

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Hashr | The Exile

Verses: 24

Revelation: madinah

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1

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ①

Glorifies. [to] Allah. whatever. (is) in. the heavens. and whatever. (is) in. the earth. And He. (is) the All-Mighty. the All-Wise. (1).

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,<sup>1</sup> and He is the Exalted in Might, the Wise.

Footnote 1: - See footnote to 57:1.

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هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا  
ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ  
مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَهُمُ اللَّهُ  
مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي  
قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ  
بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ ۚ فَاعْتَبِرُوا  
يَا أُولِيَ الْأَبْصَارِ ۝ ٢

He. (is) the One Who. expelled. those who. disbelieved. from. (the)  
People. (of) the Scripture. from. their homes. at (the) first. gathering. Not.  
you think. that. they would leave. and they thought. that [they]. would  
defend them. their fortresses. against. Allah. But came to them. Allah.  
from. where. not. they expected. and He cast. into. their hearts. [the]  
terror. they destroyed. their houses. with their hands. and the hands. (of)  
the believers. So take a lesson. O those endowed. (with) insight. (2).

2. It is He who expelled the ones who disbelieved among the People of the Scripture<sup>1</sup> from their homes at the first gathering.<sup>2</sup> You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

Footnote 1: Referring to the Jews of Banun-Naḍeer, who broke their pact with the Messenger of Allāh (ﷺ).Footnote 2: This was the first time they had ever been gathered and expelled.

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ  
لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
عَذَابُ النَّارِ ③

And if not. [that]. (had) decreed. Allah. for them. the exile. certainly He (would) have punished them. in. the world. and for them. in. the Hereafter. (is) a punishment. (of) the Fire. (3).

3. And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ  
يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

That. (is) because [they]. they opposed. Allah. and His Messenger. And whoever. opposes. Allah. then indeed. Allah. (is) severe. (in) penalty. (4).  
4. That is because they opposed Allāh and His Messenger. And whoever opposes Allāh - then indeed, Allāh is severe in penalty.

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مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً  
عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ  
الْفَاسِقِينَ ﴿٥﴾

Whatever. you cut down. of. (the) palm-trees. or. you left them. standing. on. their roots. it (was) by the permission. (of) Allah. and that He may disgrace. the defiantly disobedient. (5).

5. Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allāh and so He would disgrace the defiantly disobedient.

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وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا  
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ  
وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ<sup>ط</sup>  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑥

And what. (was) restored. (by) Allah. to. His Messenger. from them. then not. you made expedition. for it. of. horses. and not. camels. but. Allah. gives power. (to) His Messengers. over. whom. He wills. And Allah. (is) on. every. thing. All-Powerful. (6).

6. And what Allāh restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels,<sup>1</sup> but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.

Footnote 1: - Meaning that they went through no hardship (i.e., war) to obtain it.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى  
فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ كَيْ لَا يَكُونَ  
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ  
الرَّسُولُ فَخُذُوهُ ۚ وَمَا نَهَكُمُ عَنْهُ  
فَأَنْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ﴿٧﴾



What. (was) restored. (by) Allah. to. His Messenger. from. (the) people.  
(of) the towns. (it is) for Allah. and His Messenger. and for those. (of) the  
kindred. and the orphans. and the needy. and. the wayfarer. that. not. it  
becomes. a (perpetual) circulation. between. the rich. among you. And  
whatever. gives you. the Messenger. take it. and whatever. he forbids you.  
from it. refrain. And fear. Allah. Indeed. Allah. (is) severe. (in) penalty.  
(7).

7. And what Allāh restored to His Messenger from the  
people of the towns - it is for Allāh and for the Messenger

and for [his] near relatives<sup>1</sup> and orphans and the needy and the [stranded] traveler<sup>2</sup> - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

Footnote 1: Those of Banū Hāshim and Banū Muṭṭalib, whom he (ﷺ) had prohibited from accepting zakāh. Footnote 2: This ruling concerning properties abandoned by an enemy without a war effort differs from that in Sūrah al-Anfāl, verse 41, which refers to spoils of war in which four fifths is distributed among those who fought in Allāh's cause.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ  
دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ  
اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ<sup>ط</sup>  
أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

For the poor. emigrants. those who. were expelled. from. their homes. and their properties. seeking. bounty. from. Allah. and pleasure. and helping. Allah. and His Messenger. Those. they. (are) the truthful. (8).

8. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting [the cause of] Allāh and His Messenger, [there is also a share]. Those are the truthful.

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وَالَّذِينَ تَبَوَّؤُ الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ  
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي  
صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى  
أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ  
يُقِمْ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

ج  
⑨

And those who. settled. (in) the home. and (accepted) faith. from. before  
them. love. (those) who. emigrated. to them. and not. they find. in. their  
breasts. any want. of what. they were given. but prefer. over. themselves.  
even though. was. with them. poverty. And whoever. is saved. (from)  
stinginess. (of) his soul. then those. [they]. (are) the successful ones. (9).



9. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.<sup>1</sup> They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

Footnote 1: - Before the settlement of the emigrants (Muhājireen) among the Anṣār, for whom a share is delegated as well.

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وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا  
اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا  
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

And those who. came. from. after them. they say. Our Lord. forgive. us.  
and our brothers. who. preceded us. in faith. and (do) not. put. in. our  
hearts. any rancor. towards those who. believed. Our Lord. indeed You.  
(are) Full of Kindness. Most Merciful. (10).

10. And [there is a share for] those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

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أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ  
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ  
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا ۖ وَإِنْ  
قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ  
لَكَاذِبُونَ ﴿١١﴾

Do not. you see. [to]. those who. (were) hypocrites. saying. to their brothers. those who. disbelieved. among. the People. (of) the Scripture. If. you are expelled. surely we will leave. with you. and not. we will obey. concerning you. anyone. ever. and if. you are fought. certainly we will help you. And Allah. bears witness. that they. (are) surely liars. (11).

11. Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.

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لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَئِنْ  
قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَلَئِنْ نَصَرُوهُمْ  
لَيُؤَلَّنَّ الْأَدْبَارَ ۚ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

If. they are expelled. not. they will leave. with them. and if. they are fought. not. they will help them. And if. they help them. certainly they will turn. (their) backs. then. not. they will be helped. (12).

12. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

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

Certainly you. (are) more intense. (in) fear. in. their breasts. than. Allah.  
That. (is) because they. (are) a people. (who do) not. understand. (13).  
13. You [believers] are more fearful within their breasts  
than Allāh. That is because they are a people who do not  
understand.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى  
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ط بِأُسُهِمُ  
بَيْنَهُمْ شَرِيدٌ ط تَحَسِبُهُمْ جَمِيعًا  
وَقُلُوبُهُمْ شَتَّى ط ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿١٤﴾

Not. will they fight you. all. except. in. towns. fortified. or. from. behind.  
walls. Their violence. among themselves. (is) severe. You think they. (are)

united. but their hearts. (are) divided. That. (is) because they. (are) a people. not. they reason. (14).

14. They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

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كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا  
وَبَالَ أَمْرِهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

Like (the) example. (of) those. from. before them. shortly. they tasted. (the) evil result. (of) their affair. and for them. (is) a punishment. painful. (15).

15. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

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كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ ۚ  
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ

## اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٦﴾

Like (the) example. (of) the Shaitaan. when. he says. to man. Disbelieve. But when. he disbelieves. he says. Indeed, I am. disassociated. from you. Indeed, [I]. I fear. Allah. (the) Lord. (of) the worlds. (16).

16. [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."

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فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ  
فِيهَا ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

So will be. (the) end of both of them. that they. (will be) in. the Fire. abiding forever. therein. And that. (is the) recompense. (of) the wrongdoers. (17).

17. So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

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يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ  
نَفْسٌ مَّا قَدَّмَتْ لِغَدٍ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ  
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

O. you (who). believe. Fear. Allah. and let look. every soul. what. it has sent forth. for tomorrow. and fear. Allah. Indeed. Allah. (is) All-Aware. of what. you do. (18).

18. O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do.

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

And (do) not. be. like those who. forgot. Allah. so He made them forget. themselves. Those. [they]. (are) the defiantly disobedient. (19).

19. And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.

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

Not. equal. (are the) companions. (of) the Fire. and (the) companions. (of) Paradise. (The) companions. (of) Paradise. they. (are) the achievers. (20).

20. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ  
 خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ط وَتِلْكَ  
 الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ  
 يَتَفَكَّرُونَ ﴿٢١﴾

If. We (had) sent down. this. Quran. on. a mountain. surely you (would) have seen it. humbled. breaking asunder. from. (the) fear. (of) Allah. And these. examples. We present them. to the people. so that they may. give thought. (21).



21. If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.

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هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ  
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

٢٢

He. (is) Allah. the One Who. (there is) no. god. but. He. (the) All-Knower. (of) the unseen. and the witnessed. He. (is) the Most Gracious. the Most Merciful. (22).

22. He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed.<sup>1</sup> He is the Entirely Merciful, the Especially Merciful.

Footnote 1: - See footnotes to 6:73.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ  
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ<sup>ط</sup> سُبْحَنَ اللَّهِ عَمَّا  
يُشْرِكُونَ ۝ ٢٣

He. (is) Allah. the One Who. (there is) no. god. but. He. the Sovereign. the Holy One. the Giver of Peace. the Giver of Security. the Guardian. the All-Mighty. the Irresistible. the Supreme. Glory (be to). Allah. from what. they associate (with Him). (23).

23. He is Allāh, other than whom there is no deity, the Sovereign,<sup>1</sup> the Pure,<sup>2</sup> the Perfection,<sup>3</sup> the Grantor of Security,<sup>4</sup> the Overseer,<sup>5</sup> the Exalted in Might,<sup>6</sup> the Compeller,<sup>7</sup> the Superior.<sup>8</sup> Exalted is Allāh above whatever they associate with Him.

Footnote 1: And owner of everything in existence. Footnote 2: i.e., transcendent above any aspect belonging to His creation. Also, the possessor and grantor of blessings. Footnote 3: Literally, "Free" from any imperfection. Also, "Peace" or "Soundness." Footnote 4: And safety, i.e., reassurance that His promise is always fulfilled. Also, He who bestows faith. Footnote 5: i.e., who observes, guards and protects. Also, "the Criterion." Footnote 6: Refer to footnote in 2:129. Footnote 7: Whose irresistible force is without limitation; the one above all things who compels the creation to be as He wills it. Also, "the Amender" or "the Rectifier" who repairs, restores, completes or sets something right once again, out of His

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ  
الْأَسْمَاءُ الْحُسْنَىٰ ۖ يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ



He. (is) Allah. the Creator. the Inventor. the Fashioner. For Him. (are) the names. the beautiful. Glorifies. Him. whatever. (is) in. the heavens. and the earth. And He. (is) the All-Mighty. the All-Wise. (24).

24. He is Allāh, the Creator,<sup>1</sup> the Producer,<sup>2</sup> the Fashioner;<sup>3</sup> to Him belong the best names.<sup>4</sup> Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.<sup>5</sup>

Footnote 1: i.e., He who destined existence for His creation. Footnote 2: i.e., He who brings His creation into existence. Footnote 3: i.e., He who gives every creation its particular form. Footnote 4: Refer to the final paragraphs of the "Introduction" for a brief discussion of these attributes. Footnote 5: Refer to footnote in 6:18.