



سورة الشعراء

The Poets

21 شوال 1440
24.6.19

When you look at the ayaat 1-9 and 90-104, both are beginnings and ends. Both have the same ending, although they are not talking about any nation.

طسم
تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ
لَعَلَّكَ بَاقِعٌ نَفْسِكَ أَلَّا يَكُونُوا
مُؤْمِنِينَ
إِنَّ نَسْأًا نُنْزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ
آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ
مُحْدَثٌ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ
فَقَدْ كَذَّبُوا فَسَيَاتِيهِمْ أَنْبَاءٌ مَا
كَانُوا بِهِ يَسْتَهْزِئُونَ
أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَيْفَ أَنْبَتْنَا
فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
26:1-9

The first part, 1-9, is general news of the feeling of a person who has the clear truth, but faces opposition and denial, باع. The message is the best, the messenger is the best, but if the people don't want to change, they will reject the clear message, which is also محدث, up to date. This does not mean that the fatwa changes to suit the people; the message remains the same, but the approach changes, and it is presented in a new way.

The right reaction is submission. But generally, people will not believe, they will turn away, they will mock. The one who doesn't want to believe will show more rejection. The more ayaat you bring, the more severe will be his rejection.

وَأَرْلَفْتَ الْجَنَّةَ لِلْمُتَّقِينَ
وَبَرَرْتَ الْجَحِيمَ لِلْغَاوِينَ
وَقِيلَ لَهُمْ آيِنَ مَا كُنْتُمْ تَعْبُدُونَ
مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ
يَنْتَصِرُونَ
فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ
وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ
قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ
تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ
إِذْ نَسُوكَمُ رَبِّ الْعَالَمِينَ
وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ
فَمَا لَنَا مِنْ شَافِعِينَ
وَلَا صَدِيقٍ حَمِيمٍ
فَلَوْ أَنَّ لَنَا كَرَّةً فَنَتُخَرِّقُ مِنَ الْمُؤْمِنِينَ
إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
26:90-104

For a believer, one ayah is enough to increase his faith. For the disbeliever, his disbelief becomes more intense with even one ayah. One ayah is enough to convince a person who seeks the truth. The messengers brought ayaat, verbal and tangible. Their impact was like Musa عليه السلام striking the sea with his staff, and the waters parting, as mentioned in ayah 63.

The result is mentioned in the second part, 90-104, the Day of Judgement. The people will be two categories, the متقين, those who don't follow their desires, and the غاوين, those who misguide and deceive others. All the believers are one group, المتقين. All the disbelievers are one group, جنود إبليس, the army of Iblees.

All the غاوين mentioned in this surah worshipped someone rather than Allah. The people of Nuh عليه السلام worshipped idols. The 'Aad worshipped their own strength and power. The Thamud worshipped their own intelligence. The nation of Lut عليه السلام worshipped their desires. The nation of Shu'aib عليه السلام worshipped money, so they cheated people. All will be كَبِكُوا, piled on top of each other, in the Fire. They will dispute with each other in the Fire. Theirs is a train of misguidance and misguiding.

The only way of salvation is to follow the messengers. The way to Jannah is only behind the Messenger of Allah صلى الله عليه وسلم. They are the ones who will have صديق حميم and الشافعين on the Day of Judgement.

The messenger of the nation of 'Aad was Hud عليه السلام. The story begins with دعوة الرسول, the da'wah of the messenger. The people of Nuh عليه السلام threatened him, but the 'Aad didn't do that. Nuh defended and clarified his followers, to clarify doubts.

The 'Aad didn't have doubts, they were dismissive of the da'wah of Hud عليه السلام. They told him that whether he preached to them or not, it would make no difference to them.

The beginning pattern for the da'wah is the same as that for Nuh عليه السلام, in which he introduced himself, and presented the concept of taqwa. This shows that all the messengers, although different, were connected, and were one group. Hud عليه السلام is also called أخوهم, their brother, he was from among them, so he understood them.

كَذَّبَتْ عَادُ الْمُرْسَلِينَ
'Aad denied the messengers
إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ
When their brother Hud said to them,
"Will you not fear Allah?
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
Indeed, I am to you a trustworthy
messenger.
فَاتَّقُوا اللَّهَ وَأَطِيعُوا
So fear Allah and obey me
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى
رَبِّ الْعَالَمِينَ
And I do not ask you for it any payment.
My payment is only from the Lord of the
worlds
26:123-127

The level of preaching for idol worshippers was more intense, hence the du'a of Nuh عليه السلام at the end. The 'Aad were very shallow in their thinking. They were people of dunya. They lived in the area mentioned in the Qura'an as الأحقاف, the sand dunes, in the wind swept hills, south of the Arabian peninsula, where present day Yemen and Oman are. They had been given extreme physical strength.

أَتَبْنُونَ كُلَّ رِيعٍ أَيْ تَعْبَثُونَ
 Do you construct on every elevation a sign,
 amūsing yourselves
 وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ
 And take for yourselves palaces and
 fortresses that you might abide eternally?
 وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ
 And when you strike, you strike as tyrants
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا
 So fear Allah and obey me
 وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ
 And fear He who provided you with that
 which you know
 أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ
 Provided you with grazing livestock and
 children
 وَجَنَّاتٍ وَعُيُونٍ
 And gardens and springs
 إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
 Indeed, I fear for you the punishment of a
 terrible day
 26:128-135

They are mentioned in Surah Al-Fajr as إرم ذات العماد. Their capital city was called Iram. They built lofty monuments and their area became known as the land of a thousand pillars. It was a civilization unlike any other. Allah blessed the 'Aad with fertile land and abundant agriculture, many children, an ample supply of livestock and easy access to water resources. The people themselves were described as tall, strong, and well built.

In many ways, the 'Aad could be described as a society much like many of the opulent societies that exist today. There was an excess of wealth and the proud, arrogant people were not satisfied with fulfilling their basic needs. They began to build towers and dwellings merely to display their wealth and they accumulated worldly possessions as if they were a people destined to live forever.

The rulers and leaders of 'Aad were powerful tyrants, their wealth did not make them soft, as sometimes happens, but rather they grew strong and dominated the lands around them. Their arrogance and pride grew. They belied their messenger, and that was the same as belying them all.

The da'wah took a customized tone, addressing their daily lives. Hud عليه السلام targeted their issues, in order to make time realize their folly. They were arrogant because of their power, they felt secure in their physical prowess. Forbidding then wouldn't work, so Hud عليه السلام mentioned their actions,

making them realize their mistakes, which showed the sins of their hearts. This was strategically stated in the form of a question.

Although building is a halal action, their buildings were to feed their arrogance. The word ريع has multiple meanings.

- A high place, such as a hill or mountain
- The way
- Extra, such as charity
- Favours of everything
- The beginning of something and its best
- The beginning of the age of someone

The 'Aad built pillared monuments from every elevated place. These monuments were unique and fascinating, symbols of their artistry and power. The people of 'Aad, much like many people today, believed that the purpose of life was to accumulate wealth, prestige, and possessions. Their capital city Iram is rumoured to be the fabled lost city of Ubar, a remote desert oasis and a major trading centre inhabited by powerful and wealthy people. Legend has it that the city was lost in a major sand storm that buried the entire area. In 1992, the lost city was discovered using remote sensing data. Satellite imagery exposed a large area of sand dunes, under which lies a major wadi or dry stream-bed. Ubar is currently under excavation and evidence has revealed an octagonal fortified city with 30-foot towers and thick walls.

The word مصنع means palaces with detailed facades. They built as if they would live eternally. They felt immortal because of these monuments they erected. We don't think this is an issue, but Allah sent a messenger to address it.

They were transgressing, cruel and careless people. Their leaders were powerful tyrants who dominated the lands around them. They felt secure in their strength. What would taqwa mean for them? Not to waste their time in building useless monuments, not to be harsh and cruel. The sand can cover even the highest buildings so completely as if they never existed.

Hud عليه السلام reminded them of the blessings which Allah had given them, so that they would not remain

- ريع
 * مكان مرتفع
 * طريق
 * مازاد
 * فضل كل شيء
 * اول الشيء افضله
 * مقتبل

needless to them. They were so amazed and proud of what they constructed that they forgot about the blessings of Allah. Be cautious of the wrath of the One who gave you all these blessings, supplied you with everything. All that you are making is by what He gave you. It is ingratitude to disregard the blessings of Allah. What is more amazing, your buildings or the sun and moon? Dunya is fleeting, what Allah provides is enduring. Allah provided them with livestock, springs, gardens, offspring. All this should increase your faith. But your own accomplishments have blinded you to all of this.

Hud عليه السلام showed his concern for them. He was afraid they would have to face a severe torment.