

سُورَةُ الْحَشْرِ

Sūrah al Ḥaṣhr
(THE EXILE)

Revealed at Madinah, it has three Sections and twenty four Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Whatsoever is in the heavens and whatsoever is in the earth hallows Allah, and He is the Mighty, the Wise.
2. He it is Who drove forth the People of the Book who disbelieved, from their homes at the first meeting. You did not imagine that they would go forth, and they imagined that their strongholds would defend them against Allah. Then Allah came upon them from whence they reckoned not, cast terror in their hearts so that they made their houses desolate by their own hands as well as hands of the faithful. Take warning, therefore, O you with eyes!
3. And had not Allah ordained banishment for them, surely He would have chastised them in this world, and in the Hereafter theirs is a chastisement of the Fire.
4. This, because they opposed Allah and His Messenger, and whoever

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَّتُمْ أَنْ يَخْرُجُوا
وَقَضُوا أَنْهُمْ مَا مَنِعَتْهُمْ حُصُونُهُمْ مِنَ اللَّهِ
فَأَنَّهِنَّ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسِبُوا وَقَدَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ
وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْتَهُمْ
فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ

opposes Allah, then, Allah is Stern in chastising.

5. Whatever fine palms you cut down or left standing on their roots, it was by Allah's leave and in order that He might abase the transgressors.

6. And as to what He restored to His Messenger, you rushed neither horse nor camel upon it, but Allah gives mastery to His Messenger over whomsoever He will. And Allah is potent over everything.

7. Whatsoever Allah may restore to His Messenger from the people of the cities is due unto Allah and the Messenger and his kinsmen, and the orphans and the indigent and the wayfarer, so that it may not be confined to the rich among you. Take whatsoever the Messenger gives you, and refrain from whatsoever he forbids you. And fear Allah; verily Allah is Stern in chastising.

8. And it is due to the poor Muhājirīn who have been driven forth from their homes and their substance, seeking grace and goodwill from Allah and succouring Allah and His Messenger. These! They are the sincere.

9. And it is also due to those who are settled in the dwelling and the faith before them, loving those

فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْ هَا فَاقِمْهَا
عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْرِىَ الْفَاسِقِينَ ﴿٥﴾

وَمَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ
مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ
عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِنِ السَّبِيلِ
كَئِنْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَاءَ النَّكْمِ
الرَّسُولُ فَخُذُوهُ وَمَنْ نَهَكُمْ عَنْهُ فَأَنْهُوا وَأَنْتُمْ
عَلَىٰ اللَّهِ وَإِنْ اللَّهُ شَدِيدُ الْعِقَابِ ﴿٧﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يُبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ

who have migrated to them and finding in their breasts no desire for what has been given them, preferring them above themselves even though there was want among them. And whosoever is preserved from the greed of his soul, then these! They are the blissful.

حَاجَةً وَمِمَّا أُوتُوا وَتَوَضَّعُوا عَلَىٰ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠﴾

10. And it is also due to those who came after them, saying! Rabb! Forgive us and our brothers who have preceded us in faith and put not in our hearts any rancour toward those who have already believed, Rabb! You are Tender, Merciful.

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا
اعْفُ رَنَا وَارْحَمْنَا وَإِنَّا لَنَاصِرُونَ
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

Secrets of Revelation

The Muslims had signed a treaty with the Zionist tribe named Banu Nudhir. The Holy Prophet^{SAW} once visited them for some purpose, and they conspired to kill him. He was informed through revelation and he returned to reprimand them for violating the treaty, and ordered them to go in exile within ten days, or face war. The hypocrites assured the Jews of their support so they refused to leave. The Holy Prophet^{SAW} besieged their settlement and eventually they conceded to leave. He permitted them to take their belongings along, except the weapons, which were confiscated. They even dismantled the doors of their houses and left for Khyber while some settled in Syria. In Ḥadhrat 'Umar's^{RAU} period, all the Jews were expelled towards Syria. These two expulsions are known as Ḥashr Awwal (The First Exile) and Ḥashr Thāni (The Second Exile).

Islam is Never Unfair

The Sūrah begins by hallowing Him, that He is never unjust to any one, and that His Prophet^{SAW} governs in accordance with His Commands. There is no way that Islam is unfair to any individual or a nation. This is because everything that exists

within the heavens and the earth is an evidence of Allah's purity and sanctity, Who is All-Prevailing and Wise. And it was He Who exiled the Banu Nudhir as they had denied His Book and had gone back on their word. They were defeated despite being powerful, occupying strong forts and enjoying the support of the hypocrites.

The Holy Prophet's^{SAW} Command is the Command of Allah

When the Holy Prophet^{SAW} banished the Jews from Madinah. Allah declared that it was His decree and hinted on the second exile, in a subtle manner, that they would not refrain from treason and would be expelled once again. So during Hadhrat 'Umar^{RAU} time, they were pushed towards Syria. They were very proud of their might. The believers, despite having a staunch faith in the Holy Prophet's^{SAW} word, felt that they had a clear edge over them in the material resources. The Jews believed that their fortresses were too sturdy and would protect them from Allah's hold. Yet they suffered a humiliating defeat beyond their imagination. When the Muslims lay siege, the hypocrites went cold feet and the Jews were petrified in their forts, to an extent that they readily agreed on an exile. The Holy Prophet^{SAW} allowed them to take away a camel load of their possessions. They panicked and damaged their houses by breaking them with their own hands, dismantling doors, windows and other fixtures to be carried along. They had been conspiring despite the Muslims' sincere efforts and the peace treaties and did not give up intrigue so much so that they had tried to kill the Holy Prophet^{SAW}. Nevertheless, Islam was gracious to let them leave unharmed with their belongings.

Condition for Victory

The wise can infer from this incident that victory does not depend upon material resources alone. The available means would suffice with Allah's support and victory is subject to obeying the Holy Prophet^{SAW} and abiding by his ways. Had Allah not decreed exile, they would have suffered the severest punishment in the world due to the gravity of their crime. The torment of Hell awaits them in the Hereafter because they opposed Allah by opposing His Prophet^{SAW}, and Allah rigorously reprises such antagonists.

Station of Fana fi Allah

A few trees belonging to the Jews were also cut during the siege and others spared for the benefit of Muslims once the Jews had left. Allah declared both these actions as His own, for both the stances were adopted to please Allah, by the believers who were Fana fi Allah (enjoying His Communion). Therefore, Allah

decreed that whether a date palm was cut down or was left over, it was by His Will.

Ijtehād

The above spectacle was an act of Ijtehād and the difference of opinion was in good faith. Allah endorsed both viewpoints. Therefore, none of the opinions given in Ijtehād can be termed as sinful.

Deduction

The trees or crops of the non believers would not be destroyed nor their houses burnt or demolished unless necessitated by operational requirements, like if victory is being delayed or jeopardized. The object is to break the grandeur of the non believers and to impose a humiliating defeat on them.

Māl-e-Fe'

Whatever the infidels leave behind in the form of movable or immovable property, without putting up a fight, is called *Māl-e-Fe'* like the Banu Nudhir here, who accepted exile without a fight. *Fe'* literally means 'lengthening of shadows', as seen in the afternoon. Similarly when infidels leave their belongings without waging a war, it reverts to Allah, the real Owner. Therefore, Allah has prescribed a separate method other than the one adopted for sharing the booty, which is acquired through battle, its four fifths goes to the Mujāhidīn after one-fifth is given to Government treasury (Bait -al-Māl). As for the property of *Fe'*, Allah gave it to His Prophet^{SAW}, for no one had to fight for it. Allah, the Absolute Sovereign blessed him with dominance over the infidels. So whatever is retrieved from these abandoned settlements in fact belong to Allah, Who gifted it to His Prophet^{SAW}. It is now upto him to keep it or to give it to his relatives (they were not allowed Zakāt). He might also like to distribute a portion thereof among the orphans, the destitutes or the way farers.

Deduction

The Holy Prophet^{SAW}, his Caliphs or a Muslim ruler have the right to distribute *Māl-e-Fe'* accordingly and to hold it back for national interest for *Bait-al-Māl*. The purpose is to prevent the circulation of wealth amongst the rich only.

Islam Opposes Concentration of Wealth

Allah specifies the shares of the rich and the poor, the Muslim as well as the infidel in the economic system of Islam. Human needs are broadly divided into (1) the natural or the basic, like the need for sun, air or rain. These are fulfilled

directly by Allah. (2) the produce of land. Mountains, jungles and natural springs are free for all to benefit from. Now in the privately owned land nothing can be produced by the farmer without the labourer. Thereafter 'Usher' has been fixed for the poor and the needy. Possessions and monetary wealth which fulfil the needs of life, are protected on one hand through the right of ownership in such a way that anyone attempting to usurp it illegally is severely dealt with. On the other hand measures have been taken to stop wealth from getting concentrated in a few hands. So interest, wager and gambling have been prohibited and a system of profit sharing has been introduced. Then for the hapless and the disabled, the system of Zakāt, agricultural tax, charity and expiations are enjoined. (3) the booty or *Fe'* and the laws governing its division have been spelled out, supreme law being the discretion of the Holy Prophet^{-SAW}. The Muslims must accept whatever he permits and refrain from whatever he prohibits.

Holy Prophet's^{-SAW} Orders must be Executed like the Qurānic Injunctions

A golden rule which eliminates all conflicts is that the Holy Prophet's^{-SAW} command is indeed the Command of Allah. The Companions^{-RAU} practised this very rule. So nobody can interpret the Qurānic Injunctions at his own choice but will have to depend on the Sayings and the Sunnah of the Holy Prophet^{-SAW}. Moreover any command proved to have been given by him becomes as imperative for the believers as the Qurānic Injunction. The deniers of Ḥadīth and those who give it meagre importance better pay heed to this rule.

Refuting the Ungodly System

Although *Fe'* is for the needy in general, yet priority is given to those impoverished immigrant, who had been deprived of their homes and possessions merely because in pursuit of Allah's Pleasure they refused to accept the ungodly system. For their passion to practise Allah's Dīn they were forced to migrate from their native land. They endured all hardships to be the supporters of Allah's Messenger^{-SAW} and are indeed the truthful in this world.

One who Questions the Companions^{-RAU} Dignity is an Infidel

Once the Qurān testified to their truthfulness, anyone who blasphemes the Companions^{-RAU} or doubts their integrity and trustworthiness or accuses them like the Shi'ites would be repudiating the Qurān. According to Commentators, the Companions^{-RAU} are so exalted that even the Holy Prophet^{-SAW} used to refer them in his prayers as a source of acceptance.

The Virtues of Anṣār

Anṣār, the locals of Madinah, were devout in faith. They proved their affection for the Muhājirīn by sharing with them their homes and their possessions. Whenever a boon was bestowed upon the latter, they never felt jealous. That the Muhājirīn reciprocated these favours after the conquests and the subsequent prosperity, is a fact of history. The love was mutual and their hearts were free of grudges. The Anṣār were so virtuous that they sacrificed to fulfil others' needs even when they were needy themselves. As a reward, Allah purged their hearts of greed, and anyone so blessed succeeds both here as well as in the Ākhirah.

The Three Classes of Ummah

Those who followed them include them in their prayers adding that Allah may spare them of harbouring any doubts against their exalted predecessors. When Ḥadhrat 'Umar^{RAU} conquered vast and distant lands instead of distribution he gave these under the control of *Bait-al-Māl*, so that the Muslim Government may enjoy economic stability and the following generations may also avail the benefits of a welfare state. And it is established that the 'Ummah comprises three groups. They are (1) the Muhājirīn (2) the Anṣār and (3) the rest of the Muslims succeeding in time till the Day of Judgment, whose hearts would be filled with the love and respect for the first two classes. Qarṭabi (a renowned Muslim scholar) asserts with reference to this Āyah that the love of Companions^{RAU} is mandatory. Imām Mālik^{RAU} declares that someone who doubts the righteousness of Companions^{RLIA} is not eligible to share in *Māl-e-Fe'*, which implies that his faith is questionable.

The Distinction of Madinah

Together with the Anṣār, Imām Mālik^{RLIA} asserts that Madinah is the only city conquered solely by the power of faith. All others including Makkah were taken through Jihād.

Section 2

11. See you not those who dissemble saying to their brothers who disbelieve among the People of the Book: if you are banished we too will go forth with you and we will not listen to anyone in respect of

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ

will go forth with you and we will not listen to anyone in respect of you, and if you are attacked, we will succour you. Allah bears witness that they are certainly liars.

لَنُخْرِجَنَّكَ مَعَكُمْ وَلَا نَطِيعُ فَيْكُمْ أَحَدًا أَبَدًا وَإِن
قَوْلُنَا لَنَنْصُرَنَّكَ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

12. To be sure, if they are banished, they will not go forth with them, and if they are attacked, they will not succour them, and even if they did succour them they would turn their backs, and then they should not be succoured.

لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا
لَا يَنْصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ
الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

13. Surely in their breasts you are more awful than Allah. That is because they are a people who have no understanding.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

14. They shall not fight against you, not even together, except in fenced townships or from behind walls. Their violence among themselves is great; you deem them enjoined, while their hearts are diverse. That is because they are a people who do not reflect.

لَا يُفْتَنُوا لَوْلَاكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ
أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ
جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

15. They are like those a little before them; they tasted the ill effect of their affairs, and theirs will be an afflictive torment.

كَشَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أُولِي أَيْمَانٍ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. They are like Satan when he says to man: disbelieve; and then when he disbelieves, says: I am quit of you. I verily fear Allah, Rabb of the worlds.

كَشَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ
رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. The end of both, however, will be that they will be in the Fire,

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا

abiding therein; that is the meed of
the ungodly.

وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

Secrets of Revelation

The hypocrites assure their Jew friends that they would stand by them in case of trouble. And if someone tries to expel them, he would have to be powerful enough to expel both. They also assure them that they would not listen to anything against them, and would support them in case of an armed conflict. But Allah is a Witness that a hypocrite is nobody's friend and is true to no one. If the Jews were exiled, the hypocrites would surely turn their backs on them. In war, they would never stand by them to begin with, and if at all they do, they would flee from the battle before long. A hypocrite can never abandon his interests, so how could he lay down his life for someone. They have hearts devoid of faith, but they dare not declare it because they fear the Muslims more than they fear Allah. They are the most imprudent and senseless lot, having no courage to openly face the Muslims in a battle. And would rather try to resist by hiding in fortresses or behind defenses if forced into a fight, though they fight one another very well. They appear to be united, but their hearts are poles apart. They indeed are a foolish folk.

The Contemporary Non believer and the Hypocrite

The above description also befits the contemporary non believers and the hypocrites. The US attacked Iraq with forty allies, but dared not step on its soil and resorted only to air raids. All Western nations though apparently united, are yet engaged in an intense internal economic struggle. The earlier infidels like the Makkans, and the Jews of Qainqu'a tribe have suffered the reprisal for their wrongdoings. Worldly disgrace always precedes the eternal retribution. They are like Satan who incites people to defy and refute Allah and once they do so, he deserts them declaring that he is absolved of their sins and fears Allah. This is yet another lie which he will also repeat on the Day of Judgment. But the non believers, the hypocrites and Satan would all be cast in the Hell where they would abide. Such is the requital of the wicked.

Section 3

18. O you who believe! Fear Allah, and let every soul look to what it

يَأْتِيهَا الذِّكْرَ ؕ اٰمِنُوْا بِاللّٰهِ وَتَنْظُرُوْا

sends forward for the morrow.
And fear Allah; Allah is Aware of
what you do.

19. And be not as those who forgot
Allah, so He caused them to
forget their own souls. These!
They are the transgressors.

20. Not alike are the fellows of the
Fire and the fellows of the
Garden. Fellows of the Garden
are the achievers.

21. Had We sent down this Qurān on
a mountain, you would surely
have seen it humbling itself and
cleaving in asunder in awe of
Allah. Such similitudes We
propound to mankind that perhaps
they may reflect.

22. He is Allah; there is no god but
He, the Knower of the unseen and
the seen. He is the
Compassionate, the Merciful.

23. He is Allah, there is no god but
He, the Sovereign, the Holy, the
Author of Safety, the Giver of
Peace, the Protector, the Mighty,
the Mender, the Majestic.
Hallowed be Allah from what
they associate.

24. He is Allah, the Creator, the
Maker, the Fashioner; His are the
excellent names. Him hallows
whatsoever is in the heavens and
the earth, and He is Mighty, the
Wise.

نَفْسٍ مَّقَدَّمَتْ لِغَدْرٍ وَأَتَقُوا اللَّهَ إِنَّا اللَّهُ
خَيْرٌ يَمَّا تَعْمَلُونَ ﴿١٨﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ
أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

لَوْ أَنْزَلْنَاهُنَا الْفُرْقَانَ عَلَى جَبَلٍ لَرَأَيْنَهُ خَشِيعًا
مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٢٣﴾

هُوَ اللَّهُ الْخَلِيقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

Secrets of Revelation

Allah now asks the believers to be always mindful of His Majesty. Faith and righteousness, migration and Jihād are all ways to please Him and earn success in Ākhirah. Sincerity and devotion are basic to any virtuous act. Righteous deeds are not only beneficial in this world, but are also connected to invaluable rewards in Ākhirah. Success in the afterlife is desirable because it symbolizes Allah's Pleasure. An act that is advantageous in this life and leads to success in the other is worthwhile, but when it is a matter of priority worldly benefit must be forgone for eternal glory (as in case of migration or Jihād). And never should a worldly purpose be achieved at the cost of Ākhirah. Remember that Allah is the Greatest, and watches over all your actions.

Zikr Allah

Sincerity is an act of the heart and can be achieved through Allah's Zikr. So do not become like those heedless of Allah's Zikr and as a result failed to distinguish what was good or bad for them. They were plagued with Allah's disobedience that led them to perdition. Be absolutely clear that the Hell-bound have no comparison with the inhabitants of Jannah. The latter had recognized Allah's Greatness, and He would exalt them, whereas the former would be humiliated. Had this Qurān, which expounds His Cognition and Magnificence been sent unto the mountains, that is, they been granted the wisdom that it imparts, they could not have sustained it. They would have rather shuddered due to the knowledge of Allah's Prestige and fragmented to dust. Such examples should drive man to reflect upon his standing. Allah is that Supreme Being, save Whom there is no god. He Knows all things hidden and visible. He is the Gracious for He overlooks, and the Merciful for He rewards obedience.

He is the only Being except Whom there is no hope. Only He is to be worshipped. He is the Ruler of rulers and above all faults. He is the source of security and peace. He shelters all for He is Mighty and Prevalent. He is the Glorious, the One and Only Being, way beyond the speculations of polytheists. Who can be such as to be His partner, for all but Himself is His creation! He designs and shapes it as He wishes. All Praises and Perfect Names are His Alone. Whatever the earth and the heavens have praise Him, and are an evidence of His Perfection and Prestige. He is the Powerful, the Prudent.