



سورة الشعراء

The Poets

1 ذو القعدة 1440

4.7.19

Don't beg the people, don't let their ambiguity affect you, if they don't listen to the Messenger of Allah صلى الله عليه و سلم. This is regarding the people who believe, if they sometimes disobey in some matter. In general, if a believer disobeys in one matter, don't leave him totally. Don't leave your humility with them. This is not easy. The believer might be looking at a matter from a different angle.

To disobey the Messenger of Allah صلى الله عليه و سلم is a sin, but still Allah tells you to dissociate yourself only from that part which is contrary, that one action. Don't make the people change their opinion because they fear you. Don't hate the person, advise him, make your maximum effort to make him repent. Maintain a soft corner for the believers.

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ
And rely upon the Exalted
in Might, the Merciful
26:217

Allah will guide you on the spot when you believe in Him. التوكل is the key. You cannot have the best when you have external influence. التوكل على العزيز الرحيم. It has that effect, of the eloquence and the staff. Rely, trust, delegate, be at rest, and everything will be solved.Delegate your affairs to العزيز الرحيم.

The journey of Surah Ash-Shu'ara' is that of العزيز الرحيم. No one can resist His might. When you surrender to it, He will show you mercy from where you cannot imagine. You see barren land, you close your eyes, open them again, and there is زوج كريم. The seas will part, the problem will be solved. التوكل is benefit and protection. All the stories teach us this. They are not one pattern, there are different rhythms. The message of Allah doesn't play with your emotions, it defines them. Surah Ash-Shu'ara' teaches different ways of التوكل. The nurturing teaches us who العزيز الرحيم is. You go through different situations, but you don't rely on your experiences and previous examples.

A man said : O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?

صلى الله عليه و سلم said : اعْفُهَا وَتَوَكَّلْ
Tie her and trust in Allah.
سنن الترمذى ، حديث # 2517

The commands for tawakkul ties everything together. Your strength comes from your tawakkul upon Allah, not yourself or any means. Rely on the one who is All Mighty, the Irresistible, can change things 180° with mercy. The Might of Allah is unimaginable. You cannot even think of resistance. Think of Firawn, his plans twisted at the last moment every time.

Sometimes you have means that you always rely on, but at the last minute it fails. Tawakkul makes you a free bird. The birds don't have any plans, they only try, they fly and search. Just do it, don't rely on the means. Even if you don't have any talents, or any means, Allah will give you the means on the spot if you rely on Him.

Allah gives an exclusive definition of عزيز الرحيم. Don't look vast, look at yourself. He is the One who sees you in two position specifically. This is enrichment. Towards the end of the Surah, this is your status between you and Allah. He is the One who sees you in the positions salah. So you rely on Him, when you are standing in prayer and when you go into sujood.

When things are going good, look at yourself in these positions of prayer. This is where Allah wants to see you. Your priority should be your prayer.

The word تَقْوَمُ refers to standing in prayer, القيام, establishing the prayer. It can also refer to قيام الليل, the night prayers. It is in singular tense, because the night prayer is a private worship, to be alone with Allah at that special time in the dead of the night. It is a worship which gives honour to the believer.

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ

And if they disobey you,
then say : Indeed, I am
disassociated from what
you are doing
26:216

صلى الله عليه و سلم said :

لَوْ أَنْكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقًّا
تَوَكَّلُهُ لَرْزَقُكُمْ كَمَا يَرِزِّقُ الطَّيِّرَ
تَغْدُو خَمَاصًا وَتَرُوْجُ بَطَانًا
If you all depend on Allah
with due reliance, He would
certainly give you provision
as He gives it to birds who
go forth hungry in the
morning and return with full
belly at dusk.

رواہ الترمذی ، رياض الصالحين ، كتاب
79# حديث # 1#

الَّذِي يَرَكَ حِينَ تَقْوَمُ

Who sees you when you
arise

وَتَقْبَكَ فِي السَّاجِدِينَ

And your movement
among those who prostrate
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Indeed, He is the Hearing,
the Knowing
26:218-220

The Messenger of Allah ﷺ said : عَلَيْكَ بِالسُّجُودِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَ اللَّهُ بِهَا دَرَجَةً وَهَذِهِ بَهَا عَنْكَ خَطِيئَةٌ

Upon you is to prostrate, for you will not prostrate to Allah but He will raise you in status one degree thereby and erase from you one sin. سنن ابن ماجة ، كتاب #5، حديث 1487#

The sujood is in plural tense, referring to be with people who are all in a state of submission. The sujood is the closest position to Allah. It perfects and completes the prayer. It is the best position to be in.

You should be with the people who want to be close to Allah, who remain in a state of submission. Surround yourself with these kind of people all the time, even when you go from one group to another.

while you are alone in prayer, and with others in a submissive state of heart and mind.

The Messenger of Allah ﷺ said : شَرَفُ الْمُؤْمِنِ صَلَاةُ الْلَّيْلِ ، وَعِزَّهُ اسْتِغْنَاؤُهُ عَمَّا فِي أَيْدِي النَّاسِ

The honour is the believer is by his prayer in the night, and his enrichment is to be unaffected by the actions of the people.

الراوي : أبو هريرة | المحدث : الألباني | المصدر : السلسلة الصحيحة

The irresistible punishment and mercy are according to your actions. Salah is mercy, and the night prayer is honour. Both are enrichment, alone and with people. Allah can hear you and He knows why you are saying the words which you utter.

The shayateen are deceiving, they whisper to the person in order to distract him. They are evil, they like to cause separations. They try to play with your emotions, making you feel sad and restless. They are behind all the evil, even though we see people.

Sometimes a plot of a novel, or a story line of a movie, or the lyrics of a song, astound us, and we wonder how the author or screen writer or song writer thought of it. This is all the inspiration of the shaitan, a whisper, a hidden sound. Another part of their evil is magic.

Allah inspires all the creation towards goodness. The bee is inspired to collect nectar and manufacture honey. The mother of Musa عليه السلام was inspired to put him in the river Nile. The angels also inspire. Everyone has two kinds of whispers from their qareen, the angel and jinn that accompany each person at all times. You must be able to decipher the thoughts. Good thoughts and ideas are from the angels, while evil ones are from the shaitan. Both are very light and fleeting. The person must be transparent to realize this. If you obey the whispers of the angel, they become stronger and constant, so that you can easily dismiss the whispers of the jinn. If you neglect the good whispers, and listen to the shaitan, the evil whispers become stronger, until they become your own thoughts. We must ask Allah to show us the truth and guide us to it.

The shaitan is very logical, and can present any matter with logic. But his perfect logic is flawed. He will go to someone who is evil like him, he won't go to the one who is pure. The طيب خبيث are attracted to their ilk. The Quraysh were convinced that the Messenger of Allah ﷺ was inspired by the shaitan, because he brought ideas which they saw as magic and poetry. So Allah made it very clear.

The shayateen actually descend upon and whisper to the أَفَاكِ أَثِيمٍ, the sinful liar. Just as the angels descend upon the good doers, with good thoughts and ideas, the shayateen also descend upon the evil doers, with their bad and evil ideas, which astound us, stories about magic and evil, movies which make the evil look so attractive and glamorous.

The falsehood is made to look attractive by the devils, aiding the evil doers with elaborate lies, deceiving and cheating. They choose only the most evil and expert fabricators and liars, to produce the most far reaching effect. This is applicable 100% nowadays. The Sahabah never saw such widespread evil, but they believed in everything they were told by the Messenger of Allah ﷺ. We see all this, and still don't believe.

The message of Allah is so pure, it comes only to the muttaqeen and truthful ones. The shayateen cannot affect them.

Rabi'a b. Ka'b رضي الله عنه said : I was with the Messenger of Allah ﷺ one night. and I brought him water and what he required. He said to me: سَلَّمَ

Ask (anything you like). I said: I ask your company in Paradise. He said: أَوْغَيْرَ ذَلِكَ

Or anything else besides it. I said: That is all (what I require). He said:

فَأَعِنِّي عَلَى نَفْسِكَ بِكُثْرَةِ السُّجُودِ

Then help me to achieve this for you by devoting yourself often to prostration.

صحيح مسلم ، حديث #489

هَلْ أُبَيِّنُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ

Shall I inform you upon whom the devils descend? تَنَزَّلُ عَلَى كُلِّ أَفَاكِ أَثِيمٍ They descend upon every sinful liar يُلْقَوْنَ السَّمْعَ وَأَكْثَرُهُمْ كَانِبُونَ

They pass on what is heard, and most of them are liars

26:221-223

وَالشَّعَرَاءُ يَبْعَثُهُمُ الْغَاوُونَ
And the poets - [only] the
deviators follow them
اللَّمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ
Do you not see that in
every valley they roam
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ
And that they say what
they do not do?
26:224-226

The shayateen and the shu'ara', who are not guided, are in cahoots, throwing words, playing with emotions. There is no quality in their words. Their foundation is flawed, it is falsehood. They steal bits and pieces of the conversation of the angels, which is the truth, which they mix with lies. Most of what they say are lies; there is an atom of truth surrounded by hundred lies. There is no comparison between the message of Allah, the truth, and the falsehood and lies of the shayateen.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ There were two accusations made to the Messenger of Allah. One of them was that he was inspired by the shaitan, which Allah cleared comprehensively. The second accusation was that he was a poet. But the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was الصادق الأمين, the truthful and trustworthy.

The reason that they thought he was a poet or that he was with the shaitan was because he spoke suddenly in the way that he did not use before, and preached concepts that were unheard. So they jumped to their evil conclusion. The eloquence of the Qura'an led them to believe that he was a poet.

The Qura'an is perfect, there is no loophole in it, and no mistakes. It is so perfect because it is ↗

It is not only the news and commands, but the feelings, which go into every cell of the believer, who wants to change. It commands, forbids, warns, with true feelings.

تنزيل من رب العالمين
نزل به الروح الأمين
على قلبك لتكون من المنذرين
بِلسانِ الْعَرَبِيَّةِ الْمُبِينِ

The shaitan is very logical, he can make his fabrications so structured. The shu'ara' create feelings in the structure. So they go hand-in-hand. The poets are very sensitive, they can create an atmosphere, feelings, with their words. But there are good shu'ara' too. So the Qura'an verifies doubts, and gives extra information. Allaj says يَبْعَثُهُمُ الْغَاوُونَ, the people who follow the misguided shu'ara' are those who misguide others. They are not just following them, but they are committed to mislead others too. There is a chain of deception.

The message of Allah does not need any trickery. If you don't know, you will follow the shu'ara', because they can touch the hearts with their words. The words of the shu'ara' are attractive, they take you far from reality. They roam around without any target, like a moth, it is so distracted, flying around fitfully, without any purpose. Someone who does not have a plan, will leave home, and wander aimlessly. They are not defined, or established. They have no substance. They will talk about sadness, happiness, romance, bravery, so eloquently. They will delve deep into feelings, like valleys, depending on their moods. They are swayed by trends and fashion. But the feelings they generate are not true. You can only have true feelings when you are surrounded by truthful people. They do not have a set identity.

They show themselves as something which they are not. All they want is tangible benefits. Feelings will take people to Jannah. To have fear and hope with Allah, has so much reward and benefit. They use feelings to corrupt. Their eloquence is hollow words. They say what they don't do. They may speak about romance, but they aren't really romantic in life. They will speak of bravery, but they're actually cowardly. Their words are contrary to their deeds.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is nothing like this. There is none who was more truthful than him. The Qura'an balances feelings, attaches to Allah, so that you are happy and sad for him.

There are four characteristics of the good and guided shu'ara'. They are believers, they believe in Allah, His names and attributes. Believe fills you from inside, giving you identity and colour.

They confirm their belief with their actions, good deeds following the sunnah. These two things complete a person. Fill your inside with faith, and complement it with good deeds. Deeds without belief are a hypocrisy. You must take care of your internal enrichment, and outer adornment. The believer is like a date palm tree, he has a sound heart, and truthful tongue.

They busy their tongues and hearts with remembering Allah abundantly. This is a protection for the heart of the person. The difference between someone who remembers Allah and someone who does not is like a living and dead. The good shu'ara' protect their asset, their tongues. Then Allah will give them a truthful tongue and a

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْتَصَرُوا مِنْ بَعْدِ مَا
ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيُّ مُنْكَبٍ
يَنْقَلِبُونَ

Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know what [kind of] return they will be returned
26:227

The Messenger of Allah ﷺ said : مَنْ لَمْ يَذْكُرْ رَبَّهُ وَلَا مَنْ ذَكَرْهُ مَثْلُ الْحَيِّ وَمَيْتٌ

The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his

Lord, is that of a living creature compared to a dead one.

صحيح البخاري ، حديث # 6407

sound heart. The remembrance of Allah takes you far from the dunya, removing negativity.

The last characteristic is unexpected. They are the ones who have been given victory after they were oppressed and treated unfairly. This completes the full picture. They have a purpose to express themselves. This is one benefit of going through experiences of oppression and injustice in life. We look at injustice negatively. But this bad experience with people can make a person attach to Allah. Then he will be given victory.

The shu'ara' have feelings which inspire them. When the people go through difficult situations, it brings out the side of you which you do not know existed. This gives them the eloquence and a purpose for their eloquence.

Those who make falsehood and fabrications, are oppressive by their words. They more than required, cheating with eloquence. They will know where they turn in the end, in the hellfire, when the punishment comes to them, when

they are accounted on the Day of Judgement. They will receive their book of records, and will be accounted by Allah.

تم بحمد الله