



سورة الشعراء

The Poets

4 رمضان 1440

9.5.19

Surah Al-Anbiya' and Surah Ash-Shu'ara have similar ayaat . Both the surahs are about da'wah. Surah Al-Anbiya' has a truthful message, and a mission to guide people by giving them glad tidings and warnings. Surah Ash-Shu'ara doesn't have a mission, they use eloquence to get their way. The أنبياء or messengers used eloquence to inspire, not impress. They used their eloquence for the right purpose.

The mission for both the surahs is renewed reminders, not totally new things. This is something that you already know, but the knowledge was dusty, or unclear, or didn't affect you. Whatever we learn now is what is already built in the fitrah. This is why we are so affected by it when we hear it. The facts of faith, حقائق الإيمان, must be renewed. The one who grows up without any influence, will be a sound and good believer. The reminders about things which are already in your system, but you didn't know they are there. This is why they inspire you. Allah brings the same information in a renewed manner.

In the ayah in Surah Al-Anbiya', the name of Allah Ar-Rabb is mentioned, which tells us that we are nurtured by the renewed reminders. In Surah Ash-Shu'ara', the name of Allah Ar-Rahman is mentioned, which shows that the renewed reminders are full of mercy, they touch your emotions. The nurturing of Allah is full of mercy. There are three main names of Allah, which encompass all the others. The name Allah includes all the names which are for Divinity, the name At-Rahman include all the names of attachment, and Ar-Rabb includes all the names of Lordship.

When a reminder touches your emotions, you will never forget them. The media works in the same way, connecting with your feelings to sell their products. In Surah Al-Anbiya', the people are described as engrossed in play, so they don't pay attention to the renewed reminders, and in Surah Ash-Shu'ara, they reject the renewed reminders with their bodies and hearts.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ
And no revelation comes to them anew from the Most Merciful except that they turn away from it

26:5

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

No mention comes to them anew from their Lord except that they listen to it while they are at play

21:2

When the message is renewed, it isn't boring, it's attractive, so you expect people to listen to it and accept it. But even if the reminder is brand new, it would still be rejected by the majority of people. This is because of the hearts of the people who receive the message, not the words of the message, nor the one who brings the message. This is why the best of words, techniques and intentions don't succeed.

فقد كذبوا

فسياتيهم أنباء ما كانوا به يستهزؤون

نبا
الخبر بالامور الهامة
الخبر بالعواقب
نكر من الرحمن

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

For they have already denied, but there will come to them the news of that which they used to ridicule

26:6

This makes you humble. It is not your fault, and the result is not important anyway. For the media, the result of the broadcast and the number of people who listen is important, but for deen, this is not the case; the message is important. Their denial will not change, they will turn away, with their hearts and bodies.

Now Allah makes us dive into the feelings of people, so that we can see the actual reason for their rejection. The form of their rejection is الإستهزاء, mockery, making fun. People make jokes about Allah, the messengers, angels, Jannah and the Fire....These are hidden sins, manifest in their denial and rejection. They look down and joke about the messages which are full of mercy. In general, mockery and making fun of anyone, even an animal, is very ugly behaviour.

The word معرضون is in the form of a noun; كذبوا is a verb in the past tense, while يستهزؤون is in the present tense. This shows that they are mocking and turning away all the time. The reminders must be treated with honour and respect. They must be taken seriously. All reminders based on the mercy and compassion of Allah, so how can they be mocked?

They will face the consequences of their actions. They will face with whatever they deny and belly. They make fun of the Day of Judgement, so they will face it in the future. They mock the hellfire, so they will look at it on the Day of Judgement. Nothing will remain a mystery. Everything will be verified. Their mockery will be very visible on the Day of Judgement.

They will get the great news, **النَّبَأُ**, as a result of their behaviour. Allah will bring the consequences of their actions will be thrown in their faces. On a smaller scale, when you mock someone, Allah immediately brings the consequence to your attention.

Ayah 7 completely changes the topic. In one step, the Qura'an takes you from diving in depths to up atop a mountain, not randomly, but very properly. One moment we are dealing with someone drowning in disbelief, and the other moment Allah directs our attention to the majestic and huge universe. You are bogged down with the situation, drowning in emotions, so Allah takes you up, so that you are looking down a the situation, and you see it as so small.

You need to see something comforting, so the scene changes, to change your feelings. It's like going to a retreat to relax, get rid of the negativity, and reset your system. So you shift from reminders to universal signs.

Sometimes you want to distract children who are fighting or making a noise, so you say oh look at this bird. This is us. Allah is distracting us, so that we can reset our systems, and remove ourselves from the quagmire of mockery of the people. The eyes have a great impact on feelings. The poets use this trick of projecting you into a different world. The poems are very descriptive, so you can imagine a picture. Sometimes someone describe something in such a way that you want it.

Look where? Look down, cool down. When you are in distress, you cannot really look up. So look down. This will give you console, and remove the feeling of **بِاخَع**. Those who mock are also on earth. But you don't try to be spiritual at this time. So look down, this is very accessible. The disbelievers who mock should also look down. Look at what is growing underfoot. The plants are alive, they are from the land. There is an abundance of growth.

The renewed reminder came, they rejected it. But Allah will not leave them just yet. Look at the perfection of the earth. There will be no more reminders, they will be given pictures. There are so many different trees and plants, flowers of all colours. There is an endless variety. This affects the eyes. There's always a new species you will discover. They make fun of the reminders, so Allah changes track. There are different kinds of plants, different species, different colours, each type generously presented, in a beautiful manner. Sometimes you see an added no sound, only pictures this is the trick that the media has adopted. All media and marketing techniques are given in this surah, but you have to search for them.

This is a sign, but the majority will not believe, they will brush it off, even though Allah uses the best of the techniques. The signs are mentioned in singular tense, because one ayah is enough for a person. So Allah considers all the signs as one. The ayah is it indicator to make you go forward. But most people will not submit. The best signs will not affect them. So don't focus on the result. Your intention needs to be pure. Not everyone would believe, so focus on the message, and how you will broadcast it.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ
أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
Did they not look at the
earth - how much We have
produced therein from
every noble kind?
26:7