

# ALI 347: Sura Shu'ara, verses 10-33

## Session Four

Please have a copy of the Quran with  
English translation

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Read and reflect on verses 23-29

What does Nabi Musa (a) say about God? How  
does Firaun respond?

# Agenda

- Firaun's question
- Nabi Musa explains Rububiyyat
- Firaun's response

# Fir'awn's question

- Polytheists believe in God as the creator. But they believe in other gods as lords – those who care for, nurture, sustain, and look after various aspects of life in this world.
- Firaun asks 'what' is Lord of the worlds. Not 'who' is Lord of the worlds. He did not accept the concept of there being One Lord of all the worlds.
- Some *Mufassireen* believe the 'what' is a sign of contempt and ridicule. Allama Tabatabai says it shows the depth of polytheistic roots that could not accept the concept.

# Nabi Musa explains Rububiyyat

Nabi Musa describes Allah in the following ways:

- Lord of the Heavens and the earth and whatever is between them.
- Your Lord and the Lord of your fathers
- Lord of the East and the West and whatever is between them.

Some mufasssireen say he is explaining the qualities of Allah and not the essence as that cannot be described.

Allama Tabatabai says it is an explanation of Rububiyyat.

# Understanding Rububiyyat

*Tauheed Ilahiyat* – to accept that God is the Creator and is worthy of worship and obedience.

*Tauheed Rububiyat* – to accept that Allah is the Creator, the Sustainer, the Nurturer, the One who gives life and death . . . It is to accept God as the Supreme Being behind all actions.

Polytheists believe in One creator but also in many lords who look after the affairs of life. Monotheists believe that the same God who created is the Lord who looks after everything. To believe that anything or anyone else has control and effect over something, independently from Allah, is to do shirk in *Tauheed Rububiyyat*.

# Insights into the word Rabb

1) It encompasses many other names of Allah;

الخالق ، المالك ، اله ، المدبّر ، الهادي ، المبدء و المعيد ، العليم ،  
المحيي ، المميت ، الرّزاق ، الحفيظ ، الوكيل و ...

2) All created beings are in existence because of Him; through **خلق** and **بقاء** . Scholars give the example to a human being and a picture in the imagination. The human being is responsible for the beginning of the existence of the picture in the mind, and for its continuation.

3) Because all created beings reach their perfection gradually the Rabb guides them towards that perfection through the use of their potential.

That guidance is in two forms:

a) Inner guidance through the instinct (هدايت تكويني). All created beings have this.

b) Outer guidance (هدايت تشريعي). Human beings have been granted this through His mercy and grace.

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

*He said; our Lord is He who gave everything its creation, then guided it.*

**Sura Taha, verse 50**



## Fir'awn's response

The gradual response of Fir'awn show the tactics of those who cannot answer with reason and intelligence.

- In the beginning he turns to the people around him and mocks Nabi Musa (a).
- Then he accuses him of insanity. That is a common accusation against the Prophets.
- Finally he threatens to use force. This shows helplessness to use any reasonable forms of argument.



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