

## SURATULHASHR (59)

The *Suratulhashr* continues the same theme as has been treated in the preceding surah in which hypocrites have been threatened to be punished in this world as well as in the afterworld. The hypocrites were, in fact, the clients of the Jews who used to instigate them against the Messenger. There were three Jewish tribes in and around Medina. The *Banu Qaynuqaa'* were inside the town and they were expelled from there soon after the Battle of *Badr* for their breaking the agreement. The *Suratulhashr*, from the first verse to the fourth verse records how the *Banu Nadheer* were expelled after the Battle of the *Uhud*. Their habitations lay to the south-east of *Quba* while the habitations of the *Banu Qurayza* lay to the south-east of Medina. The *Banu Nadheer* were expelled from their fortified habitations after they conspired to kill the Messenger with whom they had an agreement. Hence, they were served with a notice to vacate the town or be killed. On their refusal to do so, their fortresses were besieged and they were forced out within a few days without being helped from any quarters — the *Quraysh* or the *Banu Qurayza*. The Surah portrays their expulsion from their strongholds up to the fourth verse and proceeds to reply to an objection raised by the Jews in the fifth verse and another objection raised by the hypocrites in the sixth verse. The Surah, then, from the seventh verse to the tenth verse, details how the properties and possessions, returned to the Messenger, as *fay'an* were to be distributed and whom they were to be given because they were not the spoils of war as the sixth verse clarifies.

After the ignominious expulsion of the *Banu Nadheer*, the only Jewish tribe, *Banu Qurayza*, was left in Medina. The hypocrites were in collusion with them. Hence, their role as the fifth column within the Islamic State has been exposed from the eleventh verse to the seventeenth verse which, in fact, announces their punishment.

The Surah, finally, proceeds, from the eighteenth verse to the twenty-fourth verse, to admonish the believers as well as the hypocrites to fear Allah and not follow the Jews, the transgressors, who are going to be the inhabitants of the fire of the Hell. On the contrary, they must be with the believers, the inhabitants of the Paradise, and follow the *Quraan* which, if it had been revealed to a mountain, it would have been humbled and split by His dread. The last three verses, then, lay down the attributes of Allah Who has revealed the *Quraan* in His infinite mercy.

## SURATULHASHR

In the name of ALLAH, the Most Gracious, the Most Merciful

1. What is throughout the heavens and what is throughout the Earth declare Allah free from imperfections and He is the Almighty, the Sole Source of wisdom.
2. (It was) He Who exiled (those people) who disbelieved, belonging to the people of the Book, from their houses at the very first offensive (gathering for attack); you did not think that they would leave and they had thought that their strongholds would protect them from Allah, but Allah came upon them from where they had not even imagined and cast terror into their hearts; they were themselves pulling down their houses by their own hands and (having them pulled down) by the hands of the believers and hence, take a lesson, O the people possessing insight!
3. And if Allah had not ordained exile against them, He would, certainly, have punished them in this very world and they shall have the punishment of the fire (of the Hell) in the afterworld.
4. Such (punishment shall visit upon them) because they have been opposed to Allah and His Messenger and whoever opposes Allah, Allah is, then, violent in the infliction of punishment.

## سُورَةُ الْحَشْرِ

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 ظَنَنْتُمْ أَنْ يَخْرُجُوا  
وَوَدَّوْنَ أَنْهُمْ لَا يَمُوتُ مَا نَعْتُهُمْ خُصُوفُهُمْ مِنْ اللَّهِ  
فَأَنزَلْنَاهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدْ  
فِي قُلُوبِهِمُ الرُّعْبُ يُجْرَوْنَ يَدِيَهُمْ بِأَيْدِيهِمْ  
وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

وَلَوْ لَا أَنْ كُنَّ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ  
فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ  
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

5. Whatever palm trees you felled or left standing on their roots (were done) by Allah's command and (He did it) in order to disgrace the transgressors.

مَا قَطَعْتُمْ مِنْ لَسَنَةٍ أَوْ نَرَكْتُمْ هَآفَايِمَةً  
عَلَىٰ أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥٩﴾

6. And what Allah has returned as *fa'yan* (the spoils without waging war) to His Messenger from them (the *Banu Nadheer*), you (the companions of the Messenger) neither rushed any horses nor any camels for it, but Allah sets His messengers on whom He wills and Allah possesses absolute power and authority over everything.

وَمَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ  
مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَاطِرُ رُسُلَهُ  
عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٠﴾

7. What Allah has returned to His Messenger from the people of the towns as *fa'yan* (spoils without waging a war) belongs to Allah and to the Messenger and to (his) relatives and the orphans and the poor and the wayfarers / travellers so that the circulation (of wealth) must not remain, exclusively, confined among the rich of you (your society); and you must take what the Messenger gives you and cease what he restrains you from; and you must fear disobeying Allah: Allah is, indeed, violent in the infliction of punishment.

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ  
وَلِلَّذِينَ آمَنُوا وَاللَّذِينَ هُمْ أَقْرَبُونَ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ  
كُنْ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا عَنْكُمْ  
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا  
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦١﴾

8. (It, also), belongs to the needy emigres who have been exiled from their homes and properties\_\_ they seek Allah's bounty and pleasure and help Allah and His Messenger \_\_ (the people) such (as these) are the truthful.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ  
وَأَمْوَالِهِمْ يُبْتَغَىٰ فَرَضًا مِنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٦٢﴾

9. And (it, also), belongs to (those people) who had, before them, settled down in (Medina) and (fortified their) belief (*eimaan*) \_\_

وَالَّذِينَ نَبَوْا وَالدَّارُ وَالْإِيمَانُ مِنْ قَبْلِهِمْ يُحِبُّونَ  
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ

they love whoever emigrates to them and do not find, in their hearts, the need of what they (the emigres) are given and they prefer (others) to themselves even if they are in want (grave and extreme poverty) and (the people) who are protected (kept safe) from the greed / avarice of their selves are such (people) as are going to be the prosperous (successful).

10. And (it, also, belongs to those people) who came after them, saying, "O our *Rabb!* Forgive us and our brothers who have preceded us in (embracing) belief (*eimaan*) and do not let us have any rancour (bitter, deep-seated ill will) in our hearts against (those people) who believe. O our *Rabb!* You are, certainly, compassionate (and) merciful."

## SECTION 2

11. Do you not see (those people) who have been playing the hypocrite? They say to their brothers who disbelieve belonging to the people of the Book, "If you are expelled, we will, also, go out of (Medina) with you and never follow anyone about you and if you are fought against, we will help you." And Allah bears witness that they are, certainly, liars.
12. If they (the *Banu Qurayza*) are expelled, they will not go out with them and if they are fought against, they will not help them and even if they help them, they shall take to flight and then, they shall not be helped (from any quarter).

حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ  
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوْقِ شَيْعَ نَفْسِهِ  
فَإُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠﴾

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا  
اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ  
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١١﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ  
الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ  
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُكُمْ أَحَدًا أَبَدًا وَإِن  
قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا  
لَا يَنْصُرُوهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ  
الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٣﴾

13. You are, certainly, more dreadful in their hearts than Allah; such is (the case) because they are a group (of people) who are not endowed with penetration.

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

14. They will never fight against you collectively (in an open field) except in a fortified town or behind walls; their own conflict (of interests) among them is intense; you take them to be together (united) while their hearts are wide apart (divided); such (is their state) because they are a group (of people) who do not exercise their reason (good judgement).

لَا يُقَاتِلُونَكُمْ 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 people — *Banu Nadheer*) who had, recently, before them, tasted the evil outcome of their conduct and they shall have a grievous punishment (in the afterworld).

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أَوْبَالٍ أَمْرُهُمْ  
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. (They are) like the Devil because he tells a man to disbelieve, but when he disbelieves, (the Devil) says, "I am exempt from you, I fear Allah, the *Rabb* of all the worlds in the cosmos."

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ  
قَالَ إِنْ بَرِئْتُ مِنْكَ فَإِنِّي أَخَافُ اللَّهَ  
رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. Hence, the (ultimate) end of both of them is to be that both of them shall go into the fire (of the Hell), abiding in it eternally; and such is the requital of all the wrongdoers.

فَكَانَ عَاقِبَتُهُمَا أَنْتَهُمَا فِي النَّارِ خَالِدِينَ فِيهَا  
وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

### SECTION 3

18. O the people who believe! You must fear disobeying Allah and everybody must consider what he is doing for the morrow (Last Day) and you must fear disobeying Allah; Allah is, indeed, cognizant (aware) of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَنْظُرُوا  
نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

19. And you must not be like (those people) who neglect Allah because He makes them neglect themselves; (the people) such (as these) are the transgressors.

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

20. The inhabitants of the fire (of the Hell) and the inhabitants of the Paradise cannot be equal; the inhabitants of the Paradise are going to be the successful ones.

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

21. If We had revealed this *Quraan* to a mountain, you would, certainly, have seen it humbled (and) split by Allah's dread; and We give these arguments (coherent series of statements) to human beings so that they should reflect (think quietly and calmly what course to adopt in life).

لَوْ أَنْزَلْنَاهُ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا  
مَّتَّصِدًا غَافٍ خَشْيَةَ اللَّهِ وَتِلْكَ الْأَمْثَلُ  
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

22. He is Allah (the unimaginably Supreme Being besides and above) Whom there is no god (worth obeying) other than Him: He has the knowledge of the unseen (the invisible and the immaterial) and the seen (the visible and the material): He is the Most Gracious, the Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْغَيْبُ  
وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

23. He is Allah (the unimaginably Supreme Being besides and above) Whom there is no god (worth obeying) other than Him — the Sovereign, the Most Sanctified, the Eternally Unblemished, the Con-ferrer of security, the Watcher (witnessing and sustaining all), the Almighty, the Subduer, the Possessor of supremacy; Allah is free from the imperfections, being beyond the associates which they attribute.

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

24. He is Allah, the Creator, the Maker, the Shaper \_\_\_ to Him belong all the excellent (attributive) names; what is throughout the heavens and the Earth declares Him free from imperfections and He is the Almighty, the Sole Source of wisdom.

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