

SURAH AS A STORY



Surah Al-Hashr

The Exile

The complete journey — fallen fortresses, selfless hearts, beautiful Names —
told the way a loving elder shares it with a child



Surah No. 59 • 24 Ayahs • Medinan

NOORANI ILM

nooraniilm.com • free sadaqah jariyah ebook

The Surah at a Glance

*Sabbaha lillaahi maa fis-samaawaati wa maa
fil-ard; wa Huwal-'Azeezul-Hakeem*

1. Whatever is in the heavens and the earth glorifies Allah — and He is the Almighty, the Wise.

*Wa maaa aataakumur-Rasoolu fakhuzooahu wa
maa nahaakum 'anhu fantahoo*

7. And whatever the Messenger gives you — take it; and whatever he forbids you — refrain from it.

*Wa yu'siroona 'alaaa anfusihim wa law kaana
bihim khasaasah*

9. And they prefer others above themselves, even though poverty is with them.

*Yaaa ayyuhal-lazeena amanut-taqul-laaha
wal-tanzur nafsum-maa qaddamat lighad*

18. O you who believe! Fear Allah, and let every soul look at what it has sent ahead for tomorrow.

*Law anzalnaa haazal-Qur'aana 'alaa
jabalil-lara-aytahoo
khaashi'am-mutasaddi'am-min khashyatil-laah*



21. Had We sent down this Quran upon a mountain, you would have seen it humbled, splitting apart from the fear of Allah.

*Huwal-laahul-Khaaliquul-Baari'ul-Musawwiru
lahul-Asmaaa'ul-Husnaa*

24. He is Allah — the Creator, the Originator, the Fashioner; to Him belong the most beautiful Names.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on nooraniilm.com (Read & Recite section).

The First Gathering

Beta, this surah opens over a real scene from the outskirts of Madinah — and Ibn Abbas (radiyallahu anhum) used to call it simply 'Surah Banu Nadir', for it tells their story from the sky's own window.

Banu Nadir were a powerful tribe of the People of the Book settled near Madinah, bound to the Muslims by a treaty of peace. But treaties live in hearts before they live on paper. When the Prophet ﷺ once visited their quarter and sat by a wall, they whispered a plan: drop a millstone upon him from above. Allah informed His



Messenger; he ﷺ rose calmly and left — and the treaty lay broken by their own treachery.

The consequence was exile — 'li-AWWALIL-HASHR', at the first gathering. And the Quran freezes the astonishment of it: 'HE is the One who expelled the disbelievers of the People of the Book from their homes at the first gathering. YOU did not think they would leave — and THEY thought their FORTRESSES would defend them against Allah. But Allah came upon them from where they did not expect, and cast TERROR into their hearts — so they destroyed their houses with their OWN hands and the hands of the believers.

FA'TABIROO, ya ulil-absar — so take the lesson, O people of vision!'

Notice the strangest detail, beta: no great battle is described. The fortress fell from INSIDE — ru'b, terror in the heart, dismantled what walls were built to protect. When Allah wants a stronghold opened, He does not always send armies; sometimes He simply switches off the courage inside it.



Fortresses Against Allah

Stand a moment at the middle line, beta, for it is the surah's first jewel: 'they thought their fortresses would defend them AGAINST ALLAH.' Against enemies, walls work. Against thieves, locks work. Against ALLAH — nothing has ever worked, and nothing ever will.

And every generation, beta, rebuilds Banu Nadir's fortresses with new materials: the bank balance that whispers 'you are covered', the contacts, the double insurance, the 'settled' career, the powerful relative. Good TOOLS, all of them — Islam commands tying the camel — but tools, not gods. The disease begins the day the heart quietly transfers its trust from the Lord of the wall to the wall. This surah's opening is a lifelong vaccination against that transfer: 'Allah came upon them from where they did not expect.' Keep your walls, beta — and keep your tawakkul out of them.

Wealth Must Not Circle Only Among the Rich



The lands and properties left behind raised a question: how to distribute wealth gained without war — the FAY'? And in answering it, Allah laid down a principle that economists would stumble toward centuries later: the fay' belongs to Allah and His Messenger, to relatives, orphans, the needy and the wayfarer — 'KAY LA YAKOONA DOOLATAN BAYNAL-AGHNIYA'I MINKUM' — SO THAT WEALTH DOES NOT BECOME A CYCLE CIRCULATING ONLY AMONG YOUR RICH.

Read it twice, beta. Fourteen centuries ago, in the middle of a tribal exile, the Quran named the disease of every civilisation: money orbiting the same few hands while the many watch. Zakah, sadaqah, inheritance shares, fay' — the deen's whole economic design keeps drilling channels from the pools of the rich to the fields of the poor.

And in the same passage stands an ayah the scholars call a foundation of the entire deen: 'WA MA ATAKUMUR-RASOOLU FA-KHUZOOHU, WA MA NAHAKUM 'ANHU FANTAHOO' — whatever the



Messenger GIVES you, TAKE it; and whatever he FORBIDS you, REFRAIN. This, beta, is the Quran's own seal upon the Sunnah: the same Book that people claim to follow 'alone' commands them to take from Muhammad ﷺ whatever he brings. Quran and Sunnah are one rope with two strands.

The Lamp the Ansari Dimmed

Now the surah paints two portraits of greatness. First, the poor MUHAJIREEN — 'expelled from their homes and their wealth, seeking bounty from Allah and His pleasure, and supporting Allah and His Messenger — it is THEY who are the truthful.' They proved with their emptied houses that iman outweighs addresses.

And then the ANSAR of Madinah — and here descends an ayah that still moistens eyes: 'Those settled in the home and in faith before them LOVE whoever migrates to them, and find in their chests NO NEED for what those were given — WA YU'THIROONA 'ALA ANFUSIHIM WA LAW KANA BIHIM KHASASAH — and



they PREFER OTHERS ABOVE THEMSELVES, even though poverty is with them.'

Hear the story behind its revelation, beta, preserved in Sahih al-Bukhari. A hungry guest came to the Prophet ﷺ; no house of his ﷺ had food that night. An Ansari man took the guest home. His wife whispered: we have nothing but the children's supper. He said: put the children to sleep, bring the food, and DIM THE LAMP — we will move our jaws in the dark as if eating, so the guest eats his fill without shame. In the morning, the Prophet ﷺ met him smiling: 'Allah WONDERED (in delight) at what you two did with your guest last night' — and this ayah came down. Ithaar, beta: not giving from your extra — giving from your NEED, and hiding even the giving to guard the taker's dignity.

And the passage seals with the formula the surah repeats like a heartbeat: 'WA MAN YOOQA SHUHHA NAFSIHI FA-ULA'IKA HUMUL-MUFLIHOON — whoever is protected from the stinginess of his own soul — it is THEY who are the successful.'



The Bridge of the Later Ones

Then, beta, comes the ayah that includes YOU in this story — written for every believer till the end of time:

'And those who come AFTER them say:

RABBANA-GHFIR LANA WA LI-IKHWANINA-LLAZINA
SABAQOONA BIL-IMAN — Our Lord, forgive us AND
our brothers who preceded us in faith — WA LA TAJ'AL
FI QULOOBINA GHILLAN LIL-LAZINA AMANU — and
place NO rancour in our hearts toward those who
believe — Rabbana, innaka Ra'oofur-Raheem.'

This dua is your bridge to the sahaba, beta — memorise it. And notice its second half: a heart carrying zero bitterness toward ANY believer. The scholars said: whoever wants a share with the first generations, let him hold their two marks — dua for those before, and a clean chest toward all who believe.

By contrast, the surah exposes the hypocrites who had promised Banu Nadir: 'if you are expelled, we will leave with you; if you are fought, we will help you' — and



Allah testified in advance: 'they are surely LIARS' — and so it proved. Their likeness: SHAYTAN, who says to man 'disbelieve!' — then, when he disbelieves, says: 'I am free of you; I fear Allah, Lord of the worlds.' Every whisperer who pushes you to the edge, beta — nafs, bad company, the devil himself — has the same exit line rehearsed: 'main to bas keh raha tha.' At the cliff, only the pushed one falls.

The Audit — and the Mountain

Now the surah gathers all its threads into one evening's homework, an ayah the scholars call the Quran's own muhasabah (self-audit) verse: 'O you who believe! Fear Allah — WAL-TANZUR NAFSUN MA QADDAMAT LI-GHAD — and let every soul LOOK at what it has SENT AHEAD for TOMORROW.' One question, beta, asked nightly, would reorganise a whole life: today, what did I ship to my real address?

And the warning beside it is among the Quran's most piercing: 'Do not be like those who FORGOT ALLAH —



so He made them FORGET THEIR OWN SOULS.' The punishment of forgetting Him, beta, is self-forgetting: a man busy with everything, connected to everyone, updated on all things — except the one soul riding inside him toward the grave.

Then, to show what this Reminder deserves, Allah lifts the heaviest object in an Arab's imagination: 'HAD WE SENT DOWN THIS QURAN UPON A MOUNTAIN, you would have seen it HUMBLLED, SPLITTING APART from the fear of Allah.' The rock would crack, beta. The question the ayah leaves hanging over every reciter: the mountain would split — how is my heart intact? 'And these examples We present to the people, that perhaps they may REFLECT.'

The Necklace of the Names

And then, beta, the surah does something breathtaking. After fortresses and exiles, after economics and audits, it lifts your gaze to the Owner of it all — and strings, in three closing ayahs, the richest necklace of Allah's



Names found anywhere in His Book:

'He is Allah, besides whom there is no god: Knower of the unseen and the seen; He is AR-RAHMAN, AR-RAHEEM. He is Allah, besides whom there is no god: AL-MALIK — the King; AL-QUDDOOS — the Absolutely Pure; AS-SALAM — the Source of Peace; AL-MU'MIN — the Granter of security; AL-MUHAYMIN — the Overseer; AL-'AZEEZ — the Almighty; AL-JABBAR — the Compeller who mends the broken; AL-MUTAKABBIR — the Supremely Great. Exalted is Allah above whatever they associate. He is Allah: AL-KHALIQ — the Creator; AL-BARI' — the Originator; AL-MUSAWWIR — the Fashioner of every face. LAHUL-ASMA'UL-HUSNA — to Him belong the MOST BEAUTIFUL NAMES. Whatever is in the heavens and the earth glorifies Him — and He is the Almighty, the Wise.'

Count the design, beta: the surah OPENED with everything glorifying Him, and CLOSES with everything glorifying Him — and in between, it showed you why:



the Names in action. Al-'Azeez broke the fortress; Al-Malik distributed the fay'; As-Salam softened the Ansar's homes; Al-Muhaymin heard the hypocrites' secret promises. Many of the salaf loved to recite these closing ayahs after Fajr, entering the day wearing this necklace. Make it your habit too — and when you know a Name, beta, call upon it: broken? Call Al-Jabbar. Afraid? Call Al-Mu'min. Restless? Call As-Salam. The Names are not a list to frame on a wall; they are doors, and every door opens.

What This Surah Teaches Us

1. Audit the wall you secretly lean on — keep your locks and plans, but keep your tawakkul in the Lord of the walls.
2. Fight wealth's gravity: give so money never becomes 'a cycle among the rich' — your sadaqah is civilisation's plumbing.
3. 'Whatever the Messenger gives you, take it' — hold Quran and Sunnah as one rope; there is no deen of



'Quran alone.'

4. Practise ithaar the Ansari way: give from your need, and dim the lamp — protect the taker's dignity.

5. Recite the Rabbana-ghfir dua and keep a chest with zero ghill toward any believer — your bridge to the first generation.

6. Run the nightly audit — 'what did I send ahead for tomorrow?' — and never let forgetting Allah become forgetting your own soul.

7. Learn the closing Names and call each by need: Al-Jabbar for the broken, As-Salam for the restless, Al-Mu'min for the afraid.

Ya Malik, Ya Quddoos, Ya Salam, Ya Jabbar — mend us, secure us, purify us, and split our hearts open with Your Book as mountains would split. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

Noorani Ilm • nooraniilm.com • Free to share — sadaqah jariyah

