



MŪSA ﷺ:

KALEEMULLAAH

(THE ONE TO WHOM ALLAH SPOKE DIRECTLY)

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### **Name**

Musa - and its meaning: the one drawn from the water.

Father's name: Imraan - and he is from the lineage of Ya'qūb (Jacob), the son of (Iṣḥaaq) Isaac, the son of Ibraheem (Abraham).

### **Brother's name**

Harūn (Aaron) - he was sent after Mūsa (Moses) to strengthen his back and to be his supporter, and this was through the intercession of Musa with Allah. Yūsuf (Joseph) had already brought the Children of Israel - who are the descendants of Jacob - into Egypt. When Joseph passed away, the family of Pharaoh subjected them to severe torment. Then, Allah sent Moses and Aaron to the Children of Israel and to Pharaoh and his people. After them, Allah sent, as mentioned in the Quran, Dawūd (David) and Sulaymaan (Solomon).

### **Servant's name**

Yūsha' (Joshua), the son of Nūn - he became a prophet after the deaths of Moses and Aaron.

### **Teacher's name**

Al-Khidr - there is a difference of opinion on whether he was a prophet or a righteous man.

### **Nickname and exclusive qualities**

"Kaleemullaah", whom Allah chose with immense favor that was not given to anyone else. Allah honored Moses with His direct speech on Earth for a profound wisdom known only to Allah. That's why Moses is called "Kaleemullah," which means: the one to whom

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Allah spoke directly. Allah bestowed this unique privilege upon him, directly communicating with him from above the seven heavens, in contrast to other Prophets and Messengers who received revelation through human intermediaries or angels. Moses is among the "Ulul 'Azm" (those [Messengers] of firm determination) and one of the chosen ones. And he, in the sight of Allah, was honorably distinguished, as He stated (interpretation of meaning): ﴿...And he [Moses], in the sight of Allah, was distinguished﴾. (Quran, 33:69) Indeed, he had a high rank and a significant position with his Lord. Al-Hasan al-Basri said, "His supplication was answered by Allah." And it is he whom Allah has selectively created and chosen for Himself, as He stated (interpretation of meaning): ﴿...Then you came here according to the fixed term which I ordained (for you), O Mūsa (Moses)! And I have chosen you, for Myself.﴾ (Quran, 2:40-41)

### **Enemy's name**

Pharaoh (identified as Rameses II by historians), his chief minister Hamaan, as Allah stated (interpretation of meaning): ﴿...Pharaoh and Hamaan and their soldiers...﴾ (Quran, 28:8)

### **Book's name**

The Torah and the Scriptures - there is a difference of opinion regarding whether they are two separate books or two names for the same book.

### **Birth and death**

Born in Egypt, and passed away at Mount At-Toor.

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### Occupation

He was a shepherd.

### Caregiver's name

Aasiya – she was the wife of Pharaoh.

### Miracles

He is the prophet with the most miracles, signs, and proofs after our Prophet Muhammad ﷺ.

### His place now

In the sixth heaven, as mentioned in the hadith of Anas, which is agreed upon.

### His wooden staff

He used to carry a staff, and he explained this by saying, as Allah stated (interpretation of meaning): ﴿He [Moses] said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."﴾ (Quran, 28:8)

### His Religion

Moses did not bring Judaism; rather, he came with Islam in its general sense, which means "submission to Allah alone." This is the religion of all the prophets from Nūh (Noah) to Muhammad ﷺ. Allah said about Abraham as stated (interpretation of meaning): ﴿Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists [who associate others with Allah].﴾ (Quran, 3:67), and He stated regarding Moses (interpretation of meaning):

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﴿And Moses said, "O my people, if you have believed in Allāh, then rely upon Him, if you should be Muslims [i.e., submitting to Him].﴾ (Quran, 10:84), so, therefore, Judaism is a false and distorted religion that deviates from the true faith that Moses brought. The reason the Jews are called "Yehūd" is that his followers said as stated (interpretation of meaning): ﴿Certainly we have *huduna* to you.﴾ (Quran, 7:156), "huduna" means: repented, turned back. Or it can be in relation to Yehūda (Judah), one of the sons of Jacob.

### **The context of his story with his mother**

The complete context of the story is not mentioned except in Surah Al-Qasas (Chapter 28), as Allah stated (interpretation of meaning): ﴿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 Hamaan 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

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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. ﴿ (Quran, 28:7-13).

### **His Signs**

Allah stated (interpretation of meaning): ﴿And We had certainly given Moses nine evident signs﴾ (Quran, 17:101):

- 1. The staff:** ﴿So he [i.e., Moses] threw his staff, and suddenly it was a serpent, manifest.﴾ (Quran, 7:107)
- 2. The hand:** ﴿And he drew out his hand; thereupon it was white [with radiance] for the observers.﴾ (Quran, 7:108)
- 3. The tongue:** ﴿And untie the knot from my tongue. That they may understand my speech.﴾ (Quran, 20:27-28) Indeed, Allah ordained this knot upon him for it to be a sign for him.
- 4. The splitting of the sea:** ﴿Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.﴾ (Quran, 26:63)
- 5. ~ 9. The flood, locusts, lice, frogs, and blood:** ﴿So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.﴾ (Quran, 7:133)

### **His physical description**

The Prophet ﷺ said, "On the night of my Ascent to the Heaven, I saw Moses who was a very dark-skinned, tall, curly-haired man as if he was one of the men of Shanu'ah [tribe]." Agreed upon. And these are qualities of strength and power, as mentioned by the

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daughter of the old man [who later became the wife of Moses], as Allah stated (interpretation of meaning): ﴿Indeed, the best one you can hire is the strong and the trustworthy.﴾ (Quran, 28:26). And no prophet in the Quran is described as reaching the utmost limit except Moses, as Allah stated (interpretation of meaning): ﴿And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge.﴾ (Quran, 28:14).

### His character's description

- 1. Much patience:** "May Allah have mercy on Moses. He was harmed more than this, yet he remained patient." Agreed upon.
- 2. Vastness of knowledge:** "Indeed, while Moses was addressing his people on a certain day, he said to them: 'No one on the earth is more knowledgeable than me.'" (Narrated by Ahmad)
- 3. Dependence on Allah:** ﴿"Perhaps my Lord will guide me to the sound way."﴾ (Quran, 28:22)
- 4. Strength in mind, body, and honesty:** ﴿Indeed, the best one you can hire is the strong and the trustworthy.﴾ (Quran, 22:26)
- 5. Expansion of the chest** (a metaphorical expression for relief and comfort): ﴿[Mūsa (Moses)] said: "O my Lord! Open for me my chest (i.e., grant me self-confidence, contentment, and boldness).﴾ (Quran, 20:25)
- 6. Courage, manliness, and initiative in serving others:** ﴿So he watered [their flocks] for them.﴾ (Quran, 28:24)
- 7. Fulfillment of the covenant:** ﴿And when Moses had completed the term...﴾ (Quran, 28:29)



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8. **Supporting the oppressed [with victory]:** As in the story of him helping the oppressed against the oppressor whom Moses struck him and [unintentionally] killed him, in Quran, 28:15.
9. **Humility, acknowledging the favor of others, and the eagerness to seek knowledge:** ﴿Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"﴾ (Quran, 18:66)
10. **The strength of argument and logic in calling to a cause, as well as the gradual progression in dawah.**
11. **Return and repentance to Allah:** ﴿He said, "My Lord, indeed I have wronged myself, so forgive me".﴾ (Quran, 28:16)
12. **Refuge in Allah, his trust in Him, and in victory:** ﴿he said, "No! Indeed, with me is my Lord; He will guide me."﴾ (Quran, 26:62)
13. **Compassion and mercy:** ﴿So send with us the Children of Israel and do not torment them.﴾ (Quran, 20:47)
14. **Anger when the prohibitions of Allah are violated:** ﴿So Moses returned to his people, angry and grieved.﴾ (Quran, 20:86)
15. **Quick decision-making:** ﴿So he left it, fearful and anticipating [apprehension].﴾ (Quran, 28:21)
16. **Strength in presenting the truth:** ﴿indeed I think, O Pharaoh, that you are destroyed.﴾ (Quran, 17:102)
17. **Awareness of the magnitude of responsibility:** ﴿And appoint for me a minister [i.e., assistant] from my family - Aaron, my brother. Increase through him my strength.﴾ (Quran, 20:29-31)
18. **Asceticism in this world and his choice of the hereafter:** ﴿My Lord, indeed I am, for whatever good You would send down to me, in need.﴾ (Quran, 28:24)

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**19. Acceptance of advice:** ﴿So leave [the city]; indeed, I am to you of the sincere advisors.﴾ (Quran, 28:20)

**20. Extreme modesty:** "Indeed, Moses was a man of great modesty and shyness; nothing was seen from his skin due to his modesty." Agreed upon.

### **Exclusivities of his nation**

**1. Moses was sent to two nations:** the people of Pharaoh in Egypt, and the Children of Israel after the destruction of Pharaoh.

**2. He is the last of the prophets among whom Allah destroyed their nations.** Allah stated (interpretation of meaning): ﴿And We gave Moses the Scripture, after We had destroyed the former generations﴾ (Quran, 28:43)

**3. He has the largest following among the prophets after our Prophet Muhammad ﷺ.** The Prophet Muhammad ﷺ said, "A great multitude was displayed before me in Paradise. I asked, 'Who are these people, O Jibreel (Gabriel)?' He replied, 'They are the followers of Moses.'" Agreed upon.

### **Comforted by**

Allah's saying (interpretation of meaning): ﴿And belied was Moses.﴾ (Quran, 22:44)

### **Proven innocent by**

Allah's saying (interpretation of meaning): ﴿O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said.﴾ (Quran, 33:69)

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### **His stories in the Quran**

He is mentioned the most among the prophets in the Quran, being mentioned 136 times in 34 different surahs. Some of the surahs where he is frequently mentioned include Surat Al-A'raaf (21 times), Surat Al-Qasas (18 times), and Surat Ta-Ha (17 times). The reason for the frequent mention of his story is the strength of the clear argument in it, the abundance of signs related to him, and the extreme arrogance, stubbornness, and tyranny displayed by Pharaoh. Ibn S'di, may Allah have mercy on him, said in his commentary (p. 453): "Often, Allah draws parallels between the prophethood of Muhammad ﷺ and the prophethood of Moses ﷺ, and between their Books and their Laws, because their Books are the best of Books, their Laws are the most complete of Laws, and their prophethoods are of the highest [ranks], and their followers are the most believers."

### **His marriage**

Moses ﷺ spent ten years of his honorable life in the service of Shu'ayb's daughter. Allah said (interpretation of meaning): ﴿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.﴾ (Quran, 22:44) Ibn ul-Jawzi, may Allah have mercy on him, mentioned in "Sayd u-Khaatir" (p. 40): "If marriage were not one of the best things, many periods of the lives of the prophets would not have been spent in it."

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### His story in the Quran in chronological order

1. His mother casting him into the water as a baby, his rescue, and his entry into Pharaoh's palace.
2. His reaching maturity, killing a man from Pharaoh's people, and his subsequent escape from Egypt.
3. His blessed encounter in Midian.
4. Fulfillment of his appointed time and his return to Egypt.
5. Crossing the sacred valley.
6. His confrontation with Pharaoh.
7. His encounter with the sorcerers, and his exodus with the Children of Israel from Egypt.
8. His meeting with the righteous worshipper: Al-Khidr.
9. His story with the Saamiri, and his people's worship of the calf.
10. His story with Qarun (Korah).
11. The story of the cow (Al-Baqarah).

### Strange story

The Prophet Muhammad ﷺ said, "Are you incapable of being like the old woman from the Children of Israel?" They asked, "O Messenger of Allah ﷺ, what was her story?" He replied, "When Moses and the Children of Israel were walking away from Egypt, they lost their way. Moses asked, 'What is this?' Their scholars replied, 'Indeed, when Joseph ﷺ was dying, he took a pledge from us on behalf of Allah that we would not leave Egypt until we carry his bones with us.' Moses asked, 'Who knows the location of his grave?' A woman from the Children of Israel, an old woman, was sent for. She came and said, 'Guide me to the grave of Joseph ﷺ.' Moses asked her, 'What will be your compensation?' She said, 'I will ask to be with you

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in Paradise.' He disliked giving her that and invoked Allah for guidance. Allah inspired him to agree to her request. She then led them to a pond (a place with stagnant water). She said, 'Dig here,' and they dug and found Joseph's bones ﷻ. When they brought them out, a path was [shone] clear like the day." (Narrated by Ibn Hibbaan and Al-Haakim, and authenticated by Al-Albaani)