

SURAH AS A STORY



Surah Al-Qasas

The Stories

The complete journey — raised in the enemy's own palace —
told the way a loving elder shares it with a child



Surah No. 28 • 88 Ayahs • Meccan

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The Surah at a Glance

*Wa nureedu an-namunna 'alal-lazeenas-tud'ifoo
fil-ardi wa naj'alahum a'immah*

5. And We wanted to bestow favour upon those
oppressed in the land, and make them leaders.

*Wa awhaynaaaa ilaaa ummi Moosaaa an ardi'eeh;
fa-izaa khifti 'alayhi fa-alqeehi fil-yamm*

7. And We inspired the mother of Musa: suckle him; and
when you fear for him, cast him into the river.

Wa asbaha fu'aadu ummi Moosaa faarighaa

10. And the heart of Musa's mother became empty (of all
else).

*Rabbi innee limaaa anzalta ilayya min khayrin
faqeer*

24. My Lord, indeed I am, for whatever good You send
me, in need.

*Innaka laa tahdee man ahabta wa
laakinnal-laaha yahdee many-yashaaa'*

56. Indeed, you do not guide whom you love, but Allah
guides whom He wills.

*Wa laa tabghil-fasaada fil-ard; innal-laaha laa
yuhibbul-mufsideen*



77. And do not seek corruption in the land. Indeed, Allah does not like corrupters.

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A Plan Announced in Advance

Beta, this surah opens with a situation that looked completely hopeless — and then Allah states, before anything happens, exactly what He intends to do.

'INNA FIR'AWNA 'ALA FIL-ARDI WA JA'ALA AHLAHA SHIYA'AN — indeed, FIRAUN EXALTED HIMSELF in the land and MADE ITS PEOPLE INTO FACTIONS — YASTAD'IFU TA'IFATAN MINHUM YUZABBIHU ABNA'AHUM WA YASTAHYEE NISA'AHUM — OPPRESSING a group among them, SLAUGHTERING THEIR SONS and keeping their women alive — INNAHU KANA MINAL-MUFSIDEEN — indeed, he was of the corrupters.'

Beta, note his method: 'ja'ala ahlaha shiya'an' — he DIVIDED the people into factions. That is the first tool of



every tyrant: split the population, set groups against each other, and rule the pieces. And then crush the weakest of them.

And then, beta, comes Allah's answer — and it is stated as a settled intention:

'WA NUREEDU AN NAMUNNA
'ALAL-LAZINAS-TUD'IFOO FIL-ARDI — AND WE
WANTED TO BESTOW FAVOUR UPON THOSE WHO
WERE OPPRESSED IN THE LAND — WA NAJ'ALAHUM
A'IMMATAN WA NAJ'ALAHUMUL-WARITHEEN —
AND MAKE THEM LEADERS AND MAKE THEM THE
INHERITORS — WA NUMAKKINA LAHUM FIL-ARD —
AND ESTABLISH THEM IN THE LAND — WA NURIYA
FIR'AWNA WA HAMANA WA JUNOODAHUMA
MINHUM MA KANOO YAHZAROON — AND SHOW
FIRAUN AND HAMAN AND THEIR SOLDIERS,
THROUGH THEM, THE VERY THING THEY WERE
FEARING.'



Beta, feel the completeness of that reversal. The people being slaughtered will be made LEADERS and INHERITORS. And the tyrant's own precautions will deliver exactly the outcome he was trying to prevent.

Because that is what happened, beta. Firaun was killing infant boys to prevent a boy from rising against him. And the very child he feared was raised IN HIS OWN PALACE, at his own table, paid for from his own treasury, nursed by his own decree.

Beta, learn this: when Allah decides something, He often uses the opponent's own hands to accomplish it.

Cast Him Into the River

'WA AWHAYNA ILA UMMI MOOSA AN ARDI'EEH — and We INSPIRED the MOTHER OF MUSA: SUCKLE HIM — FA-IZA KHIFTI 'ALAYHI FA-ALQEEHI FIL-YAMMI — and WHEN YOU FEAR FOR HIM, CAST HIM INTO THE RIVER — WA LA TAKHAFEE WA LA TAHZANEE — AND DO NOT FEAR AND DO NOT GRIEVE — INNA RADDOOHU ILAYKI WA JA'ILOOHU



MINAL-MURSALEEN — INDEED, WE WILL RETURN HIM TO YOU AND MAKE HIM ONE OF THE MESSENGERS.'

Beta, sit with what this mother was asked to do. Soldiers are searching house to house for infant boys. And the instruction is: put your baby in a box and push it into the river.

Every instinct in her body would have screamed against it. The river is where you LOSE a child, not where you save one.

And notice the order of the words, beta: the command comes first, and then the reassurance — 'do not fear and do not grieve' — and only then the promise. She had to act while still afraid; the calm came with the obedience, not before it.

'FALTAQATAHU ALU FIR'AWNA LI-YAKOONA LAHUM 'ADUWWAN WA HAZANA — so the family of Firaun PICKED HIM UP so that he would become to them an ENEMY and a SOURCE OF GRIEF.'



Beta, look at that sentence. They picked him up out of love — and the ayah states the outcome as the purpose. They thought they were adopting a child; they were bringing home the end of their kingdom.

And Firaun's own wife, Asiyah (radiyallahu anha), said: 'QURRATU 'AYNIN LEE WA LAK — a COMFORT OF THE EYE for me and for you. LA TAQTULOOH — DO NOT KILL HIM — 'ASA AN YANFA'ANA AW NATTAKHIZAHU WALADA — perhaps he will benefit us, or we may adopt him as a son — WA HUM LA YASH'UROON — AND THEY DID NOT PERCEIVE.'

Beta, the man who murdered thousands of infants was persuaded to spare one — by his own wife, in his own house.

'WA ASBAHA FU'ADU UMMI MOOSA FARIGHA — AND THE HEART OF THE MOTHER OF MUSA BECAME EMPTY — IN KADAT LA-TUBDEE BIHI LAWLA AN RABATNA 'ALA QALBIHA LI-TAKOONA MINAL-MU'MINEEN — she was about to DISCLOSE it,



had We not BOUND HER HEART, that she would be of the believers.'

Beta, 'farighan' — EMPTY. Her heart was emptied of everything except her son. Anyone who has lost a child, or feared for one, knows exactly that emptiness — where no other thought can enter.

And 'rabatna 'ala qalbiha' — We TIED, BOUND, FASTENED her heart. What a phrase. Beta, when a heart is about to come apart, Allah binds it. Not by removing the pain — by holding the heart together while the pain passes through.

That is what to ask for in your worst hour, beta: not always that the situation change, but that He bind your heart so you can bear it.

And the promise was fulfilled quickly: the sister followed the basket, the baby refused every wet-nurse, and she offered her own mother's household.

'FA-RADADNAHU ILA UMMIHI KAY TAQARRA
'AYNUHA WA LA TAHZANA WA LI-TA'LAMA ANNA



WA'DALLAHI HAQQUN — so We RESTORED HIM TO HIS MOTHER that her eye might be comforted and she would not grieve, and SO SHE WOULD KNOW THAT THE PROMISE OF ALLAH IS TRUE.'

Beta, she was reunited with her son AND paid a salary to nurse her own child. That is how Allah returns what is surrendered to Him.

The Punch That Changed a Life

'WA LAMMA BALAGHA ASHUDDAHU WASTAWA ATAYNAHU HUKMAN WA 'ILMA — and when he reached FULL STRENGTH and MATURITY, We gave him JUDGEMENT and KNOWLEDGE.'

And then, beta, the incident. Musa entered the city at a time of carelessness and found two men fighting — one of his own people, one of the enemy's. His man called for help, and Musa struck the other with his fist — and the man died.



'QALA HAZA MIN 'AMALISH-SHAYTAN — he said:
THIS IS FROM THE WORK OF SHAYTAN — INNAHU
'ADUWWUN MUDILLUN MUBEEN — indeed, he is a
manifest, misleading enemy.'

'QALA RABBI INNI ZALAMTU NAFSEE FAGHFIR LEE —
HE SAID: MY LORD, INDEED I HAVE WRONGED
MYSELF, SO FORGIVE ME — FA-GHAFARA LAH — AND
HE FORGAVE HIM — INNAHU
HUWAL-GHAFOORUR-RAHEEM — indeed, He is the
Forgiving, the Merciful.'

Beta, look at the speed of it. He did not justify himself —
he could have: he was defending an oppressed man, he
did not intend to kill. He immediately named it, blamed
no one else, and asked forgiveness. And the forgiveness
came in the same breath.

And then his beautiful response to being forgiven:
'QALA RABBI BIMA AN'AMTA 'ALAYYA FA-LAN
AKOONA ZAHEERAN LIL-MUJRIMEEN — my Lord,
FOR THE FAVOUR YOU HAVE SHOWN ME, I WILL



NEVER BE A SUPPORTER OF THE CRIMINALS.'

Beta, that is what real gratitude for forgiveness looks like: a commitment about the future, not just relief about the past.

Then a man came running from the far end of the city, warning him that the chiefs were conspiring to kill him. Beta, notice again — an unnamed man, running, from the FAR END of the city, doing the right thing at personal risk. The Quran keeps honouring such people.

'FA-KHARAJA MINHA KHA'IFAN YATARAQQAB — so he LEFT the city, FEARFUL and WATCHFUL — QALA RABBI NAJJINEE MINAL-QAWMIZ-ZALIMEEN — he said: my Lord, SAVE ME from the wrongdoing people.'

My Lord, I Am in Need of Any Good

And now, beta, one of the most beloved duas in the entire Quran — made by a man at the lowest point of his life.



Musa fled Egypt on foot, across desert, with no provisions, no destination, no plan. He arrived at the water of Madyan and found shepherds crowding to water their flocks, and two women standing back, holding their sheep away.

'QALA MA KHATBUKUMA — he said: what is YOUR circumstance? QALATA LA NASQEE HATTA YUSDIRAR-RI'A' — they said: we do not water until the shepherds DISPATCH their flocks — WA ABOONA SHAYKHUN KABEER — and our FATHER IS AN OLD MAN.'

Beta, notice: a hunted fugitive, exhausted and starving, and his first act on arriving is to notice two people struggling and ask what is wrong.

'FA-SAQA LAHUMA — SO HE WATERED (their flocks) FOR THEM — THUMMA TAWALLA ILAZ-ZILLI — THEN HE TURNED ASIDE INTO THE SHADE.'

Beta, and see the adab: he helped them and then withdrew. No conversation, no waiting for thanks, no



lingering. He did the work and stepped away.

And then he said the dua: 'FA-QALA RABBI INNI LIMA ANZALTA ILAYYA MIN KHAYRIN FAQEER — MY LORD, INDEED I AM, FOR WHATEVER GOOD YOU WOULD SEND DOWN TO ME, IN NEED.'

Beta, look at this dua and learn from it for the rest of your life.

He does not name what he wants. He does not say 'give me food' or 'give me shelter' or 'give me safety' — though he needed all three desperately. He simply says: whatever good You send, I am in need of it.

That is total trust, beta. He leaves the choosing to Allah. He is saying: You know my situation, You know what is best, and I will not presume to specify.

And look at what Allah sent in answer to that one sentence. One of the women returned, walking with shyness, and said: my father invites you so that he may reward you for watering for us. He got: a meal. Safety.



Employment for eight to ten years. A home. A wife. A father-in-law who was a righteous man. And a decade of training as a shepherd in the desert, which is exactly the preparation a man needs before leading a nation through one.

Beta, he asked for 'any good'. Allah gave him a life.

And note the description of the woman who came back: 'TAMSHEE 'ALASTIHYA'IN' — walking with modesty, with shyness. And note her father's conduct: he did not leave a stranger sitting in the shade; he invited him and stated plainly why.

And the daughter's advice about hiring him is famous, beta: 'YA ABATIS-TA'JIRHU — O my father, HIRE HIM — INNA KHAYRA
MANIS-TA'JARTAL-QAWIYYUL-AMEEN — INDEED,
THE BEST ONE YOU CAN HIRE IS THE STRONG AND
THE TRUSTWORTHY.'

Beta, memorise that phrase: 'al-qawiyyul-ameen' — capable, and trustworthy. Two qualities, and you need



BOTH. A strong man without trustworthiness will use his ability against you. A trustworthy man without capability cannot do the job. Whether you are hiring someone, choosing a partner, or deciding whom to marry — this is the standard the Quran gives.

You Do Not Guide Whom You Love

Musa (alaihis salam) then completed his term, and on the journey back saw a fire on the side of the mountain — and there he was given prophethood, the staff, the white hand, and the command to go to Firaun. And he asked for his brother Harun to support him, and it was granted.

The surah goes on to describe Firaun's arrogance — he even ordered Haman to build him a tower to look at 'the God of Musa' — and his end: 'FA-AKHAZNAHU WA JUNOODAHU FA-NABAZNAHUM FIL-YAMM — so We seized him and his soldiers and threw them into the sea.'

And then, beta, comes an ayah revealed about a personal grief of the Prophet ﷺ.



His uncle Abu Talib had protected him for years at great cost, and he loved him deeply. As Abu Talib lay dying, the Prophet ﷺ urged him to say the words of tawheed, and he did not.

And Allah revealed: 'INNAKA LA TAHDEE MAN AHBABTA WA LAKINNALLAHA YAHDEE MAN YASHA' — INDEED, YOU DO NOT GUIDE WHOM YOU LOVE, BUT ALLAH GUIDES WHOM HE WILLS — WA HUWA A'LAMU BIL-MUHTADEEN — and He is most knowing of those who are guided.'

Beta, this ayah is for every person who is exhausted from trying to guide someone they love — a child, a parent, a spouse, a sibling, a friend.

You can convey. You can be a beautiful example. You can pray. You cannot PLACE guidance in a heart — and Allah told His own Messenger ﷺ so, about the uncle who had sheltered him.

Beta, there is enormous relief in this ayah if you accept it. The result was never your responsibility. Your job is



the effort and the dua. Keep making dua — and hand the outcome over.

Qarun, and the Home of the Hereafter

And now, beta, the surah tells the story of Qarun — a wealthy man from Musa's own people.

'INNA QAROONA KANA MIN QAWMI MOOSA
FA-BAGHA 'ALAYHIM — indeed, Qarun was from the
people of Musa, but he TYRANNISED THEM — WA
ATAYNAHU MINAL-KUNOOZI MA INNA
MAFATIHAHU LA-TANOO'U BIL-'USBATI
ULIL-QUWWAH — and We gave him of TREASURES
whose very KEYS would BURDEN a group of STRONG
MEN.'

Beta, not the treasure — the KEYS alone were a load for several strong men.

And his people advised him beautifully: 'LA TAFRAH
INNALLAHA LA YUHIBBUL-FARIHEEN — do not
EXULT; Allah does not like the exultant — WABTAGHI



FEEMA ATAKALLAHUD-DARAL-AKHIRATA — and
SEEK, THROUGH WHAT ALLAH HAS GIVEN YOU, THE
HOME OF THE HEREAFTER — WA LA TANSA
NASEEBAKA MINAD-DUNYA — AND DO NOT FORGET
YOUR SHARE OF THIS WORLD — WA AHSIN KAMA
AHSANALLAHU ILAYK — AND DO GOOD AS ALLAH
HAS DONE GOOD TO YOU — WA LA TABGHIL-FASADA
FIL-ARD — AND DO NOT SEEK CORRUPTION IN THE
LAND.'

Beta, that is a complete philosophy of wealth in one
ayah. Use it for the Hereafter. Do not neglect your
legitimate share here. Be good to people as Allah was
good to you. And do not use your position to corrupt.

And Qarun's reply is the most famous sentence a rich
man ever said: 'QALA INNAMA OOTEETUHU 'ALA
'ILMIN 'INDEE — HE SAID: I WAS ONLY GIVEN IT
BECAUSE OF KNOWLEDGE I POSSESS.'

Beta, there it is: I earned this. My skill, my intelligence,
my hard work. Every generation's wealthy have said



some version of it.

Then he came out before his people in his full splendour, and those who wanted worldly life sighed: 'YA LAYTA LANA MITHLA MA OOTIYA QAROON — if only we had the like of what Qarun has been given!' But those given knowledge said: 'WAYLAKUM THAWABULLAHI KHAYRUN LI-MAN AMANA WA 'AMILA SALIHA — WOE TO YOU! THE REWARD OF ALLAH IS BETTER for one who believes and does righteousness.'

'FA-KHASAFNA BIHI WA BI-DARIHIL-ARD — SO WE CAUSED THE EARTH TO SWALLOW HIM AND HIS HOME — FA-MA KANA LAHU MIN FI'ATIN YANSUROONAHU MIN DOONILLAH — and there was for him no company to aid him besides Allah — WA MA KANA MINAL-MUNTASIREEN — nor was he of those who could defend themselves.'

And the next morning, beta, those who had envied him the day before said: 'WAY-KA'ANNALLAHA YABSUTUR-RIZQA LI-MAN YASHA'U MIN 'IBADIHI



WA YAQDIR — how strange — Allah EXTENDS provision to whom He wills of His servants and RESTRICTS it — LAWLA AN MANNALLAHU 'ALAYNA LA-KHASAFA BINA — if not for Allah's favour to us, He would have caused it to swallow US TOO.'

Beta, one night changed their minds completely. What they had envied in the evening, they were grateful to have escaped by morning. Remember that the next time you look at someone's life and wish it were yours.

And then the ayah that concludes it all:

'TILKAD-DARUL-AKHIRATU NAJ'ALUHA LILLAZINA LA YUREEDOONA 'ULUWWAN FIL-ARDI WA LA FASADA — THAT HOME OF THE HEREAFTER WE ASSIGN TO THOSE WHO DO NOT DESIRE EXALTEDNESS UPON THE EARTH OR CORRUPTION — WAL-'AQIBATU LIL-MUTTAQEEN — AND THE (BEST) OUTCOME IS FOR THE RIGHTEOUS.'

Beta, notice what disqualifies a person: wanting to be ABOVE others. Not wealth itself — Qarun's crime was



'baghy' and 'uluww', tyrannising and seeking superiority.

And the surah closes: 'KULLU SHAY'IN HALIKUN ILLA WAJHAH — EVERYTHING WILL PERISH EXCEPT HIS FACE — LAHUL-HUKMU WA ILAYHI TURJA'OON — His is the judgement, and to Him you will be returned.'

Beta, that is the last word on Firaun's palace, Qarun's keys, and everything you are worried about today. Everything perishes except Him — so attach yourself to the part that lasts.

What This Surah Teaches Us

1. Tyrants divide people into factions — and Allah can use a tyrant's own household to raise the one who will end him.
2. Sometimes obedience means acting while still afraid — the calm comes with the act, not before it.
3. Ask Him to BIND your heart when it is coming apart: 'rabatna 'ala qalbiha'.



4. Own your mistakes instantly, ask forgiveness, and turn it into a commitment about the future.
5. Learn Musa's dua: 'Rabbi inni lima anzalta ilayya min khayrin faqeer' — do not specify; let Him choose.
6. The standard for anyone you rely on: 'al-qawiyyul-ameen' — capable AND trustworthy.
7. You cannot place guidance in a heart, only effort and dua — and the Hereafter is for those with no desire to be above others.

Ya Allah, bind our hearts in hardship, send us the good You choose, and keep us free of the wish to be above anyone. 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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