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Al-Hashr

Confrontation Exile, Banishment

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

AA - Ahmed Ali **NQ** - The Noble Qur'an

PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. WHATEVER IS IN the heavens and the earth sings the praises of God. He is all-mighty and all-wise.
- NQ** Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.
- PK** All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
- SH** Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.
- YU** Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

2.

- AA** It is He who drove those among the people of the Book who refused to believe, from their homes for the first confrontation. You did not think that they would go away, and they imagined that their forts would protect them against God. But God came upon them from where they did not suspect, and filled their hearts with terror, so that they destroyed their homes with their own hands (or were destroyed) by the hands of believers. So take heed, O men of sight!
- NQ** He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
- PK** He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!
- SH** He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!
- YU** It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would

get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)!

3.

- AA Had God not decreed the expulsion for them He would have punished them in this world, and in the next the punishment of Hell would have been theirs.
- NO And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.
- PK And if Allah had not decreed migration for them, He verily would have punished them in the world, and theirs in the Hereafter is the punishment of the Fire.
- SH And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.
- YU And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire.

4.

- AA For they had opposed God and His Apostle; and whosoever opposes God, then God is severe in retribution.
- NO That is because they opposed Allâh and His Messenger (Muhammad SAW). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.
- PK That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.
- SH That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).
- YU That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.

5.

- AA The palm trees that you cut down or left standing intact was by God's dispensation, so that He might disgrace the transgressors.
- NO What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the Fâsiqûn (rebellious, disobedient to Allâh).
- PK Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.
- SH Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors.
- YU Whether ye cut down (O ye Muslim!) The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.

6.

- AA You did not charge with horse or camel for whatever (spoils) God gave His Apostle from them. In any case, God gives authority to His Apostle over whomsoever He please. God has power over everything.
- NO And what Allâh gave as booty (Fai') to His Messenger (Muhammad SAW) from them, for which you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is

Able to do all things.

- PK And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things.
- SH And whatever Allah restored to His Messenger from them you did not press forward against it any horse or a riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things.
- YU What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.

7.

- AA Whatever booty God gives to His Apostle from the people of the cities, is for God and His Apostle, the near relations, the orphans, the needy and wayfarers, so that it does not concentrate in the hands of those who are rich among you. Accept what the Apostle gives you, and refrain from what he forbids, and take heed for yourself and fear God. Surely God is severe of retribution.
- NQ What Allāh gave as booty (Fai') to His Messenger (Muhammad SAW) from the people of the townships, - it is for Allāh, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, AlMasâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it)[] , and fear Allāh. Verily, Allāh is Severe in punishment.
- PK That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.
- SH Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):
- YU What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.

8.

- AA The spoils are also for the poor emigrants who were deprived of their homes and possessions and are seeking the bounty and protection of God, and are helping God and His Apostle. They are the ones who are true of word and deed.
- NQ (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion) and His Messenger (Muhammad SAW). Such are indeed the truthful (to what they say); -
- PK And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His

messenger. They are the loyal.

- SH (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.
- YU (Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones: -

9.

- AA Those who came to the city and to faith before them, love those who take refuge with them, and do not feel for themselves any need for what is given them, and give them preference over themselves even if they are indigent. Whoever preserves himself from his own greed will be prosperous.
- NQ And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banī An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.
- PK Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.
- SH And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.
- YU But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.

10.

- AA (And the spoils are for) those who came after them, who say: "O Lord, forgive us and our brothers who came to faith before us, and do not put a grudge in our hearts against those who believe O Lord, You are compassionate and kind."
- NQ And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
- PK And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.
- SH And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.
- YU And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed

Full of Kindness, Most Merciful."

11.

- AA Have you never considered the hypocrites? They say to their brethren among the people of the Book who do not believe: "If you are driven out we shall go with you, and will not listen to any one in what concerns you; and if there is war against you, we shall aid you." But God is witness they are liars.
- NO Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness, that they verily, are liars.
- PK Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars.
- SH Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.
- YU Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked (in fight) we will help you". But Allah is witness that they are indeed liars.

12.

- AA If they are driven out, they will not go with them; and if they are attacked, they will not aid them. And even if they aided them, they will turn their backs, then they will not be helped.
- NO Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.
- PK (For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.
- SH Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.
- YU If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help.

13.

- AA Surely they have greater fear of you in their hearts than of God, because they do not understand.
- NO Verily, you (believers in the Oneness of Allāh - Islāmic Monotheism) are more awful as a fear in their (Jews of Banī An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh).
- PK Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.
- SH You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand

YU Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding.

14.

AA They will not fight you in a body except in fortified cities, or from behind the walls. Their enmity among themselves is great. You think they are united, but divided are their hearts. That is because these people are devoid of sense,

NQ They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.

PK They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a folk who have no sense.

SH They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

YU They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.

15.

AA Like those who had tasted the gravity of their actions a little before them. There is a grievous punishment for them.

NQ They are like their immediate predecessors (the Jews of Banî Qainûqâ', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment; -

PK On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment.

SH Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.

YU Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty; -

16.

AA (They are) like Satan who says to man: "Do not believe;" and when he becomes a disbeliever, he says: "I have nothing to do with you. I fear God, the Lord of all the worlds."

NQ (Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)!"

PK (And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds.

SH Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.

YU (Their allies deceived them), like the Evil One, when he says to man, "Deny Allah": but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"

17.

- AA Both of them will end up in Hell, where they will abide for ever. This is the punishment for the wicked.
- NQ So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zâlimûn (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness, etc.).
- PK And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.
- SH Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.
- YU The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.

18.

- AA O you who believe, be fearful of God. Let each soul consider what it has sent (of good deeds) in advance for the morrow, and fear God. Surely God is aware of what you do.
- NQ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do[] .
- PK O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do.
- SH O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.
- YU O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.

19.

- AA And be not like those who have forgotten God, so that God has made them forget themselves. Such are the reprobates.
- NQ And be not like those who forgot Allâh (i.e. became disobedient to Allâh) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers.
- SH And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.
- YU And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!

20.

- AA Alike are not the inmates of Hell and the residents of Paradise. The men of Paradise will be felicitous.
- NQ Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.
- PK Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.
- SH Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.
- YU Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.

21.

- AA If We had sent down this Qur'an to a mountain you would have seen it turn desolate and split into two for fear of God. We offer these examples to men that they may think and reflect.
- NQ Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect[] .
- PK If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.
- SH Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.
- YU Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.

22.

- AA He is God; there is no god but He, the knower of the unknown and the known. He is the benevolent, ever-merciful.
- NQ He is Allâh, than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.
- PK He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.
- SH He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful
- YU Allah is He, than Whom there is no other god; - Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

23.

- AA He is God; there is no god but He, the King, the Holy, the Preserver, Protector, Guardian, the Strong, the Powerful, Omnipotent. Far too exalted is God for what they associate with Him.
- NQ He is Allâh than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.
- PK He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).
- SH He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).
- YU Allah is He, than Whom there is no other god; - the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

24.

- AA He is God, the Creator, the Maker, the Fashioner. His are all the names beautiful. Whatever is in the heavens and the earth sings His praises. He is all-

mighty and all-wise.

- NO He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names[] . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.
- PK He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.
- SH He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.
- YU He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.