



سورة الشعراء

The Poets

14 رمضان 1440

19.5.19

Firawn had a hidden message in his statement, when he said **أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا**. He had told everyone **أنا ربكم الأعلى**, the highest lord. He used different words to drive home the message, that he was the lord of Musa **عليه السلام**, because he took care of him when he was small. This is also a tactic of the media and advertising, to plant an idea in the mind of people, so that it becomes their mission, and they become loyal to their product.

When Musa **عليه السلام** said **إنا رسول رب العالمين**, Firawn wanted to engrain the idea that he was the **رب**. Musa was with Firawn for 30 years, and the next 10 years of isolation removed all loyalty from his heart, and changed him. Firawn was highly intelligent. He could have killed Musa outright, but that would have spoiled his image in the eyes of his people, so he spoke very gently. To build an image takes a lot of hard work and time, and to demolish it takes a single word.

Look at the concept of lordship in the eyes of Firawn. He took care of Musa when he was a baby. He didn't say he was his lord, but he implied it. Not only that, he elaborated that Musa had stayed with them for many years. So he spoke of his own actions, that Musa should be loyal and devoted to him. This is the concept you use when you speak to someone about deen, telling them who Allah is, and then come to their actions. So he used the right concept for his own benefit. People use the ways of our deen, and our Book, their own benefit. The brains of people cannot think any higher. They may think they make inventions, discoveries and theories, but wait, they are all in the Qura'an already. So Firawn used the right tools and concept for the wrong cause. Tools may be good, such as the Internet and the tablet, but it depends on how they are used.

Firawn wanted to say to Musa **عليه السلام** that he killed a man, but he phrased it in a good way. He didn't directly mention murder, because that sounds so negative, and he wanted to make Musa **عليه السلام** feel guilty without making it obvious. He didn't care at all about the feelings of Musa **عليه السلام**, this was to promote his own image.

If you use the direct approach, you can lose people. You must be gentle and indirect to get a message across. But use this right approach for the right reason, not an evil purpose like Firawn.

Then Firawn made a conclusion, calling Musa a kafir. The concept of disbelief can be used for an evil advantage. Firawn meant that Musa disbelieved in Firawn. He made himself into **إله**, someone who is worshipped, and to whom you are accountable, and he judges your belief. Now he was not only rabb but also ilah. In his reasoning, he took care of Musa and he went against him, so he branded Musa a kafir. Firawn was the biggest kafir himself, and he accused Musa. Disbelief is of different intensity. Firawn was a most intense kafir, because Allah sent to him so many signs, and he denied them all.

How did Allah teach Firawn what disbelief was? Allah takes care of all His creation, and some of them will go against Him and worship someone else. This is the same thing that Firawn accused Musa of. Allah wanted Firawn to taste the bitterness. So Firawn knew what disbelief was, he felt the denial of Musa, so he knew what he did to Allah. This was his nurturing.

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ
[Moses] said, "I did it, then,
while I was of those astray
26:20

Musa **عليه السلام** understood what Firawn meant, but he still didn't want the title of a disbeliever. He wanted to remove all doubts. This title could be misunderstood. Firawn was a kafir, and he wanted Musa to be called a kafir too, so that they would be equal. So Firawn actually admitted his disbelief.

Firawn had accused Musa of two things, so the rebuttal was also in two parts. Musa was listening intently to what Firawn was saying. Musa admitted he had committed the murder, but he wanted to remove all confusion. He didn't say **أنا من الكافرين**, even though it was for Firawn, he said **أنا من الضالين**, that he was misguided when he committed the crime. This diffused the intensity of the accusation. **كافرين** is a big word, but **ضالين** is less intense.

The priority for Musa **عليه السلام** was to answer the accusation. He

**وَفَعَلْتَ فَعَلْتَكِ الْتِي فَعَلْتَ وَأَنْتَ
مِنَ الْكَافِرِينَ**

And [then] you did your
deed which you did, and
you were of the ungrateful
26:19

**فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي
حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ**

So I fled from you when I feared you.
Then my Lord granted me wisdom
and prophethood and appointed me
[as one] of the messengers

26:21

had been called a kafir, so he had to clarify that first. Musa was nurtured more as he spoke to Firawn. The Rabb conceals the faults of His slaves, and accommodates them when they return to them in repentance. The Rabb doesn't only provide. Firawn was accusing him, but the Rabb will reform and forgive you, and when He forgives you, He will gift you. When you make a mistake, you don't run away from your Rabb, you run to Him. Allah gave Musa عليه السلام 10 years of nurturing.

Musa also admitted that he feared Firawn. Thus fear of Musa brought him closer to Allah. If he wasn't afraid, he wouldn't have gone to Madyan. Look at the nurturing of Allah, He gave prophethood to the one who committed a murder. Allah gifted him with judgement, a detailed understanding and knowledge. Taqwa and shukr are not empty words, they are full of nurturing. Allah elevated him and made him a messenger. الرب doesn't leave you when you need Him, when you make mistakes.