



# سورة الشعراء

## The Poets

11 رمضان 1440  
16.5.19

The Qura'an teaches us whatever we need in life. We learn from evil people too. To be evil takes a lot of effort, because it is against the fitrah. We learn how the evil mind works, without being negatively impacted by it.

Musa عليه السلام has two missions. Firawn was transgressing, and claiming divinity, so he had to be told he was not the Rabb. He also had to rescue the Bani Israeel, who were living under oppression. The main mission was making da'wah to Firawn. How can Firawn be told he is not a god? He had to be made to think.

The broadcast of a message can be direct and indirect. The message should not offend or push away any group, or they will not listen. Sometimes the direct approach can lead to losing people, and you don't want that in deen. Someone like Firawn had to be approached in an appropriate way. He was already lost, but he was a firawn, a powerful king, and Musa عليه السلام grew up in his palace. So Musa عليه very precisely introduced himself as the messenger of رب العالمين. That's it. And these words affected Firawn, and he questioned Musa عليه السلام. Musa was speaking so emotionally about the Bani Israeel, but Firawn dwelt on the words رب العالمين. Who is رب العالمين? This was very smart of Musa, he was inspired by Allah. The words had an embedded message.

We see these hidden messages in the advertisements, when they don't ask the customers to buy from them, they only introduce their product in an attractive manner.

These words of Musa عليه السلام made Firawn think. He ruled and controlled these few people. But Musa said رب العالمين. Who was He? He wasn't pressured, but he was thinking. This is a way of convincing without pointing fingers.

The media uses these methods to coerce people into buying even if they don't have money, so they will use their credit cards, or take loans. The deen is more worthy to use these beautiful techniques. Don't point to halal and haram directly. Use the techniques inspired by Allah to Musa عليه السلام. Don't drive people away by offending or insulting them. Don't make them disrespect قال الله وقال الرسول. Everyone needs قولنا لنا, soft speech.

This one message shook Firawn. This was just the introduction, comprising of three components, full of depth. This stuck to the mind of Firawn, and nurtured him. The رسول brought the message. He said he was رب, so the rebuttal was with the same word, but so elevated, رب العالمين, which he couldn't ever reach.

The topic which didn't offend anyone was mentioned directly. Firawn was addressed very respectfully. Slaves usually escaped their masters to get away from oppression. The Bani Israeel were in great numbers. They could have rebelled and escaped, they were not shackled. There was no need to ask for permission to take them. But Musa عليه السلام gave Firawn due respect, he didn't want to break the rules of the land. So he asked permission to take them, even though Firawn was so evil.

Musa and Harun عليهما السلام wanted to take the Bani Israeel to Ash-Shaam, this is where Ya'qub and Yusuf عليهما السلام were based before Yusuf was taken to Egypt as a slave, and his family moved to Egypt too, years later, driven away by a long standing drought in Ash-Shaam. They settled in Egypt, and were eventually enslaved by the Egyptians, and given humiliating work.

The scene changes smoothly. Musa and Harun conveyed the message to Firawn, standing together. Think of this scene. Now Firawn spoke. The Qura'an explains to us the thinking of people. The approach of Musa and Harun was the best, someone with goodness in his heart would accept it. But an evil mind works in a different way, looking for ways to distract and distort.

Musa touched his feelings and made him think. Now Firawn used the same tactic. Both were in the role of الشعراء, all heightened emotions, softening the

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ  
الْعَالَمِينَ

Go to Pharaoh and say,  
'We are the messengers of  
the Lord of the worlds  
26:16

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ  
[Comanded to say] :  
Send with us the Children  
of Israel  
26:17

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ  
فِينَا مِنْ عَمْرٍكَ سِنِينَ  
[Pharaoh] said : Did we not  
raise you among us as a  
child, and you remained  
among us for years of your  
life?  
26:18

hearts with words, bringing different transition of feelings. Firawn had a complicated personality, he was a tyrant with a gift of speech, he was very diplomatic and convincing. We think of him as always angry, killing babies. But in public, he could grab the attention and sway the feelings of the people with his words.

Both Musa and Firawn knew each other, so Firawn wanted to grab the feelings of Musa, by reminding him of his life when he was young, while he was living in the palace as a baby, crawling, taking his first step, learning to eat, first day of school... a rosy picture. Musa was a very strong character, honed by years of close proximity to Firawn and his cruelty. This is why he was chosen instead of Harun, who had a soft nature, as the major messenger.

Musa was speaking emotionally about the Bani Israeel, and their dire situation, and Firawn sought to diffuse the tension by his words. So he said to Musa didn't we bring you up when you were small boy. You can use this same tactic with your children when they are bent upon something you don't agree with, remind them of some childhood occasion, and this will decrease the tension.

Musa was 40 years old at this time, and Firawn must have been very advanced in years. He used such gentle words. He didn't say anything directly, but said something entirely different. This can be irritating too. Musa is delivering this important message, and he begins to talk about his childhood. So Firawn implied that Musa was one of them in the past, and now he comes with this new message. We brought you up from when you were born, and now you are saying you are a messenger of رب العالمين. This is a new job for you.

We know that Firawn wanted to kill the baby Musa, and only his wife's intervention and pleading stopped him. Now he gives the impression that he cared for him. Musa wasn't his son, and Firawn didn't like him or want him either. But he lived in the palace. We can only imagine what kind of a childhood Musa had, with the constant malevolent presence of Firawn.