

SURAH-58

AL-MUJADILAH

This Madni Surah derives its name from word "tujadiluka" of the first verse which means "she that was disputing or arguing with you or pleading before you." This Surah was revealed between the period 4th to 6th year of the Hijrah either before Surah 33 or after that Surah because the pre-Islamic pagan custom of putting away wife by 'Zihar' is mentioned in this as well as in that Surah.

Verses 1-4 of this Surah deal with one of the greatest wrongs done to the women in Pre-Islamic age known as Age of Ignorance. A woman was put away arbitrarily and for no good reason by a husband by employing an oath known as 'Zihar', saying that her back was for him as the back of his mother. This oath or formula deprived her of all her marital rights and, at the same time, made it unlawful for her to remarry. This Surah prohibited and abolished 'Zihar' and thus it rectified a great wrong which was being done to the women.

According to some traditions, a woman called Khawlah-bint-Tha'labah of the Khazraj tribe was set aside by her husband Aws-bin-As-Samit Ansari of the Aus tribe by pronouncing formula of 'Zihar'. She came at once to the Prophet (PBUH) and complained about her husband arguing that if she was separated from her husband, she and her children would be ruined. She disputed with the Prophet but the Prophet could take no action against the man as the method of 'Zihar' had not yet been abolished. So Allah heard her complaint and revealed the verses of this Surah to the Prophet. 'Zihar' was condemned as unnatural and it was instantly abolished. Penalty or ransom for getting out of it was also prescribed for those who, on account of foolishness or anger or due to any other reason, had exercised 'Zihar' and then realizing their mistake, intended to go back on that which they had said. Penalty fixed for such persons is freeing of a slave or in case of no financial capacity to do so fasting for two consecutive months or in case of no physical capacity feeding of sixty needy ones before they reunite with their wives.

In the rest of the Surah, mostly good manners and virtues have been taught.

- It has been said that Allah is omniscient and omnipresent. He knows your secret counsels. So do not hold such counsels as such counsels are normally about crime, wrongdoing and disobedience to Allah and His messenger. However, to hold such counsels about righteousness and piety is allowed.
- Conspiring in secret is work of Satan, so refrain from it.
- When it is said: Make room in assemblies, then make room.

- When it is said: Stand up and leave, then stand up and leave the assembly.
- Establish prayer, pay Zakat, and obey Allah and His messenger.
- Those who befriend the people with whom Allah is angry and swear false oaths, Allah has prepared for them terrible doom. They are in the party of Satan and they are destined to be the losers.
- Those who believe in Allah and in the Last Day, they do not make friendship with those who oppose Allah and His messenger, even though they be their fathers or sons or brothers or their kin. They are Allah's party and Allah will admit them into Paradise.

Lesson-324 : Law of Zihar

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Allah has indeed heard the plea of the woman who disputes with you concerning her husband and complains to Allah. And Allah has heard your conversation. Verily, Allah is Hearer, Seer.

2. Those of you who put away their wives by Zihar (i.e. saying that they are like their mothers), should keep in mind that they are not their mothers. None are their mothers except those who gave them birth. And they verily utter absurd and false words. And verily, Allah is Pardoning, Forgiving.

3. Those who put away their wives by calling them to be like their mothers, and afterward wish to retract the words which they have uttered, they will have to free a slave before they (the husband and wife) touch each other. This (penalty) you are advised to pay. And Allah is Informed of what you do.

4. And he who finds not the means (to free a slave), shall fast for two consecutive months before they touch each other. And for him who is unable (to fast), he shall feed sixty needy persons. This is enjoined that you may have faith in Allah and His messenger. And these are the limits set by Allah; and for disbelievers (of these limits) there is a painful doom.

5. Verily, those who oppose Allah and His messenger, they will be disgraced as those before them were disgraced. And indeed We have sent down clear revelations; and for disbelievers there is a humiliating torment.

6. On the Day when Allah will raise them all together, then He will inform them of what they did. Allah has kept account of it while they have forgotten it. And Allah is witness over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا (٥٨) سَمِعْنَا مِنَ الْمَرْءِ الَّذِي يُبَاهِي بِأُمَّهِمْ ذُنُوبَهُمْ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُبَاهِيكَ فِي زَوْجِهَا
 وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ
 اللَّهَ سَمِيعٌ بَصِيرٌ ①
 الَّذِينَ يُظَاهِرُونَ مِنْكُم مِّن نِّسَائِهِمْ مَاهَنَ
 أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّيْثُ وَلَكِنْ تَهُمُ
 وَأَنْتُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ
 اللَّهَ لَعَفُوفٌ غَفُورٌ ②
 وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ
 لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّاتَا
 ذَلِكُمْ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ③
 فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ
 قَبْلِ أَنْ يَتَمَاسَّاتَا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ
 سِتِّينَ مِسْكِينًا ذَلِكَ لِيُتُومِنُوا بِاللَّهِ وَرَسُولِهِ
 وَبِذَلِكَ حَدُّهُ وَاللَّهُ وَلِيُّ الْمُكْفِرِينَ عَذَابُ الْبَاطِلِ ④
 إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كَمَا كَانُوا
 كَيْتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ
 بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ⑤
 يَوْمَ يُبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا
 وَأَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑥

7. Have you not seen that Allah knows what is in the heavens and what is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or of more but He is with them wheresoever they may be; and then on the Day of Resurrection He will inform them of that which they used to do. Verily, Allah is the Knower of all things.

8. Have you not seen those who were forbidden to hold secret conferences, but they returned to that which they had been forbidden. And they hold secret conferences for sin and wrong-doing and disobedience to the messenger. And when they come to you they greet you with a greeting wherewith Allah does not greet you, and say within themselves: Why Allah does not punish us on account of what we say? Hell is enough for them. They will burn in it, and that is indeed worst destination.

9. O you who believe! When you hold secret conference confer not together for sin and wrong-doing and disobedience to the messenger, but hold counsel for righteousness and piety. And fear Allah to Whom you shall be gathered.

10. Verily, secret counsels are work of Satan that he may vex those who believe; but he can harm them not except with Allah's permission. In Allah let the believers put their trust.

Lesson-325 : Manners

11. O you who believe! When you are told to make room in assemblies, then make room; Allah will give you ample space. And when you are asked to rise up, then rise up; Allah will raise in degree those of you who believe and those who have been given knowledge. And Allah knows what you do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا
خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَ
لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا
عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾
أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ وَيَتَنَبَّجُونَ بِالْأُثْمِ وَالْعُدْوَانِ وَ
مَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
يَحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا
فَيَسَّ الْمَصِيرُ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَ
التَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾
إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا
وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١١﴾

12. O you who believe! When you want to have secret consultation with the messenger, make some charity before your consultation. This is better and purer for you. But if you find no means, then, verily, Allah is Forgiving, Merciful.

13. Are you afraid of spending in charity before your private consultation. Then, when you do it not and Allah has forgiven you, offer prayers and pay Zakat and obey Allah and His messenger. And Allah is Informed of what you do.

14. Have you not seen those (hypocrites) who take for friends a people (the Jews) upon whom is the wrath of Allah. They are neither of you nor of them, and they swear a false oath while they know.

15. Allah has prepared for them a dreadful torment. Evil indeed is that which they are doing.

16. They make their oaths shields and they hinder others from the path of Allah; so for them is a humiliating torment.

17. Their children and their wealth will not avail them anything against Allah. Such are the companions of the Fire; they will abide therein forever.

18. On the Day when Allah will raise them (to life) all together, then they will swear to Him as they swear to you now, and they will deem that they have some standing (i.e. some excuse). Behold! They are the ones who are liars.

19. Satan has overpowered them, and so he made them forget the remembrance of Allah. They are the party of Satan. Surely, it is the party of Satan that shall be the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَلَّوْا مَا جِئْتُمُ الرَّسُولَ فَقَدِّمُوا
بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ
فَإِنْ لَمْ تَجِدُوا قَانَ اللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢﴾
ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ
صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِمْ وَاقِصُوتَ الصَّلَاةِ وَآتِ الزَّكَاةَ وَاطِيعُوا اللَّهَ وَ
رَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ
وَهُمْ يَعْلَمُونَ ﴿١٤﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٥﴾

لَا تَتَّخِذُوا أَيْمَانَكُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ
اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

لَنْ تُغْنِي عَنْكُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾
يَوْمَ يَسْعَىٰ كُلُّهُمْ عَلَىٰ نَكَارَاتٍ هُمْ يَحْلِفُونَ لَهُ كَمَا
يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا
إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ
أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ
هُمُ الْخٰسِرُونَ ﴿١٩﴾

20. Verily, those who oppose Allah and His messenger, they will be among the lowest ones.

21. Allah has decreed: Verily, it is I and My messengers who will definitely prevail. Lo! Allah is Strong, Mighty.

22. You will never find a people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger even though they be their fathers or their sons or their brothers or their kinsmen. They are the people in whose hearts He has written faith and has strengthened them with a Spirit from Him. And He will admit them into Paradise beneath which rivers flow, wherein they will live forever. Allah is well pleased with them and they are well pleased with Him. They are the party of Allah. Verily, it is the party of Allah that will succeed.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي
الْأَذَلِّينَ ﴿٢٠﴾

كَتَبَ اللَّهُ لَا غَلْبَ لَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ ﴿٢١﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ
بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ
اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

SURAH-59**AL-HASHR**

This Madni Surah derives its title from word "Al-Hashr" which occurs in its verse 2 and which has been variously translated as exile, banishment, gathering (for war), assault, etc. This Surah deals with the siege and then banishment of the Jewish tribe called Bani Nadir and since this event happened in Rabi-al-Awwal of the fourth year of Hijrah, its period of revelation is the same. It comprises 24 verses and is divided into two lessons.

Prophet Muhammad came to Yathrib in A.D. 622, with his followers at the invitation of the Arab tribes of that city. At that time there were two tribes of the Arabs called Bani Khazraj and Bani Aus and three Jewish tribes namely, Bani Quraizah, Bani Nadir and Bani Qainuqa. Soon after his migration from Makkah to Yathrib (henceforth to be known as Madinah), Prophet Muhammad concluded an agreement between the Muslims and the Jews of Madinah, known in history as the famous Charter of Madinah. It is a historic document which regulated relations between the Muslims who had migrated to Madinah (known as Muhajerin or immigrants) and the Muslims who were already living in Madinah (known as Ansar or helpers) on the one hand and between the Muslims and the Jews on the other hand. The charter had 52 clauses and some of these clauses secured rights to the Jews. They were given religious freedom. It was agreed that the Quraish and their helpers shall not be given protection and in case of attack on Yathrib, the contracting parties are bound to help one another. It was also agreed that the Jews would bear their expenses and the Muslims their expenses and in case of any dispute or controversy, the matter would be referred to Allah and to Muhammad, the messenger of Allah for final decision.

Although the Jews had entered into the treaty on their own free will and had accepted the terms of the treaty, but true to their history of opposing and assassinating the messengers of Allah, they soon started their hostility towards Prophet Muhammad (PBUH). Enraged that they could not use the Prophet to help them in conquering the Arab and founding for them a new kingdom of Judah, they soon broke off and ranged themselves on the side of the enemies of the new faith. And when asked which they preferred, idolatry or Islam, they openly declared that idolatry was better than the faith of Muhammad (PBUH). They reviled the Prophet, they twisted their tongues and mispronounced the Quranic words rendering them meaningless, absurd or blasphemous. The Jewish poets and poetesses violated common decency and the recognized code of Arab chivalry by slandering the Muslim women in obscene verse. Not satisfied with reviling the Prophet and insulting the

Muslim women they sent out emissaries to the enemies of the state, the protection of which they had formally accepted. When the Prophet (PBUH) and his followers won a decisive victory over the Quraish at Badr, the Jews were filled with grief and malice. Kaab bin Ashraf, the poet and chief of Bani Nadir cried out: "By God, if Muhammad has really killed nobles of Quraish, the belly of the earth is better for us than its back." He immediately went to Makkah and incited the Quraish by reciting provocative elegies for their chiefs who were killed at Badr. Then he returned to Madinah and composed verses to insult the Muslim women. At last, enraged at his mischievous conduct, the Prophet ordered for his execution.

Bani Qainuqa was the first tribe to break the treaty and openly rebel against the Muslims. They lived in a locality inside Madinah. They were good artisans, goldsmiths, blacksmiths and vessel makers, and so the Muslim men and Muslim women had to visit their shops frequently for purchase of Jewelry and daily articles of use. One day a Muslim woman visited their bazaar and she was not only insulted but stripped naked. A brawl followed in which a Muslim and a Jew were killed. Thereupon, the Prophet immediately visited their locality to counsel the Jews on decent conduct. Instead of taking sense, they misbehaved with him and said: "O Muhammad, you perhaps think we are like Quraish. They did not know how to fight and you therefore overpowered them. But when you come in contact with us, you will see how men fight. "This was declaration of war in open words, and so the Holy Prophet quickly laid siege to their strongholds. The siege had hardly lasted for a fortnight when the Jews surrendered. However, the Prophet gave them lenient treatment and decided to exile them from Madinah. This happened in Zi Qa'ad, 2 A.H.

After the punitive action against Bani Qainuqa, the Jews remained quiet and did not commit any mischief. But when the Muslims suffered setback in the Battle of Uhud in 3 A.H., the Jews were again emboldened. Their tribe Bani Nadir treacherously broke their pact with the Prophet and entered into an alliance with the Makkans with a view to destroy the Muslim community once and for all. They even made a secret plan to kill the Prophet by dropping a heavy stone on him when he visits their locality. However, their plan failed as Allah informed the Prophet well in time. So the Prophet at once sent to them ultimatum to leave Madinah within ten days because of the acts of treason which they had committed. In the meantime they secretly conspired with the hypocrites and their chief Abdullah bin Ubayy who promised them armed support by two thousand men and sent them message, saying: "Do not leave your homes; if the Muslims fight against you we would fight side by side with you; and if you are forced to emigrate, we shall emigrate with you." On this false assurance, the Jews defied the ultimatum, refused to leave and took up arms. So the Prophet besieged their fortresses in Rabi-Al-Awwal, A.H. 4, but the hypocrites and the other tribes of the Jews did not come to their help. After a few days they surrendered and were

allowed to leave Madinah on the condition that they may take up their movable properties but they would not be allowed to take their arms.

It is with the banishment of the Jewish tribe of Bani Nadir that this Surah Al-Hashr deals. First 4 verses admonish the people to take lesson from the fate of a strong and fortified tribe who fell before Allah and His messenger without fighting. In verse 5 the Muslims are exonerated from the cutting of palm trees which is otherwise prohibited, because that was necessary to facilitate military operation against the Jews. Verses 6-10 deal with the spoils of war which come into the possession of the Islamic state without fighting. The whole of such property is to be used by the Islamic State for common weal and not to be distributed, among the soldiers. Verses 11-17 deal with the behaviour of the hypocrites in this conflict of the Muslims with the Jews, while the remaining verses give instructions and admonitions to the believers.

(For the fate of Bani Qurizah, the third Jewish Tribe, please see the introduction to Surah 33.)

Lesson-326 : Distribution of spoils

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is in the earth glorifies Allah, and He is the Mighty, the Wise.

2. It is He Who drove out those of the People of the Scripture (the Jews of the tribe of Banu-Nadir) who disbelieved from their homes at the first gathering. You had never thought that they would ever go out, and even they thought that their fortresses would protect them from Allah. But Allah came to them from where they did not expect, and He cast terror in their hearts so that they destroyed their homes by their own hands and the hands of the believers. So learn a lesson, O you who have eyes!

3. And if Allah had not decreed exile for them, He verily would have punished them in the world, and in the Hereafter there is torment of the Fire for them.

4. That is because they opposed Allah and His messenger; and he who opposes Allah, then Allah is certainly very Severe in punishment.

5. Whatever palm-trees you cut down or left them standing on their roots, it was by the leave of Allah, and in order that He may humiliate the evil-livers.

6. And that which Allah has bestowed as fai (spoils got without fighting) on His messenger from them, for which you did not urge any cavalry or camelry; but Allah gives power to His messenger over whom He wills. And Allah is Able to do all things.

آيَاتُهَا (٥٩) سُورَةُ الْحَشْرِ فَلْيَدْرُسُوا مِنْ دُرُوسِهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
 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 وَهُوَ قَدَرٌ فِي قُلُوبِهِمُ الزُّعْبَابُ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ
 وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَكُفُّوا فِي الْآخِرَةِ عَذَابُ النَّارِ
 ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
 مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمْهَا قَائِمَةً عَلَى أَصُولِهَا فَإِنَّمَا ذُنُوبُكُمْ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ
 وَمَا آفَأَهُ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

7. That which Allah gives as spoil to His messenger from the people of the towns (without fighting), it is for Allah and for His messenger and for the relatives (of the messenger who are poor) and the orphans and the needy and the wayfarer, that it may not make circuit between the rich among you. And whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it, and fear Allah. Verily, Allah is stern in punishment.

8. (And it is also) for the poor refugees (Mahajireen), who were expelled from their homes and their possessions, and who seek Allah's bounty and good pleasure, and who help Allah and His messenger. Such are indeed the truthful.

9. (And it is also for) those (Ansar or helpers) who already lived (in Madinah) and had accepted faith before (the arrival of) them and love those who migrate to them and find in their hearts no need for that which has been given to them, and give them (the emigrants) preference over themselves even though they themselves are poor. And whoso is saved from his own avarice, such are they who will be the successful.

10. And (it is also for) those who came after them and say: Our Lord! Forgive us and our brothers who have preceded us in the Faith (Al-Islam) and place not in our hearts any malice toward those who believe. Our Lord! Verily, You are the Kind, the Merciful.

Lesson-327 : The hypocrites and the Jews

11. Have you not seen the hypocrites who say to their friends who disbelieve from among the People of the Scripture: "If you are driven out, we will certainly go out with you, and we will never obey anyone against you. And if you are attacked, we surely will help you". But Allah bears witness that they are liars.

مَا آتَا اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ
وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٥٧﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٥٨﴾
وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوَفِّقْ شَيْئًا فَنَفْسِهِ فَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥٩﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ
لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ ﴿٦٠﴾

الَّذِينَ يَتَّبِعُونَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَمَّا
جَاءُوا مِنْكُمْ كَفَرُوا مَعَكُمْ وَلَا يُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ
لَنْ نَنْصُرَكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿٦١﴾

12. If they (the Jews) are driven out, they (the hypocrites) will never go out with them; and if they are attacked, they will never help them. And if at all they help them, they will turn their backs and then they will not be helped.

13. Indeed your fear is more in their hearts than that of Allah. That is because they are a people who understand not.

14. They will never fight against you together except in fortified townships or from behind walls. Their enmity amongst themselves is strong. You think of them united whereas their hearts are divided. That is because they are a people who have no sense.

15. Their example is like those (the Jews of Banu Qainuqa) who have tasted, a short while before them, evil result of their conduct; and for them there is painful punishment.

16. The example of the hypocrites is like the Satan who says to man: Disbelieve. But when the man disbelieves, he says: Verily, I am free of you. Lo! I fear Allah, the Lord of the worlds.

17. So the end of both will be that they will be in the Fire, abiding therein forever. Such is the reward of the wrong-doers.

18. O you who believe! Fear Allah! And let every soul look to that which it is sending for the morrow. And fear Allah. Lo! Allah is well informed about what you do.

19. And be not like those who forgot Allah, so He caused them to forget their own selves. It is they who are the evil-livers.

20. The companions of the Hell and the companions of the Paradise are not equal. The companions of Paradise, they are indeed superior (and successful).

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا
لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ
ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

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

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ
وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ
جَمِيعًا وَكُلُّهُمْ شَيْءٌ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ﴿١٤﴾

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا أَبْوَاطَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

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

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا
ذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلِنَنْظُرْ نَفْسًا مَا قَدَّمْتُمْ
لِغَايَةِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

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

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

21. If We had sent down this Quran upon a mountain, you would have seen it humbled and rent asunder by the fear of Allah. Such are the examples which We cite for mankind, so that they may reflect.

22. Allah is He, beside Whom there is no God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

23. Allah is He, beside Whom there is no God, the Sovereign, the Holy, the Peace, the Giver of security, the Guardian, the Mighty, the Compeller, the Supreme. Glorified be Allah from all that they join with Him as partners.

24. He is Allah, the Creator, the Inventer, the Shaper. For Him are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لِنَصْرِنَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَ
الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
﴿٢٤﴾ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾