

SURAH AS A STORY



Surah Ta-Ha

Ta Ha

The complete journey — the night Musa saw a fire —
told the way a loving elder shares it with a child



Surah No. 20 • 135 Ayahs • Meccan

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The Surah at a Glance

Maaa anzalnaa 'alaykal-Qur'aana litashqaa

2. We did not send down the Quran upon you to cause you distress.

Ar-Rahmaanuu 'alal-'Arshis-tawaa

5. The Most Merciful — above the Throne He rose.

*Innaneee Anal-laahu laaa ilaaha illaaa Ana
fa'budnee wa aqimis-Salaata lizikree*

14. Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

Rabbish-rah lee sadree wa yassir leee amree

25-26. My Lord, expand for me my breast and ease for me my task.

*Laa takhaafaaa innanee ma'akumaaa asma'u wa
araa*

46. Fear not. Indeed, I am with you both; I hear and I see.

Wa qur-Rabbi zidnee 'ilmaa

114. And say: my Lord, increase me in knowledge.

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Not Sent to Cause You Distress

Beta, this surah opens with two letters and then a sentence of pure tenderness — and to understand it you must know what was happening in Makkah when it came down.

The Prophet ﷺ was praying so long at night that his feet would swell. He was carrying the grief of a whole city's rejection. He was exhausting himself in worship and in worry.

And Allah revealed: 'TA-HA. MA ANZALNA
'ALAYKAL-QUR'ANA LI-TASHQA — WE DID NOT SEND
DOWN THE QURAN UPON YOU TO CAUSE YOU
DISTRESS — ILLA TAZKIRATAN LI-MAN YAKHSHA —
but only as a REMINDER for those who fear.'

Beta, feel what this ayah is saying. Allah is telling His most beloved servant: I did not send this Book down to break you.



This deen was not revealed to make life miserable. It was not sent to exhaust you, to fill you with guilt, or to crush you under an impossible weight.

Beta, this is worth pausing over, because many sincere people misunderstand religion in exactly this way. They think the more joyless and severe they become, the more religious they are. And the very first lines of this surah say otherwise.

'TANZEELAN MIMMAN KHALAQAL-ARDA
WAS-SAMAWATIL-'ULA — a revelation from Him who
created the earth and the high heavens —
AR-RAHMANU 'ALAL-'ARSHIS-TAWA — THE MOST
MERCIFUL, ABOVE THE THRONE HE ROSE.'

Beta, note which of Allah's names is used here:
AR-RAHMAN, the Most Merciful. And this ayah about
the Throne we affirm as He described it, without asking
how and without likening Him to His creation — which
is the way of the salaf, and the safest way for any
believer.



'LAHU MA FIS-SAMAWATI WA MA FIL-ARDI WA MA BAYNAHUMA WA MA TAHTATH-THARA — to Him belongs what is in the heavens and the earth and what is between them and WHAT IS UNDER THE SOIL.'

'WA IN TAJHAR BIL-QAWLI FA-INNAHU YA'LAMUS-SIRRA WA AKHFA — and if you speak aloud — then indeed, HE KNOWS THE SECRET AND WHAT IS YET MORE HIDDEN.'

Beta, 'as-sirra wa akhfa' — the secret, and what is MORE hidden than a secret. A secret is what you tell no one. And more hidden than that is what you have not yet even admitted to yourself. He knows that too.

'ALLAHU LA ILAHA ILLA HUWA LAHUL-ASMA'UL-HUSNA — Allah — there is no deity except Him. To Him belong the MOST BEAUTIFUL NAMES.'

Has the Story of Musa Reached You?



And then, beta, the surah begins a story — and it is the longest single account of Musa (alaihissalam) anywhere in the Quran, told to comfort a Prophet ﷺ who was facing his own Firaun.

'WA HAL ATAKA HADEETHU MOOSA — AND HAS THE STORY OF MUSA REACHED YOU?'

'IZ RA'A NARAN FA-QALA LI-AHLIHIM-KUTHOO INNI ANASTU NARAN LA'ALLI ATEEKUM MINHA BI-QABASIN AW AJIDU 'ALAN-NARI HUDA — when he SAW A FIRE and said to his family: STAY HERE; I have perceived a fire; perhaps I can bring you a BURNING BRANCH from it, or find at the fire some GUIDANCE.'

Beta, picture the scene honestly. It is a cold night in the desert. Musa is travelling with his wife, and she is expecting a child. They are lost, and he has no light and no fire. He sees a distant flame and goes toward it hoping for one burning stick.

He went looking for a coal. He came back a prophet.



Beta, remember this whenever you set out for something small. He asked for firewood and Allah gave him prophethood, a nation, and a conversation with the Lord of the worlds.

'FA-LAMMA ATAHA NOODIYA YA MOOSA — and when he came to it, he was CALLED: O MUSA! INNI ANA RABBUKA FAKHLA' NA'LAYK — INDEED, I AM YOUR LORD, so REMOVE YOUR SANDALS — INNAKA BIL-WADIL-MUQADDASI TUWA — indeed, you are in the SACRED VALLEY OF TUWA.'

Beta, imagine a man alone on a mountainside at night, hearing his own name called by the Lord of the worlds.

'WA ANAKHTARTUKA FASTAMI' LIMA YOOHA — AND I HAVE CHOSEN YOU, so LISTEN to what is revealed.'

And then the first message, beta, the foundation of everything:

'INNANI ANALLAHU LA ILAHA ILLA ANA FA'BUDNEE — INDEED, I AM ALLAH. THERE IS NO DEITY EXCEPT



ME, SO WORSHIP ME — WA AQIMIS-SALATA
LI-ZIKREE — AND ESTABLISH PRAYER FOR MY
REMEMBRANCE.'

Beta, look at the first instruction ever given to Musa as a prophet: worship Me, and establish prayer. Before any law, before any mission, before Firaun is even mentioned — SALAH.

And note the reason given: 'li-zikree' — FOR MY REMEMBRANCE. That is what prayer is FOR. It is the appointment that keeps you from forgetting Him between one part of the day and the next.

'INNAS-SA'ATA ATIYATUN AKADU UKHFEEHA
LI-TUJZA KULLU NAFSIN BIMA TAS'A — indeed, the Hour is COMING; I ALMOST CONCEAL IT, so that every soul may be recompensed for what it strives for.'

Beta, the timing is hidden deliberately — because a person who knew the date would postpone his repentance until the week before.



What Is That in Your Right Hand?

And now, beta, one of the most beautiful exchanges in the Quran — and it teaches us how Allah deals with His servants.

'WA MA TILKA BI-YAMEENIKA YA MOOSA — AND WHAT IS THAT IN YOUR RIGHT HAND, O MUSA?'

Beta, Allah knows what it is. So why ask? The scholars said: to settle his heart, to draw him into conversation, and to prepare him gently for the astonishing thing that is about to happen to that ordinary object.

And look at how Musa answers — and how much he says: 'QALA HIYA 'ASAYA — HE SAID: IT IS MY STAFF — ATAWAKKA'U 'ALAYHA — I LEAN UPON IT — WA AHUSHSHU BIHA 'ALA GHANAMEE — AND I BRING DOWN LEAVES WITH IT FOR MY SHEEP — WA LIYA FEEHA MA'ARIBU UKHRA — AND I HAVE THEREIN OTHER USES.'

Beta, he was asked a one-word question and he gave a paragraph. The commentators smiled at this: a man



who realises Whom he is speaking to does not want the conversation to end. He is stretching out his turn.

'QALA ALQIHA YA MOOSA — HE SAID: THROW IT DOWN, O MUSA. FA-ALQAHA FA-IZA HIYA HAYYATUN TAS'A — so he threw it down, and THEREUPON IT WAS A SNAKE, MOVING SWIFTLY.'

'QALA KHUZ-HA WA LA TAKHAF SA-NU'EEDUHA SEERATAHAL-OOLA — He said: SEIZE IT AND FEAR NOT; WE WILL RETURN IT TO ITS FORMER STATE.'

Beta, learn something from that stick. It was the most ordinary thing a shepherd owns. He had leaned on it for years without a thought. And in Allah's hand it became the instrument that split a sea and swallowed the magic of an empire.

So do not despise what is in your hand, beta. Your ordinary skill, your ordinary job, your ordinary voice — if Allah puts His blessing in it, it does what no one expected.



And then his hand: 'WADMUM YADAKA ILA
 JANAHIKA TAKHRUJ BAYDA'A MIN GHAYRI SOO' —
 and draw your hand to your side; it will come out
 WHITE without disease — AYATAN UKHRA — as
 another sign — LI-NURIYAKA MIN
 AYATINAL-KUBRA — that We may show you of Our
 GREATER SIGNS.'

'IZ-HAB ILA FIR'AWNA INNAHU TAGHA — GO TO
 FIRAUN. INDEED, HE HAS TRANSGRESSED.'

My Lord, Expand My Chest

And now, beta, the dua that every student, every
 speaker, every teacher, every person facing something
 difficult should memorise tonight:

'QALA RABBISH-RAH LEE SADREE — HE SAID: MY
 LORD, EXPAND FOR ME MY BREAST — WA YASSIR LEE
 AMREE — AND EASE FOR ME MY TASK — WAHLUL
 'UQDATAN MIN LISANEE — AND UNTIE THE KNOT
 FROM MY TONGUE — YAFQAHOO QAWLEE — THAT
 THEY MAY UNDERSTAND MY SPEECH.'



Beta, look at the ORDER of these four requests, because it is perfect and it is deliberate.

FIRST — 'ishrah lee sadree', expand my CHEST. Before anything external, he asks for internal capacity: courage, calmness, room inside himself to hold what is coming. Beta, a narrow chest panics; a wide chest can hold difficulty without breaking.

SECOND — 'yassir lee amree', EASE my task. Not remove it. He does not ask to be excused from going to Firaun. He asks for the road to be made smooth.

THIRD — 'wahlul 'uqdatan min lisanee', untie the KNOT from my tongue. He had a difficulty in his speech, and he asked for it to be loosened.

FOURTH — and this is the one people miss, beta — 'YAFQAHOO QAWLEE', THAT THEY MAY UNDERSTAND MY SPEECH.

Beta, notice: he did not ask for eloquence for its own sake. He asked for his speech to be UNDERSTOOD. The



purpose of speaking is not to sound impressive; it is to be understood by the listener.

And then he asked for something else, beta — and Allah preserved it forever: 'WAJ'AL LEE WAZEERAN MIN AHLEE — AND APPOINT FOR ME A HELPER FROM MY FAMILY — HAROONA AKHEE — HARUN, MY BROTHER — USHDUD BIHI AZREE — INCREASE THROUGH HIM MY STRENGTH — WA ASHRIK-HU FEE AMREE — AND LET HIM SHARE MY TASK.'

Beta, look at that. A prophet, chosen and spoken to directly, asked for a partner. He did not consider it weakness to need someone beside him.

And why? 'KAY NUSABBIHAKA KATHEERAN WA NAZKURAKA KATHEERA — SO THAT WE MAY GLORIFY YOU MUCH AND REMEMBER YOU MUCH.'

Beta, even his request for a colleague was justified by worship, not by his own comfort.

'QALA QAD OOTEETA SU'LAKA YA MOOSA — HE SAID: YOU HAVE BEEN GRANTED YOUR REQUEST, O MUSA.'



Beta, four requests and a partner — all granted in one sentence.

And then Allah reminds him of the favours of his childhood — the basket, the river, the return to his mother — 'WA LA TAHZANA — so that she would not grieve' — and then a sentence that is one of the highest honours ever given to a human being:

'WASTANA'TUKA LI-NAFSEE — AND I HAVE PRODUCED YOU FOR MYSELF.'

Beta, 'istana'tuka' — I have made you, fashioned you, trained you, FOR MYSELF. Every hardship of his life — the river, the palace, the flight into the desert, the years herding sheep — all of it was preparation, by hand, for this assignment.

Beta, remember that about your own life. The strange turns, the wasted-seeming years, the jobs that led nowhere — Allah may be manufacturing something.

Speak to Him Gently



'IZ-HABA ILA FIR'AWNA INNAHU TAGHA — GO, BOTH OF YOU, TO FIRAUN. INDEED, HE HAS TRANSGRESSED.'

And then, beta, the most astonishing instruction in this entire story:

'FA-QOOLA LAHU QAWLAN LAYYINAN LA'ALLAHU YATAZAKKARU AW YAKHSHA — AND SPEAK TO HIM A GENTLE WORD, THAT PERHAPS HE MAY BE REMINDED OR FEAR (Allah).'

Beta, read that again. This is Firaun. The man who claimed divinity. The man who slaughtered infants and enslaved a nation. If any human being on earth ever deserved to be spoken to harshly, it was him.

And the command from Allah is: 'qawlan layyinan' — a SOFT, GENTLE word.

Beta, this single ayah should reform the way we speak about our deen. If Firaun was to be addressed gently, then who exactly are we entitled to be harsh with? The



relative who does not pray? The colleague who mocks?
The young person with questions?

And note the reason: 'la'allahu yatazakkaru aw yakhsha' — PERHAPS he will be reminded. Gentleness is not merely good manners; it is STRATEGY. Harshness makes a person defend his position; gentleness gives him room to change it without humiliation.

And beta, note something else the scholars pointed out: the word 'la'alla' — perhaps. Allah, who knew Firaun would never believe, still framed it as 'perhaps'. So never write anyone off. You do not have the knowledge that would entitle you to.

And then, beta, the two brothers voiced their fear: 'QALA RABBANA INNANA NAKHAFU AN YAFRUTA 'ALAYNA AW AN YATGHA — our Lord, indeed we fear that he will HASTEN against us or that he will TRANSGRESS.'

And Allah answered with the sentence that has steadied believers ever since:



'QALA LA TAKHAF — HE SAID: FEAR NOT —
INNANEE MA'AKUMA ASMA'U WA ARA — INDEED, I
AM WITH YOU BOTH; I HEAR AND I SEE.'

Beta, memorise this. 'Innanee ma'akuma asma'u wa
ara.'

He did not say 'I will protect you' or 'nothing will
happen to you'. He said something better: I AM WITH
YOU. I HEAR. I SEE.

Beta, that is what a frightened person actually needs —
not a guarantee about outcomes, but the certainty that
they are not alone in the room, that every word said to
them is heard and every act done to them is seen.

Say it to yourself before the meeting you are dreading,
before the difficult conversation, before you walk into a
place where you feel small.

The Magicians, and the Sea

They went to Firaun and delivered the message, and he
responded with the two questions of every arrogant



ruler: what about our forefathers? and who exactly is this Lord of yours?

The magicians were then gathered for a public contest on the day of the festival. And beta, before the contest began, Musa gave them a warning that is a lesson in itself: 'WAYLAKUM LA TAFTAROO 'ALALLAHI KAZIBAN FA-YUS-HITAKUM BI-'AZAB — WOE TO YOU! DO NOT INVENT A LIE AGAINST ALLAH, or He will exterminate you with a punishment.'

'FA-TANAZA'OO AMRAHUM BAYNAHUM WA ASARRUN-NAJWA — and they DISPUTED their affair among themselves and CONFERRED IN SECRET.'

Beta, those quiet words affected them. Even before the miracle, some of them began to wonder whether this man was something other than a magician.

They threw their ropes and staffs, and by their magic it appeared to Musa that they were moving. 'FA-AWJASA FEE NAFSIHI KHEEFATAN MOOSA — SO MUSA FELT INSIDE HIMSELF A FEAR.'



Beta, note that even a prophet felt fear. And Allah said: 'QULNA LA TAKHAF INNAKA ANTAL-A'LA — WE SAID: FEAR NOT; INDEED, IT IS YOU WHO ARE SUPERIOR.'

'WA ALQI MA FEE YAMEENIKA TALQAF MA SANA'OO — and throw what is in your right hand; IT WILL SWALLOW UP WHAT THEY HAVE CRAFTED — INNAMA SANA'OO KAYDU SAHIR — what they have crafted is but the trick of a magician — WA LA YUFLIHUS-SAHIRU HAYTHU ATA — and the magician will not succeed wherever he goes.'

'FA-ULQIYAS-SAHARATU SUJJADAN — SO THE MAGICIANS FELL DOWN IN PROSTRATION — QALOO AMANNA BI-RABBI HAROONA WA MOOSA — they said: WE HAVE BELIEVED IN THE LORD OF HARUN AND MUSA.'

Beta, they fell — the ayah does not say they knelt or bowed; it says they were CAST down, as though the truth knocked them off their feet.



Firaun raged and threatened to cut their hands and feet on opposite sides and crucify them on palm trunks. And their answer, beta, is one of the great declarations of faith in the Quran:

'LAN NU'THIRAKA 'ALA MA JA'ANA
MINAL-BAYYINAT — WE WILL NEVER PREFER YOU
OVER WHAT HAS COME TO US OF CLEAR PROOFS —
FAQDI MA ANTA QAD — SO DECREE WHATEVER YOU
ARE GOING TO DECREE — INNAMA TAQDEE
HAZIHIL-HAYATAD-DUNYA — YOU CAN ONLY
DECREE FOR THIS WORLDLY LIFE.'

Beta, 'innama taqdee hazihil-hayatad-dunya' — your authority ends at the edge of this life. That is the sentence that makes a believer unafraid of any tyrant.

And they prayed: 'RABBANA AFRIGH 'ALAYNA SABRAN
WA TAWAFFANA MUSLIMEEN — our Lord, POUR
UPON US PATIENCE and let us die as Muslims.' Beta,
'afrih' — POUR it over us, like water emptied over the
head. They asked to be drenched in patience.



Then came the escape. Allah commanded Musa to travel by night and strike a dry path through the sea. Firaun pursued — and the sea closed over him. And the surah records his last moments, beta, and the lesson in them is severe: at the point of drowning he declared belief, and it was too late; his body was preserved as a sign for those who came after.

The Calf, and the Voice of the Samiri

And now, beta, a hard part of the story — and one every community should learn from.

Musa left his people for thirty nights, completed to forty, leaving Harun in charge. And Allah told him: 'FA-INNA QAD FATANNA QAWMAKA MIN BA'DIKA WA ADALLAHUMUS-SAMIRIYY — WE HAVE TRIED YOUR PEOPLE AFTER YOU LEFT, AND AS-SAMIRI HAS LED THEM ASTRAY.'

'FA-RAJA'A MOOSA ILA QAWMIHI GHADBANA ASIFA — so Musa RETURNED to his people ANGRY and GRIEVED.'



The Samiri had made from their melted ornaments a calf that produced a sound — 'JASADAN LAHU KHUWAR', a body with a lowing noise — and said: this is your god and the god of Musa, but he has forgotten.

Beta, look at how quickly a people who had WATCHED THE SEA SPLIT turned to a metal calf. It had been weeks.

And Harun (alaihis salam) had warned them: 'YA QAWMI INNAMA FUTINTUM BIH — O my people, you are only being TESTED by it — WA INNA RABBAKUMUR-RAHMANU FATTABI'OONEE WA ATEE'OO AMREE — and indeed your Lord is the Most Merciful, so follow me and obey my order.' And they said: we will remain devoted to it until Musa returns.

Musa seized his brother by the head and beard in his anguish, and Harun said: 'YABNA'UMMA LA TA'KHUZ BI-LIHYATI WA LA BI-RA'SEE — O SON OF MY MOTHER, do not seize me by my beard or my head — INNI KHASHEETU AN TAQOOLA FARRAQTA BAYNA



BANEE ISRA'EELA WA LAM TARQUB QAWLEE — I
FEARED THAT YOU WOULD SAY: YOU CAUSED
DIVISION AMONG THE CHILDREN OF ISRAEL AND DID
NOT OBSERVE MY WORD.'

Beta, note two things. First, Harun addressed him as
'son of my MOTHER' — appealing to the tenderest bond
between them, to cool his brother's anger. Beta, in a
family quarrel, reach for what softens, not for what
wins.

Second, note his dilemma. He was afraid that acting
forcefully would SPLIT the community. Beta, that is a
genuine and permanent difficulty for anyone in
leadership: how much to tolerate for the sake of unity,
and where the line is.

And the Samiri's excuse, beta, is the excuse of everyone
who follows his own invention in religion:

'FA-QABADTU QABDATAN MIN ATHARIR-RASOOLI
FA-NABAZTUHA WA KAZALIKA SAWWALAT LEE
NAFSEE — ...AND THUS DID MY SOUL ENTICE ME.'



Beta, 'sawwalat lee nafsee' — my own self made it seem attractive to me. That is the origin of every innovation and every self-justified sin: not evidence, but the self dressing something up until it looks good.

And Musa's verdict on the calf: 'WANZUR ILA ILAHIKAL-LAZI ZALTA 'ALAYHI 'AKIFA — LOOK AT YOUR GOD to which you remained devoted — LA-NUHARRIQANNAHU THUMMA LA-NANSIFANNAHU FIL-YAMMI NASFA — we will surely BURN IT and then SCATTER IT INTO THE SEA with a thorough scattering.'

And then he restated the truth simply: 'INNAMA ILAHUKUMULLAHUL-LAZI LA ILAHA ILLA HUWA WASI'A KULLA SHAY'IN 'ILMA — your god is only Allah, besides whom there is no deity. HE HAS ENCOMPASSED ALL THINGS IN KNOWLEDGE.'

Faces Humbled Before the Living

The surah then turns to the Day of Judgement, beta, with images of great power.



'YAWMA'IZIN YATTABI'OONAD-DA'IYA LA 'IWAJA
LAH — that Day, everyone will FOLLOW THE CALLER,
with no deviation from him — WA
KHASHA'ATIL-ASWATU LIR-RAHMANI FA-LA
TASMA'U ILLA HAMSA — AND ALL VOICES WILL BE
HUMBLED BEFORE THE MOST MERCIFUL, SO YOU
WILL NOT HEAR EXCEPT A FAINT WHISPER.'

Beta, imagine that silence. Billions of people gathered —
and the loudest sound is a whisper, or the shuffle of feet.

'YAWMA'IZIN LA TANFA'USH-SHAFA'ATU ILLA MAN
AZINA LAHUR-RAHMANU WA RADIYA LAHU QAWLA
— that Day, no intercession will benefit except from one
whom the Most Merciful has PERMITTED and with
whose word He is PLEASED.'

'YA'LAMU MA BAYNA AYDEEHIM WA MA
KHALFAHUM WA LA YUHEETOONA BIHI 'ILMA — He
knows what is before them and what is behind them,
but they do not encompass Him in knowledge.'



'WA 'ANATIL-WUJOOHU LIL-HAYYIL-QAYYOOM — AND ALL FACES WILL BE HUMBLLED BEFORE THE EVER-LIVING, THE SUSTAINER OF EXISTENCE — WA QAD KHABA MAN HAMALA ZULMA — and he will have failed who carries INJUSTICE.'

Beta, 'anat' — bowed low, submitted, the way a captive's face is lowered. Every face — the proud, the famous, the ones nobody could look at directly — all lowered before Al-Hayy, Al-Qayyoom.

'WA MAN YA'MAL MINAS-SALIHATI WA HUWA MU'MINUN FA-LA YAKHAFU ZULMAN WA LA HADMA — and whoever does righteous deeds while being a believer WILL FEAR NEITHER INJUSTICE NOR DEPRIVATION.'

My Lord, Increase Me in Knowledge

And then, beta, comes an instruction to the Prophet ﷺ about how to receive revelation — and inside it, one of the most important duas in the Quran.



'WA LA TA'JAL BIL-QUR'ANI MIN QABLI AN YUQDA
ILAYKA WAHYUHU — AND DO NOT HASTEN WITH
THE QURAN BEFORE ITS REVELATION IS COMPLETED
TO YOU — WA QUL RABBI ZIDNEE 'ILMA — AND SAY:
MY LORD, INCREASE ME IN KNOWLEDGE.'

Beta, look at the pairing. Do not rush — and ask for
more knowledge. Patience with learning, and hunger for
it, in a single ayah.

'Rabbi zidnee 'ilma' — MY LORD, INCREASE ME IN
KNOWLEDGE. Beta, this is the only thing in the entire
Quran that Allah commands His Messenger ﷺ to ask for
MORE of. Not more wealth, not more strength, not more
followers. More KNOWLEDGE.

Say it before you open a book. Say it before a lesson. Say
it when you sit to read the Quran.

And then, beta, the surah tells the story of Adam (alaihis
salam) — and it explains something about human
nature that you should know about yourself:



'WA LAQAD 'AHIDNA ILA ADAMA MIN QABLU
FA-NASIYA WA LAM NAJID LAHU 'AZMA — and We
had already taken a covenant from Adam before, BUT
HE FORGOT, AND WE FOUND NOT IN HIM
DETERMINATION.'

Beta, 'fa-nasiya' — he FORGOT. Forgetfulness is built
into us; the very word 'insan' is linked by many scholars
to 'nisyan', forgetting.

Iblees whispered to him, calling the forbidden tree 'the
tree of eternity and possession that will not deteriorate'
— beta, note the sales pitch: permanence and
possessions, the two things human beings still chase
hardest.

'WA 'ASA ADAMU RABBAHU FA-GHAWA — and Adam
disobeyed his Lord and erred — THUMMAJ-TABAHU
RABBUHU FA-TABA 'ALAYHI WA HADA — THEN HIS
LORD CHOSE HIM, AND TURNED TO HIM IN
FORGIVENESS, AND GUIDED HIM.'



Beta, look at that sequence and take heart from it: he slipped, and then he was CHOSEN, forgiven, and guided. The slip did not end the relationship.

And then the two roads are set out: 'FA-MANIT-TABA'A HUDAYA FA-LA YADILLU WA LA YASHQA — whoever FOLLOWS MY GUIDANCE WILL NEITHER GO ASTRAY NOR SUFFER MISERY.'

'WA MAN A'RADA 'AN ZIKREE FA-INNA LAHU MA'EESHATAN DANKA — AND WHOEVER TURNS AWAY FROM MY REMEMBRANCE — INDEED, HE WILL HAVE A CONSTRICTED LIFE — WA NAHSHURUHU YAWMAL-QIYAMATI A'MA — and We will raise him blind on the Day of Resurrection.'

Beta, 'ma'eeshatan danka' — a NARROW, squeezed, straitened life. And notice: it does not say a poor life. A person can have everything and live inside that narrowness — the tightness in the chest, the restlessness, the inability to enjoy what he has, the sleep that will not come.



Beta, that is one of the truest ayahs about the modern world. Turning away from His remembrance does not usually produce poverty. It produces a life that is full and still airless.

And notice the contrast with how the surah OPENED: 'we did not send the Quran to cause you distress' — and here, distress is exactly what comes from turning away from it. The Book is not the burden; leaving it is.

Command Your Family to Pray

The surah then gives the Prophet ﷺ — and through him, you — a set of closing instructions, beta.

'FASBIR 'ALA MA YAQOOLoon — SO BE PATIENT OVER WHAT THEY SAY — WA SABBIIH BI-HAMDI RABBIKA QABLA TULOO'ISH-SHAMSI WA QABLA GHUROOBIHA — and GLORIFY YOUR LORD WITH PRAISE BEFORE THE RISING OF THE SUN AND BEFORE ITS SETTING — WA MIN ANA'IL-LAYLI FA-SABBIIH WA ATRAFAN-NAHARI LA'ALLAKA TARDA — and during periods of the night glorify Him, and at the ends of the



day, THAT YOU MAY BE SATISFIED.'

Beta, look at the prescription for a heart under pressure: patience, and dhikr distributed across the whole day.

And look at the promise: 'la'allaka tarda' — that YOU may be PLEASED, satisfied, content. Not merely that Allah may be pleased with you — that YOU may find contentment. Beta, that is what remembrance does for a person: it settles him.

'WA LA TAMUDDANNA 'AYNAYKA ILA MA MATTA'NA
BIHI AZWAJAN MINHUM
ZAHRATAL-HAYATID-DUNYA — AND DO NOT
EXTEND YOUR EYES TOWARD THAT BY WHICH WE
HAVE GIVEN ENJOYMENT TO SOME GROUPS OF THEM
— THE SPLENDOUR OF WORLDLY LIFE —
LI-NAFTINAHUM FEEH — SO THAT WE MAY TEST
THEM THEREIN — WA RIZQU RABBIKA KHAYRUN
WA ABQA — AND THE PROVISION OF YOUR LORD IS
BETTER AND MORE LASTING.'



Beta, 'la tamuddanna 'aynayk' — do not STRETCH your eyes toward it. What a phrase for the way we look at other people's lives. And the word chosen for their wealth is 'zahrah' — a BLOSSOM: bright, beautiful, and gone in days.

And then, beta, the instruction that every head of a household must hear:

'WA'MUR AHLAKA BIS-SALATI WASTABIR 'ALAYHA — AND ENJOIN PRAYER UPON YOUR FAMILY, AND BE STEADFAST IN IT (yourself) — LA NAS'ALUKA RIZQAN NAHNU NARZUQUK — WE DO NOT ASK YOU FOR PROVISION; WE PROVIDE FOR YOU — WAL-'AQIBATU LIT-TAQWA — AND THE BEST OUTCOME IS FOR RIGHTEOUSNESS.'

Beta, look at the two halves of that command.

'Command your family to pray' — and 'wastabir 'alayha', be PATIENT and CONSTANT in it yourself. You cannot command what you are not doing. And 'istabir' implies it will take repetition, over years, without giving



up.

And look at what Allah joins to it: 'We do not ask you for provision; WE provide for you.' Beta, why is that placed here? Because the most common excuse for neglecting prayer — yours and your family's — is earning a living. And Allah is saying: the rizq is My department. Do not sacrifice the prayer for it.

And the surah's final instruction: 'QUL KULLUN MUTARABBISUN FA-TARABBASOO — say: EACH IS WAITING, SO WAIT — FA-SATA'LAMOONA MAN AS-HABUS-SIRATIS-SAWIYYI WA MANIH-TADA — THEN YOU WILL KNOW WHO IS ON THE EVEN PATH AND WHO IS GUIDED.'

Beta, so the surah that began by telling a grieving Prophet ﷺ 'we did not send this to distress you' ends by telling him to be patient, to pray, to guard his family's prayer, not to stare at other people's blossoms — and to leave the verdict to the One who sees.



That is the whole of Ta-Ha, beta: a Book that is not a burden, a Lord who says 'I am with you; I hear and I see', and a life held together by salah.

What This Surah Teaches Us

- 1.** This deen was not revealed to break you — joylessness and severity are not signs of piety.
- 2.** He went out for a burning stick and came back a prophet — never despise a small errand you undertake for good.
- 3.** Prayer was the FIRST command given to Musa, and its purpose is named: 'li-zikree', for My remembrance.
- 4.** Learn the four-part dua in order: expand my chest, ease my task, untie my tongue — SO THAT THEY UNDERSTAND.
- 5.** Firaun was to be addressed with a gentle word — so no one you deal with qualifies for harshness.
- 6.** The answer to fear is not a guarantee of outcomes but a Presence: 'I am with you both; I hear and I see.'



7. Turning away from His remembrance produces a narrow life, not a poor one — and the cure is prayer, in your own life and your family's.

Rabbish-rah lee sadree wa yassir lee amree, wa Rabbi zidnee 'ilma. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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