

Sūrah al-Ḥaṣhr¹⁶⁴⁹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,¹⁶⁵⁰ and He is the Exalted in Might, the Wise.
2. It is He who expelled the ones who disbelieved among the People of the Scripture¹⁶⁵¹ from their homes at the first gathering.¹⁶⁵² 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.
3. And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.
4. That is because they opposed Allāh and His Messenger. And whoever opposes Allāh – then indeed, Allāh is severe in penalty.
5. Whatever you have cut down of [their] palm trees or left standing

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

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ
أَنْ تَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُوبُهُمْ مِنَ اللَّهِ فَآتَاهُمُ اللَّهُ مِنْ حَيْثُ
لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَخُرِبُوا بِبُيُوتِهِمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَتَأُولَى الْأَبْصِرِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ
فِي الدُّنْيَا وَهُمْ فِي الآخِرَةِ عَذَابُ النَّارِ
﴿٣﴾

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

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ أَوْ تَرَكْتُمُوهَا

¹⁶⁴⁹Al-Ḥaṣhr: The Gathering.

¹⁶⁵⁰See footnote to 57:1.

¹⁶⁵¹Referring to the Jews of Banun-Nadheer, who broke their pact with the Messenger of Allāh (ﷺ).

¹⁶⁵²This was the first time they had ever been gathered and expelled.

on their trunks – it was by permission of Allāh and so He would disgrace the defiantly disobedient.

قَائِمَةً عَلَىٰ أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ
الْفَاسِقِينَ ﴿٦٥﴾

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,¹⁶⁵³ but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَنْكِنَّ اللَّهُ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

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 relatives¹⁶⁵⁴ and orphans and the needy and the [stranded] traveler¹⁶⁵⁵ – 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.

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ
فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ
وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦٧﴾

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.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ
دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ
أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٦٨﴾

¹⁶⁵³ Meaning that they went through no hardship (i.e., war) to obtain it.

¹⁶⁵⁴ Those of Banū Hāshim and Banū Muṭṭalib, whom he (ﷺ) had prohibited from accepting *zakāh*.

¹⁶⁵⁵ 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.

9. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.¹⁶⁵⁶ 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 greed of his soul – it is those who will be the successful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
 تُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا تَجِدُونَ فِي
 صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ
 عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
 وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ ﴿١٠﴾

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."

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
 رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
 بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
 ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١١﴾

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.

﴿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 ﴿١٢﴾

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

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ
 قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ
 لَيُؤْتِلُنَّ الْأَدْبَرَ ثُمَّ لَا يَنْصُرُونَ ﴿١٣﴾

¹⁶⁵⁶Before the settlement of the emigrants (Muhājireen) among the Anṣār, for whom a share is delegated as well.

backs; then [thereafter] they will not be aided.

13. You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand.

لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

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.

لَا يُفْتَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ
أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ
خَسِبُوهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

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.

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

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."

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

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.

فَكَانَ عِقَابَهِمَا أَنَّهُمَا فِي النَّارِ حَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٧﴾

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.

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

19. And be not like those who forgot Allāh, so He made them forget

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ

themselves. Those are the defiantly disobedient.

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

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.

22. He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed.¹⁶⁵⁷ He is the Entirely Merciful, the Especially Merciful.

23. He is Allāh, other than whom there is no deity, the Sovereign,¹⁶⁵⁸ the Pure,¹⁶⁵⁹ the Perfection,¹⁶⁶⁰ the Grantor of Security,¹⁶⁶¹ the Overseer,¹⁶⁶² the Exalted in Might,¹⁶⁶³ the Compeller,¹⁶⁶⁴ the Superior.¹⁶⁶⁵ Exalted is Allāh above whatever they associate with Him.

أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٦٥﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٦٦﴾

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ
خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ
الْأَمْثَلُ نُصْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٦٧﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٦٨﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٦٩﴾

¹⁶⁵⁷See footnotes to 6:73.

¹⁶⁵⁸And owner of everything in existence.

¹⁶⁵⁹i.e., transcendent above any aspect belonging to His creation. Also, the possessor and grantor of blessings.

¹⁶⁶⁰Literally, "Free" from any imperfection. Also, "Peace" or "Soundness."

¹⁶⁶¹And safety, i.e., reassurance that His promise is always fulfilled. Also, He who bestows faith.

¹⁶⁶²i.e., who observes, guards and protects. Also, "the Criterion."

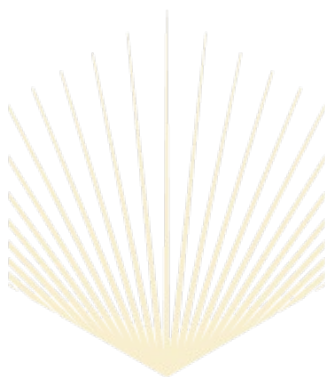
¹⁶⁶³Refer to footnote in 2:129.

¹⁶⁶⁴Whose 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 mercy.

¹⁶⁶⁵Supreme, complete and perfect in His essence, attributes and actions.

24. He is Allāh, the Creator,¹⁶⁶⁶ the Producer,¹⁶⁶⁷ the Fashioner,¹⁶⁶⁸ to Him belong the best names.¹⁶⁶⁹ What-ever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.¹⁶⁷⁰

هُوَ اللَّهُ الَّذِي يَخْلُقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٩﴾



¹⁶⁶⁶i.e., He who destined existence for His creation.

¹⁶⁶⁷i.e., He who brings His creation into existence.

¹⁶⁶⁸i.e., He who gives every creation its particular form.

¹⁶⁶⁹Refer to the final paragraphs of the "Introduction" for a brief discussion of Allāh's names attributes.

¹⁶⁷⁰Refer to footnote in 6:18.