



سورة الشعراء

The Poets

15 رمضان 1440

20.5.19

Surah Ash-Shu'ara' shows the power of Allah, how he nurtured Musa عليه السلام, in order for him to be able to debate so perfectly. Firawn tried to distract him and the people, but Musa brought the topic back to the point of رب العالمين, in different variations and words. It was الرب who accommodated Musa when he fled in fright. Nurturing is when someone is nothing and the best is brought out of him. Firawn thought of Musa as low, but look at الرب, He gave him judgement, and the ability to speak so eloquently, so that no one could find a loophole.

Musa عليه السلام went through internal nurturing, to clear any fog inside. Just as in salah, when you give the right of each position, moving through each transition with tranquility, you are able to pray peacefully. In the same way, when you go through the transitions in life clearly, you will be nurtured to be eloquent and expressive. Judgement is so proper. Each transition is full of feelings, making a platform for the next transition and nurturing. So you go forward and higher. Pondering and reflecting are very important. Every ayah is a platform for the next. You must feel each ayah to be able to move to the next stage.

Firawn was reminding Musa of his favours, not because he had a soft corner for him. رب العالمين has all the favours on His slaves, and He has the right to remind us of them, for our own benefit.

Musa had the facial features of Bani Israeel, he was easily recognizable as one of them. Firawn enslaved his people. If it hadn't been for that Firawn spared him, and let him stay in his palace, Musa would have been a slave as well. So Firawn reminded him of this favour. This certainly was a blessing of Allah upon Musa, even though it was through Firawn, and Musa appreciated it.

Musa عليه السلام didn't say he was saved from slavery because of Firawn, because that would have made Firawn happy. Instead he pointed to the thousands which he had enslaved. He reminded Firawn of his wrongdoing in a very gentle way.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ
بَنِي إِسْرَائِيلَ

And is this a favor of which
you remind me - that you
have enslaved the Children
of Israel?

26:22

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

Said Pharaoh : And what is
the Lord of the worlds?

26:23

The tone of the debate had become personal, so Firawn changed track, and zoomed out. This whole situation gives a very good role model of a healthy debate. Even the role of Firawn is very important. Both Musa and Firawn were twisting the words to put their points across, zooming in and out. Harun could never have done this, because there was no connection between him and Firawn. But Musa grew up in close proximity of Firawn, and remained close to him for 30 years. There was some sort of relationship between them.

When Firawn said وما رب العالمين, this can be misconstrued to look as if he is trying to learn more about Allah. But remember this is Firawn, he is actually denying the existence of رب العالمين, out of his pride and stubbornness. He was convinced of the truth, but he didn't show this. He was very intelligent, and his words has a hidden message and feeling. They looked good from the outside, but the hidden message was denial, pride and oppression, even though he was convinced that Musa عليه السلام was saying the truth.

This is a tactic of the media, they hide a wickedness in nice words. This is one of the tricks of the shaitan. The words sound nice and diplomatic, but behind them are thorns and poison.

If you believe, you will see that my Rabb is the Lord of the heavens and the earth, and whatever lies between them. He is the One who creates, removes the faults of His creation, reforms them to do their best, sustains them. Tarbiyah is not only providing food and drink, it is to make the person the best example of a human being, so that he can enter Jannah.

The heavens and the earth have a purpose, a job for which they have to be nurtured. Even Firawn had a job to do, and Allah is the One who nurtured him so that the truth was apparent by his words. Allah is the Rabb of the shayateen too, even though they are evil. Firawn thought he was refuting the truth, when actually he was showing the truth with his words.

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ۗ إِن كُنْتُمْ مُوقِنِينَ

[Moses] said : The Lord of
the heavens and earth and
that between them, if you
should be convinced

26:24

Everything and everyone that exists has a purpose. Tarbiyah is a continuous process. The heavens and the earth are subjected to the humans to reform them. Imagine a pantry, it must be continuously organized, the expired items removed, the remaining ones kept in order, so that whatever is needed is available, and there is no chaos.

Can there be an answer to the statement **رب السماوات والأرض وما بينهما**? You need certainty to accept and believe this. This is a condition for the belief. It's up to you whether you believe or not. The message of Allah has dignity and honour. It is your choice whether you accept it or not. No one will beg you, or intimidate you. This condition shows the respect and dignity that the deen commands.

Firawn was rendered speechless. So he changed track again, addressing his chiefs, Haman and company, who were standing around them, listening to the debate. Firawn knew he was losing the battle of words, so he didn't want to say anything else. So he arrogantly addressed his support system, in a tone of mockery and denial - do you hear what Musa is saying!

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ
[Moses] said : Your Lord
and the Lord of your first
forefathers
26:26

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ
[Pharaoh] said to those
around him : Do you not
hear?
26:25

While they were still grappling with words, Musa عليه السلام gave yet more information about **رب العالمين**. He was the Rabb of all everyone, even those who were listening.