



سورة الشعراء

The Poets

17 رمضان 1440

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The truth of the truth, and the truth of the falsehood, both became more clear and apparent. Musa عليه السلام showed more truth and Firawn reached the peak of his rebellion. Musa عليه السلام had verbal and tangible strategies. The verbal strategy struck first, his words were like arrows. The power of a word can be more than the strength of a sword. This is how the poets use the words, to kindle feelings, and play with the emotions of people; this is a misuse of words. Musa عليه السلام had the correct intention, to make da'wah to Firawn.

The verbal approach of Musa عليه السلام started with a low intensity, rising higher and higher. This is the best way to debate, to increase the intensity of the words gradually. Another way to debate is to answer questions. All this eloquence is amazing in a man who had a speech disability. This is all from Allah, who gave him the حكم, the ability to judge, so that he understood the core of the situations, and all his words came out correct.

Musa عليه السلام focused on his mission, bringing the topic back to رب العالمين again and again, while Firawn tried to distract him. The media tries to sway your focus with persuasive words. When Firawn said وما رب العالمين, this was to build trust, showing he wanted to know more, but this was to mock.

Now the mask on the face of Firawn was torn away. His true colours showed. The results that Musa عليه السلام got was because he obeyed the instructions of Allah exactly. He didn't take anything personally, he didn't lose his temper, and remained firm, even though Firawn tried to distract him several times. The number of people are a treasure for influencers.

When Firawn was cornered, he ran out of points to debate. He now wanted to end the debate and come to the point - I'm your ilah and you must obey me. He actually admitted that there was the True Ilah, because how could Musa be so firm if his Ilah was not true? Firawn understood this. Musa hadn't mentioned that he worshipped the One True Ilah, but it was very obvious with his words, which showed his loyalty to رب العالمين.

Firawn threatened to imprison Musa. He had an underground prison from which no one ever came back. He invented different methods of torture, some of which were solitary confinement in a dark cell, a bed of needles, another horrible ways of torture. He also invented crucifixion and cutting of hands and feet. He was a hideous and cruel tyrant. People were terrified of him. He squashed all rebellion with his cruelty. He had his wife Aasia torn apart when he became a Muslim. He threw her hairdresser, a believer, and her small children into the fire. He took his anger out on weak and defenseless women.

The threat of Firawn showed that he was not strong enough to handle Musa. Anyone who threatens people is a weak personality. He covered his weakness with his loud words. Musa was so calm through the whole debate. Firawn was the classic bully. Musa was afraid in the beginning, but now look at his fortitude. His strength and firmness turned the situation to his advantage.

قَالَ لئن اتخذت إلهاً غيري
لأجعلنك من المسجونين

[Pharaoh] said : If you take
a god other than me, I will
surely place you among
those imprisoned

26:29

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ

[Moses] said : Even if I
brought you proof
manifest?

26:30

You would think this is the end. But Musa عليه السلام threw another trump card. Messengers are supported by Allah, they had to convey the message. In spite of all the turmoil in his life, Musa عليه السلام died a natural death, years later.

Musa spoke gently and firmly, without showing any fear or panic. People who are tyrants are frustrated by people who stand up to them. So Musa suggested he bring some clear and tangible signs to Firawn. Now it was not only words, but visual signs. This would calm matters. The words are

stronger, but they have a limit. So then there has to be a visual. People impressed with visuals.

This actually appeased Firawn, diffusing the tension. He was curious to see the tangible signs. This is normal human behaviour. He was bent upon imprisoning Musa عليه السلام. But when Musa mentioned tangible proofs, he wanted to see them. Musa didn't say what the signs were, he propagated the suspense. This would make the people more eager to see the miracles.

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ
الصّٰدِقِیْنَ

[Pharaoh] said : Then bring
it, if you should be of the
truthful

26:31