons of Pharaoh. He was well liked amongst the people of the palace due to his virtuous character. He was actually known to be the most beloved prince of the palace.

Even though being raised in a corrupt environment where alcohol was readily available and many other evil deeds took place, he would never take part in such iniquities. If he so pleased he could kill any of the servants in the palace and no one would say anything to him, that's how much power he had. However, he never used his power or liberties as a prince in the wrong way.

Allah (SWT) tested Prophet Musa (A) in such an environment and every time Prophet Musa (A) chose *Ihsan* (righteousness) rather than *Ifsad* (corruption). Therefore, Allah (SWT) decided to bestow him with *hikmah* (wisdom) and *'ilm* (knowledge).

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

When he came of age and became fully matured, We gave him judgement [wisdom] and knowledge, and thus do We reward the virtuous. [28:14]

Prophet Musa (A) at this stage in his life has reached the stage of being one of the *Muhsineen* – the good-doers in every situation and every environment. This is also an indication that he has been short listed for prophethood, however he has not yet reached the stage of prophethood.

Reflection:

'ilm and *hikmah* are the rewards for the *Muhsineen*. The *Muhsineen* may not be given wealth and power in this world because that is given also to the worst of tyrants and disbelievers. However, *'ilm* and *hikmah* are only reserved for the *Muhsineen* – those who do the right things no matter what the situation or place they are in.

Can you find another Prophet mentioned in the Qur'an who was also raised in a palace, in a very corrupt society and has been referred to as one of the Mhsineen?

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When he came of age, We gave him judgement and [sacred] knowledge, and thus do We reward the virtuous. [12:22]

Answer: Prophet Yusuf (A).

Both Prophet Musa (A) and Prophet Yusuf (A) were placed in very corrupt and difficult environments, yet they became righteous servants of God. This is also possible for us! There is so much immorality within

our society. However, this makes it possible for us to work on ourselves, such that we can reach closer to Allah (SWT) faster than people living in a different environment. The more corrupt a society and the more a person protects themselves from the corruption, the closer such people become to Allah (SWT).

Prophet Musa (A)'s relationship with Banu Isra'il

Despite being raised in the palace, Prophet Musa (A) had very good relations with his original family. As Prophet Musa (A) lived with his mother for the first few years of his life, he knew who his real mother was. He also respected Lady Asiya a lot and she was very nice to him. While growing up, he used to visit his parents and siblings in Goshin. This is how he also became really close to Harun who was his brother. The importance of Harun will be discussed later in the story of the life of Prophet Musa (A).

As Prophet Musa (A) was considered a prince, every time he used to visit Goshin, the place where Banu Isra'il used to live, he would be escorted with guards and officers. Goshin used to be specially prepared for his arrival and all the oppressions such as lashing of the Banu Isra'il and bad treatment of the Banu Isra'il would be hidden from the sight of Prophet Musa (A).

The Banu Isra'il had many expectations from Prophet Musa (A) as they saw him as a possible leader and saviour for them. Pharaoh and his council were beginning to worry about Prophet Musa (A) and his popularity within Goshin and Egypt in general. Pharaoh was starting to feel that Prophet Musa would be of danger to him so he kept sending him to different wars and battles so that he might die in battle and Pharaoh would not be held responsible for getting Prophet Musa (A) killed.

It appears that Prophet Musa (A) had a soft corner for the Banu Isra'il and he always wanted to free these people from slavery. He was always thinking of plans and ways to free his people. It is possible that he felt that due to being in a position of power, he is the most probable person to be able to free his people. However, one day he entered Goshin unannounced and saw a sight that would change his destiny forever.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا
 مِّنْ شِيعَتِهِ وَهَٰذَا مِّنْ عَدُوِّهِ ۖ فَاسْتَعَاثَهُ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي مِّنْ
 عَدُوِّهِ فَوَكَّزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ
 مُّضِلٌّ مُّبِينٌ

[One day] he entered the city at a time when its people were not likely to take notice. He found there two men fighting, this one from among his followers, and that one from his enemies. The one who was from his followers sought his help against him who was from his enemies. So Moses hit him with his fist, whereupon he expired. He said, 'This is of Satan's doing. Indeed he is clearly a misguiding enemy.' [28:15]

Reflection:

Ponder over the verse mentioned above. Why is the term "Shi'ah" used in the verse? The term Shi'ah is not used for tribal or racial links, it is used to express one's following of a person. Even though Prophet Musa (A) had not reached the stage of prophethood, he was still considered a leader amongst the Banu Isra'il.

Furthermore, how do you think Prophet Musa (A)'s life changed after this incident?

The next lesson will focus on this incident and how it changed all the plans of Prophet Musa (A).