

# الجزء العشرون

The Twentieth Chapter



كتاب  
العشرون

MASUMA ABDEL-MUNIR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## الجزء العشرون The Twentieth Chapter

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## Surah Naml - The Ant

From verse 56

### Desperate Prayers Never Go Unanswered

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَهٌ مَّعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

(62) Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

Allah ﷻ uses the word Mudtar مضطر in this verse, which means to be helpless and restless under some necessity. Usually a person is in such a state when they have no one else to turn to. Thus, a Mudtar in the context of this verse is a person who has lost all hope in those around him and has turned to Allah ﷻ as their sole console.

The Prophet ﷺ says in a narration recorded in Abu Dawud:

دَعَوَاتُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتِكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

The supplications to be used by one who is distressed are: "O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but Thou."

Imam Qurtubi mentions in his book of Tafsir that Allah ﷻ has taken it upon Himself to respond to the supplications of a Mudtar. This is because when one is in this state - such that they have divorced all worldly means and have put their trust solely in Allah ﷻ - they are supplicating in its truest form.

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If a person ever feels as if their dua has been ignored by Allah ﷻ, one should not feel dejected or rejected, as this is most definitely not the case. Sometimes, a supplication or prayer is accepted, however its manifestation is delayed; this is the result of Allah's ﷻ divine wisdom.

Often times, hindsight offers people a peek at the vastness of Allah's infinite wisdom, as when we are living in the present, immersed in our emotions, it is difficult to recognise the wisdom behind harsh or difficult situations.

Furthermore, if one feels as if their prayers have not been accepted by Allah ﷻ, it is up to them to look within themselves to search for any deficiencies in their sincerity, or faults in what they have asked for.

قُلْ  
أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ  
أَأَلَّهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

(63) Is He [not best] who guides you through the darkneses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? High is Allah above whatever they associate with Him.

### To Guide, Not Pressure

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

(70) And grieve not over them or be in distress from what they conspire.

Allah ﷻ consoles the Prophet ﷺ in this verse. He reassures His servant that although he was sent as a guide to the people, the best he can do is convey his message and hope that they listen.

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The Prophet's ﷺ heart broke for those who he grew up with his whole life, because he of all people knew what the punishment of disbelief was. The most harrowing experience for the Prophet ﷺ of all being his beloved Uncles passing, Abu Talib.

As mentioned in the explanation of Surah Isra, the year before the Night Journey took place, the Prophet ﷺ lost both his wife, Khadijah and his Uncle, who passed away first.

The Prophet ﷺ went to visit Abu Talib on his deathbed, to try to convince him to embrace Islam one last time; he could not bare the thought that the man who raised him would die a disbeliever.

However, when the Prophet ﷺ arrived, Abu Jahal - one of the leaders of the Makkan Polytheists - was present. Abu Jahal ensured he was at his friend's side the whole time he was unwell so he could make sure Abu Talib passed away upon the faith of his forefathers.

As it turns out, Abu Jahal was successful in his mission, and when the Prophet ﷺ tried to persuade his uncle, Abu Jahal threatened to make sure no Arab would ever pass through the city without knowing that Abu Talib had died a traitor to the religion of his ancestors.

Resigned, the Prophet ﷺ promised to pray for his uncle's mercy, however Allah ﷻ later informed him in Surah Tawbah:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

(113) It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

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## Prayers to the Dead

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

(80) Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

The Prophet ﷺ said in a sound narration recorded by Ibn Kathir:

عم عبد اللع ابن عمر ما من احد يمر بقبر أخيه المسلم كان يعرفه فى الدنيا  
فىسلم عليه إلا رد الله عليه روحه حتى ىرد على السلام

When a person passed by the grave of a Muslim brother whom he knew when he was alive, and he offers Salam to him, Allah ﷻ returns his soul to his body so that he may respond.

## Signs of the Day of Judgement

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا  
بِآيَاتِنَا لَا يُوقِنُونَ

(82) And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

There are ten major signs of the Day of Judgement:

1. The sun will rise from the west
2. A dark smoke will cover the skies
3. A beast will emerge from the earth
4. Ya'juj and Ma'juj will free themselves and cause havoc
5. Isa (as) will descend

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6. The Dajjal will appear
7. Three Lunar eclipses (these account for three of the signs)
8. A great fire will rage in the Gulf of Aden (Yemen)

Ibn Kathir is of the opinion that the Beast will appear from Mount Safa, in Makkah. This Beast will go around and place a mark on all disbelievers and infidels.

### The Sanctity of Makkah

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ  
مِنَ الْمُسْلِمِينَ

(91) [Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]"

The term 'Haram' does not only mean prohibition, it also takes on the meaning of complete respect and veneration. Thus, the Holy Mosque and the land which surrounds it all fall within the sacred borders of Makkah. Within these borders, no violence is permitted; killing of any soul is strictly off limits.

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## Surah Qasas - The Story

This Surah was the last Surah to be revealed before the Prophet ﷺ arrived in Madinah. It was revealed to the Prophet ﷺ during the migration in a place called Juhfa.

The beginning of the Surah recounts the story of Musa (as) in some detail. Please see previous chapters for the story of Musa (as). Some aspect of the story which have not been previously discussed before will be mentioned here.

### The Peak of One's Life

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

(14) And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

Scholars are of the opinion that a person reaches this prime age of 'ashudd' when they are 33, this is why the people of Jannah will all be 33 years of age.

The Prophet ﷺ said in a narration recorded in Tirmidhi:

يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً

"The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years."

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### Musa's (as) Journey to Madyan

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

(22) And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

Madyan was located in Sham, it was a city which was named after a son of Ibrahim (as). It fell just outside the Pharaoh's empire. The journey from central Egypt to Madyan was eight days. Musa (as) made this whole journey on foot without any provisions as he had left the city in haste after accidentally killing one of the Pharaoh's soldiers.

Some scholars have stated that the only food Musa (as) ate during these eight days was the leaves off trees.

### The Concept of Hijab as a Character Trait

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ <sup>ط</sup> قَالَ مَا خَطْبُكُمَا <sup>ط</sup> قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ <sup>ط</sup> وَأَبُونَا شَيْخٌ كَبِيرٌ

(23) And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

Hijab literally means a barrier, or to cover. It also refers to the concept of modesty in one's behaviour.

Although the order to cover one's hair had not yet been given by Allah ﷻ, the two daughters of Shu'aib (as) practice the concept of Hijab when amongst a crowd of men.

This interaction between Musa (as) and the two sisters teaches us two lessons:

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The first, that it is acceptable for a woman to take on the tasks of men, so long as they conduct themselves in a suitable manner. Each gender, when in an environment in which they are surrounded by those of the same gender, will act more freely than when in a mixed environment. Thus, whether it is a man going into a female-dominated environment, or vice versa, it is up to that individual to act accordingly, so as not to disrupt those around them whilst still fulfilling their tasks to the best of their abilities.

In this case, the daughters of Shu'aib (as) went out every day to graze and water their animals, but waited to do after all the men finished as they were the ones intruding on the natural balance of the environment. In those times, it was unusual for women to undertake such physical tasks outside of the home, which is why they explained to Musa (as) that their father was elderly.

Such an approach is not only respectful, but is also an act of modesty, so as not to call unwarranted attention to oneself, especially when such a thing could cause trouble in a situation which must occur every day.

Secondly, this encounter teaches us that it is permissible for men and women to interact with each other. However, the same principles apply. Such interactions should not take place between only two people in private (this is called *khalwa*, and is heavily frowned upon), and conversation should be on necessary basis.

It is also important to bear in mind the custom (*'urf*) of a culture when approaching such subjects. Where in some countries it would be totally inappropriate for a man and woman to interact, in western countries, such interactions are encouraged. It is up to each individual to find their own balance within their daily dealings, whether it be at work or at school. It is important that we, as Muslims, do not alienate ourselves from opportunities due to fear of sinning. Although such caution is good, and we should always keep caution at the forefront of our minds in such dealings, we

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should not allow our beliefs to restrict us, when instead they can lead us to success when carried out with *ihsan* (excellence).

### Musa's (as) Strength

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

(24) So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

It is reported that the well which the shepherds used to water their sheep from was covered daily by a large stone. This stone was so heavy that it had to be lifted by 10 men. However, when the shepherds concluded their tasks, Musa (as) saw they had covered the well without allowing the two women to first water their animals.

Although Musa (as) had been travelling on foot for eight days with little to no food, he rose from his spot under the tree where he had been resting and single-handedly removed the stone from the well.

This incident clearly displays Musa's (as) strength, and only reinforces the fact that he did not intentionally kill the Coptic soldier, he had merely underestimated the force with which he had struck him.

### Going Above and Beyond the Call of Duty

فَلَمَّا قَضَى مُوسَى الْأَجَلَ

(29) And when Moses had completed the term

Although the agreed term for labor between Musa and Shu'aib (as) had been eight years, Musa (as) actually worked for ten. It was a

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common practice of the prophets to always fulfil their contracts in the most perfect manner possible, and then do a little extra.

Such a concept is something which all of us should adopt. In today's society, every minute of work is counted and billed, and the concept of favours is all but scarce.

Although it is important to know your worth, and to not allow yourself to be abused by others and taken advantage of, it is also important to approach all tasks we undertake with *ihsan*.

What is *ihsan*? It is to undergo any act in the best and most proficient manner, in other words, with excellence.

The Prophet ﷺ said in a narration recorded in Sahih Muslim:

إن الله كتب الإحسان على كل شيء فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبحة وليحد أحدكم شفرته وليرح ذبيحته

*Verily Allah has prescribed Ihsan (excellence) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain).*

We live in a capitalist society, which has its obvious pros and cons. Although we are lucky to have such systems in place, it is easy to get lost in such systems, and fall prey to the lifestyle of a 9-5 zombie, in that one goes to school to work, and one goes to work to earn, and one earns to pay bills, and so on.

Some may argue that such is the cycle of life, and it must be lived, and I do agree. However, like faith, everything in life has its ups and downs. And although the repetitive nature of ones work may be mundane at times, it is up to as Muslims to approach our daily lives with *ihsan* at the forefront of our minds. If we successfully are able to do so, any action can become an act of worship, and every small thing we do will be a step towards our lives in Jannah Insha'Allah.

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### The Pharaoh's Failed Attempt to Reach the Heavens

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى  
الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ

(38) *And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."*

By this point, it is clear that the Pharaoh of Egypt was driven by an immense sense of arrogance and self-importance. Such that now he wanted to build a grand palace, with a tower so high so that he could reach the heavens and speak to the God of of Musa (as).

Side note: scholars point out that this is one of the earliest, if not the earliest instance of recorded use of baked bricks in architecture. It is clear to us that the Pharaoh's empire was vast, and he ruled over many innovative intellectuals.

Haman was the grand vizier of the Pharaoh. Haman gathered over fifty thousand masons to work on this structure. The building of the palace took years, and upon its completion, there wasn't another structure in the world which could rival it.

However, shortly after it was completed, Allah ﷻ sent Jibreel to destroy it. With one touch from the angel, the structure came tumbling down, killing thousands of soldiers from the Pharaoh's army.

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### Salutations, of Peace and of Patience

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ  
لَا نَبْتَغِي الْجَاهِلِينَ

(55) *And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."*

Imam Jassas states that there are multiple uses for the Salam. The first is its general use as salutations, as greeting to fellow Muslims. The second use is of 'Musalamah', which means to adopt a peaceful attitude. And, 'Mutarakah', which is to avoid debate; the Salam is used in this sense when one is faced with a companion, and does not wish to take part in their ignorance and foolishness.

### Qarun, the Bad Apple

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ <sup>ط</sup>وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ  
بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ <sup>ط</sup>إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

(76) *Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant."*

Many would agree that the lineage of Is'haq (as) was blessed; from it came thousands of prophets, all sent to the Israelites. Among them were Yaqub, Yusuf, Musa and Harun (as).

However, not every harvest yields successful crop. Musa (as) had a cousin whose name was Qarun. Qarun had been blessed with such an immense amount of treasure that the keys to its vaults were immeasurable in weight. Some are of the opinion that Qarun

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had managed to find and take possession of the treasures of Yusuf (as).

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ <sup>ط</sup> وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا <sup>ط</sup> وَأَحْسِنَ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ <sup>ط</sup> وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ <sup>ط</sup> إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

*(77) But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."*

Qarun was given four advices in regards to his wealth:

1. Use that which Allah has given you to pursue the hereafter
2. Do not forget your duty in this world
3. Do good, the same way Allah did good to you
4. Do not spread corruption in the land.

A person must fulfil all four of these advices if they are to enter Jannah through means of their wealth.

There were various reasons for Qarun's hypocrisy. Firstly, he was jealous of Musa and Harun's (as) prophethood. As he was from the same family as them, and he was very wealthy, he thought he was just as deserving of prophethood as the two brothers.

Furthermore, Qarun attributed his success only to himself. He completely discredited Allah's ﷻ role in the blessings he had received and allowed his perfection of himself to drive him to tyranny.

Not only did he think himself to be better than his fellow Israelites, he looked down upon on them. Qarun was taken under the wing of the Pharaoh and appointed to keep vigilance over the Israelites. Qarun began to harass and torment his own people.

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Once, Qarun hired a woman to attend a public gathering where Musa (as) was present and exclaim in front of all of those there that she had witnessed Musa (as) and Qarun committing a heinous act.

Musa (as) was very shocked by these accusations and immediately approached the woman, demanding she tell her who made her tell such lies. Scared of the imposing prophet's anger, the woman immediately broke down and informed him Qarun had employed her.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللّٰهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مَنَ الْقُرُونِ مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۗ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ

(78) He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

Despite being called out in public, he was not ashamed by his role in this plot. Rather, he turned to the Israelites and declared openly that his wealth was his own success.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

(79) So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

Qarun, embellished in his finest adornments, went out before his people. The people stared at him in awe and exclaimed openly their reverence and jealousy. Qarun basked in his glory, however, Allah ﷻ did not allow this to last long. Before anyone could realise what was happening, the earth opened up beneath him and

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swallowed him whole. No burial, no death rites, no grave sight. Just like that, Qarun was wiped off the face off the earth by Allah

ﷻ.

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ

(81) And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.

### The Promise of a Return

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

(85) Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

Whist the Prophet ﷺ was travelling, the angel Jibril came to him and asked if he was sad to have left the city he called had called 'home' all his life. The Prophet ﷺ informed Jibril that this was true, and so Jibril revealed this Surah to him, informing the Prophet ﷺ that he would one day return to liberate his home of its oppressors.

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## Surah Ankabut - The Spider

Makki

### The Truth Will Always Prevail

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ

(3) Allah will surely make evident those who are truthful, and He will surely make evident the liars.

Even when speaking the truth brings hardship in this world, a person can take comfort in knowing that Allah ﷻ recognises their truthfulness and will reward them accordingly.

However, one must bare in mind that speaking such truth should be done with sincerity. If a person for instance speaks a truth that is not their own, such that it brings harm to other innocent people, then such actions will not be rewarded by Allah ﷻ.

We must always remember the saying of the Prophet ﷺ:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Actions are according to their intentions*

### Obedience to Parents Does Not Supersede Obedience to Allah ﷻ

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(8) And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

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At the time of the Prophet ﷺ, a young man named Sa'd Ibn Abi Waqqas converted to Islam. When Sa'd's mother found out of his conversion, she became very upset and swore an oath not to eat or drink anything until he renounced Islam and took back his ancestral religion. She told her son that if she were to die of starvation, he would be the one to blame for her death.

Although Sa'd was very distressed by this situation, he remained firm and did not give in to his mother. Some say she did not eat or drink anything for three whole days and nights.

Sa'd went to his mother on the third night and informed her respectfully that he had no intention to take back his former beliefs. Furthermore, he told her that should she die of starvation, it would be due to her own stubbornness, not any doing of his own. Seeing that her son was resolute, Sa'd's mother began to eat again.

### Invitation to Sin Equates to Committing Said Sin

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ  
مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ

(12) *And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars.*

The Prophet ﷺ said in a narration recorded in Sahih Muslim:

من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئاً

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*If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect.*

We should be very wary of the things we share with our family and friends. Although it is inevitable that every human being will sin - as unlike the prophets, we are fallible, and subject to sinning - the righteous, however, are those who conceal their sins, regret and repent for them and always hope to do better.

We live in a society now where shamelessness is celebrated, and caution and modesty are mocked.

Islam allows men and women to have fun, but within limits. Islam allows men and women to spend their free time as they please, as long as they are not transgressing the boundaries set by Allah ﷻ.

Social media, although it has its benefits, has made both sinning and the broadcasting of one's sins all too easy. Within two taps of a screen, a person can share details of their lives to hundreds of people. This is not always a bad thing. Alhamdulillah in an age where people are very busy and not always able to keep up with friends and family efficiently, social media has presented a way for everyone to keep in touch with minimal effort.

However, one must remember that what can begin with innocent sharing of snippets of one's life, can quickly evolve into the broadcasting of intimacies which should never leave the house, let alone be put out for the whole world to see.

Baring the burden for our own sins will be bad enough, however if we share our sins with others, and they are in any way influenced by them, every instance in which that person sins based on our influence will come back to us, and weigh down on our scales. Every instance.

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With everything we must find a balance, and with social media and sharing details of our lives with others, less is always best.

### The Surah's Namesake

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا <sup>ط</sup> وَإِنَّ أَوْهَنَ  
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ <sup>ط</sup>

(41) *The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.*

The web of a spider, although intricate, is the weakest of all animal habitats. Allah ﷻ likens this web to the faith of one who associated partners with Himself. This is because the foundations of their faith and trust in other than Allah ﷻ is flimsy, and like a spider web, the lightest of breezes can destroy the whole structure.

### Prayers Act as a Barrier to Sin

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ <sup>ط</sup> إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ <sup>ط</sup> وَلَذِكْرُ اللَّهِ أَكْبَرُ <sup>ط</sup> وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

(45) *Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.*

Two actions can aid a person in overcoming their natural inclination to sin:

Firstly, daily recitation of the quran, and second, performing the five daily prayers punctually.

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If a person spends their days surrounded by the remembrance of Allah ﷻ, the shame of sinning alone should deter them from such actions.

Recitation of the Qur'ān is the spirit behind the foundation of a sound every-day life, in that if one is constantly in the presence of the words of Allah ﷻ, inevitably its beauty and light will seep into their spirit.

In regards to prayer, Allah ﷻ, in His divine wisdom has spaced the daily prayers out in such a way that a person who performs all five regularly, in its due fashion, will schedule their days, and therefore their time, around their prayers. If a person is going out during the day and is mindful of where they will have to stop to pray their Zuhr and Asr prayers, they will most likely not allow themselves to commit such sins in between that would make them feel shameful standing before Allah ﷻ.

Furthermore, prayer is not only a physical act of worship which must be fulfilled. The order to stand '*aqim*' for prayer, is both an inward and outward obligation. Before a person prays, they must perform ritual ablution, wherein through the use of water, and repetitive actions, a person is cleansing not only their body parts with which they may have sinned, but also their minds.

With each drop of water that falls from your body whilst you perform *Wudhu*, a minor sin is washed away. Thus, as you perform *Wudhu*, as every drop of water falls from your hands, picture the sins those hands have committed falling away from you. As you rinse out your mouth, pray to Allah ﷻ that any foul speech you have spoken be forgiven. As you wash your face, hope that every sinful thing you have gazed upon never passes by your attention again. And as you wash your feet, pray that they lead you onto the path of Allah swt and His beloved Messenger ﷺ.