



# سورة الشعراء

## The Poets

7 رمضان 1440  
12.5.19

Musa عليه السلام expressed one feeling again and again - أخاف - he was afraid. To express your feelings is a special nurturing. It is better to express your fear than pretend to be brave.

The sign mentioned in ayah 8 is related to the زوج كريم. Look at the actions of Allah, don't look at the people. Allah is Able to give life to the dead land, make it alive again with greenery. The disbelievers are like the dead land. But don't focus on them, look at the life, which is pleasing to the eyes. The triangle of love, fear and hope must be applied to every ayah. Your heart must move with feelings when you see an action of Allah. The problem is that the majority of the people don't believe.

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ  
أَكْثَرُهُمْ مُؤْمِنِينَ  
Indeed in that is a sign, but  
most of them were not to  
be believers  
26:8

وإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ  
And indeed, your Lord - He  
is the Exalted in Might, the  
Merciful  
26:9

Allah consoled the Messenger صلى الله عليه وسلم by expressing exactly how he felt. This is special nurturing for the Messenger of Allah صلى الله عليه وسلم. He felt باخع. Sometimes you are sad but you don't know why. So the special nurturing of him was that Allah explained what he was feeling, helped him confront the disbelievers and their behaviour, and diverted his attention so that he could reset his system. Only your Rabb can do all this.

Who is الرب? He is العزيز, the Irresistible, and الرحيم, the Merciful. This unique combination shows the nurturing. The name العزيز is strong and hard, while الرحيم is soft. Our Rabb is so Strong and Irresistible, and at the same time, He is so Soft and Loving and Merciful. This is why His nurturing is the best.

The name الرحيم is for special mercy exclusively for the believers. The mercy and generosity of Allah reaches and encompasses all the creation. The general mercy is for everyone, to be able to survive, but the special mercy is full of feelings, for the believers alone, so that they can go to Jannah; you feel His mercy and love.

Everything is under the control of Allah. He makes things happen. At the same time, His mercy reaches everyone. This ayah is repeated in the Surah after each part and story.

The scene changes with the next ayah, going to the past, to Musa عليه السلام, Firawn, the magicians; different characters and scenes. There are shifts even in the story of Musa عليه السلام, from Allah speaking to him, to the entry of Firawn, the snakes to the sea splitting.

Ayaat 10-17 tell us the story of Musa عليه السلام and Firawn. Allah begins the story by saying وإذ, which means أذكركم محمد, remember oh Mohammad (صلى الله عليه وسلم). This is to upgrade him.

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ ائْتِ  
الْقَوْمَ الظَّالِمِينَ  
And [mention] when your  
Lord called Moses,  
[saying], "Go to the  
wrongdoing people  
26:10

Allah called Musa عليه السلام with a loud voice, which we find out from the word نادى. Each word in the Surah is rich with meaning. Although Allah used a loud voice, only Musa عليه السلام could hear him, although his family was close by too. Allah can make whoever He wants to hear. This call was specifically for Musa عليه السلام.

When Ibrahim عليه السلام was commanded by Allah to proclaim the hajj, there was no one there in the middle of the desert. But Allah carries his words, in response to which people go to hajj. We hear the recordings of scholars who have passed away long ago; this is Allah making their voices loud and clear. Think of the ancient scholars, Sheikh Al-Islam Ibn Taymiyyah, Ibn Al-Qayyim; who brings their books to the forefront, years and years after they died? Only Allah. All these scholars are so loud now, although they are not alive, their opinions and books so readily available. Its not about your existence, it is about Allah giving you a good reputation after you die.

Musa holds a special position, he is كلم الله, Allah spoke to him. In Surah Taha, the story of Musa عليه السلام is mentioned in a different perspective. Here it is more about nurturing, so Allah goes straight away to the task. The focus is on the feelings of Musa عليه السلام brought by the command of Allah. The command is very direct and abrupt → Go to the evil doers. This direct command prepared Musa عليه السلام to face them.