



سورة الشعراء

The Poets

23 شوال 1440
26.6.19

The same story of the Thamud is mentioned in Surah An-Naml, with a completely different approach. The same threads are there, but many more details.

The theme of Surah Ash-Shu'ara' is public da'wah, while Surah An-Naml is about the structure of an advanced civilization. So Allah chooses the bits of the story needed when it is broadcast to the public, whereas Surah An-Naml needs more details for the internal management of a state.

Ash-Shu'ara' tells us more about the words of Salih عليه السلام for reform, the mistake is pinpointed, and the command is stated. The details of how the disbelievers attacked and opposed is not given.

An-Naml gives more details of the nine kingpin families, who controlled the society, and secretly plotted their evil. This is not mentioned in Ash-Shu'ara' in detail, only the facts are given. Even their punishment is not stated in depth.

أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ
Will you be left in what is
here, secure [from death]
فِي جَنَّاتٍ وَعُيُونٍ

Within gardens and
springs
وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ
And fields of crops and
palm trees with softened
fruit?

وَتَجْنِبُونَ مِنَ الْجِبَالِ بُيُوتًا
فَارِهِينَ

And you carve out of the
mountains, homes, with
skill

26:146-149

After introducing himself, and stating that he didn't want any reward, Salih عليه السلام went onto the specific message. He spoke about their actions and mistakes in a very general way, pointing out the main issue which they could relate to, and at the same time, making clear their transgression.

They were people of dunya, arrogant, proud, intelligent, very technically advanced.

Again, the gentle admonition was in the form of a question. Do you have a lifetime guarantee of security? Do you think you are going to be secure in your stone houses? This is shirk. They felt secure from the plans of Allah, the

major sin of الأمن من مكر الله. They felt nothing bad would happen to them. You are only secure when you rely on Allah alone.

They built houses in mountains, thinking this would protect them. But the houses remain to this day, and the people have perished. You always need Allah. Only Allah can protect your deen and dunya, and keep you secure in this life and the hereafter.

The blessings of dunya around them, the gardens and springs, the fields and trees, made them feel آمنين, secure. They forgot that الله فمن نعمة فمن الله (16:53), all blessings are from Allah. Don't think they will remain forever, or the will be taken away. Always say ما شاء الله لا قوة إلا بالله (18:39). Otherwise it will all be كالصريم, as though a reaped field (68:20).

Salih عليه السلام didn't want the blessings to distract them from Allah, the Bestower. So he was so specific, explained the blessings. They were so abundantly blessed, even the dates which grew on the palm trees were هضيم, seedless, easy to eat and digest. The reason Salih عليه السلام pointed all this out to them was to wake them up, to dried home to them the fact that all this is from Allah, and He can change all this in a split second. His advice was also 'seedless', easy to take, without any negative words.

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا
اللهَ فَإِذَا هُم فَرِيقَانِ يَخْتَصِمُونَ

And We had certainly sent to Thamud
their brother Salih, [saying]: Worship
Allah, and at once they were two parties
conflicting

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
لَوْلَا تَسْتَغْفِرُونَ اللهَ لَعَلَّكُمْ تُرْحَمُونَ

He said: O my people, why are you
impatient for evil instead of good? Why do
you not seek forgiveness of Allah that you
may receive mercy?

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللهِ
بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ

They said: We consider you a bad omen,
you and those with you. He said: Your
omen is with Allah. Rather, you are a
people being tested

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ
وَلَا يَصْلَحُونَ

And there were in the city nine family
heads causing corruption in the land and
not amending [its affairs].

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ
لَوْلِيهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ

They said: Take a mutual oath by Allah
that we will kill him by night, he and his
family. Then we will say to his executor,
'We did not witness the destruction of his
family, and indeed, we are truthful

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ

And they planned a plan, and We planned
a plan, while they perceived not

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا دَمَرْنَاهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ

Then look how was the outcome of their
plan - that We destroyed them and their
people, all

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْلَمُونَ

So those are their houses, desolate
because of the wrong they had done.
Indeed in that is a sign for people who
know

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

And We saved those who believed and
used to fear Allah

سورة النمل

27:45-53

Salih عليه السلام then mentioned their actions, they carved their homes from the rock faces of the mountains in their region, building huge palaces, elaborately carved. They did it *فارهين*, skillfully, adroitly, beautifully. They were so talented. They were experts in carving the rock. Salih عليه السلام appreciated their talent, and this made them feel good, and softened their hearts a little. Salih didn't want them to hate their blessings and talents, he wanted them to have a balance.

Salih عليه السلام was *أخوهم*, their brother, He didn't come from the moon, he knew their challenges, he was a part of them, enjoying the blessings and the houses. The messenger cannot be unaware, he must know the dunya of his people too, so that he can approach them in the correct way.

After he explained the background, he went to the core of the message, *taqwa*. The Thamud had 9 families which were controlling the society. They wielded great power over the people. They were the ones who were the key in spreading the corruption. They plotted internally. Salih spoke of them indirectly, telling them not to obey the commands of the transgressors. He told them about the risk, but didn't elaborate on it, nor did he conceal it. Obey the messenger, not the evil ones. This was a very direct message.

He didn't call them *مفسدين*, the corrupters, but the *مسرفين*, the transgressors, they had violated the rules. This softened the command. He explained who they were, they spread corruption on the land, by their sins, and by calling the others to sins. They didn't try to reform themselves. It is corruption to attack the messengers.

Only the minimum amount of information was given, as much as was needed in a public broadcast.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا
So fear Allah and obey me
وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ
And do not obey the order
of the transgressors
الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا
يُصْلِحُونَ
Who cause corruption in
the land and do not amend
26:150-152