

# ***Surah Al-Hashr Meaning and Tafseer for Kids***

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**Qur'an  
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# Surah Al-Hashr: A Powerful Surah with Real-Life Lessons

## Quick Facts You Should Know

- **Surah Name:** Al-Hashr
- **Surah Number:** 59
- **Revealed in:** Medina
- **Number of Ayat:** 24

This Surah was revealed when the Muslim community was growing and facing **real challenges**, real enemies, and real tests of faith.

👉 This is not just history — it's a lesson for life.

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## What Does “Al-Hashr” Mean?

**Al-Hashr = Gathering**

But wait 🙅

This does **NOT** mean the gathering on the Day of Judgment.

In this Surah, *Hashr* means:

- The gathering of **Banu Nadir** (a Jewish tribe) to leave Madina
- Or the gathering of Muslims to remove them from the city

📌 So this Surah is about an **actual event** that happened in Madina.

Because of this, some scholars also call it:

- **Surah Banu Nadir**

## What Is This Surah Mainly About?

Surah Al-Hashr talks about:

- A group called **Banu Nadir** who lived in Madina
- They made a treaty with the Muslims ✗ then **broke it**
- Some **hypocrites (Munafiqeen)** secretly supported them
- In the end, Allah helped the believers
- The land of Madina was purified from betrayal

 This Surah shows us:

- Allah always supports truth
- Breaking promises has consequences
- Fake support always disappears in hard times

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## Connection to the Previous Surah

At the end of the previous Surah, Allah promises victory to **Hizbullah (the Party of Allah)**.

✨ Surah Al-Hashr shows a **real example** of that promise coming true.

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## The Surah Is Divided into 6 Powerful Sections

### 1 Section One – Ayah 1

- Everything in the universe glorifies Allah
- Allah is **All-Powerful** and **All-Wise**

 Even things we don't see are worshipping Allah!

### 2 Section Two – Ayah 2–10

- The story of the conflict with **Banu Nadir**
- Shows how Allah helped the believers
- Teaches lessons about trust in Allah

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### 3 Section Three – Ayah 11–17

- Talks about the **Munafiqeen (hypocrites)**
- They promised help but ran away when things got hard
- Shows how fake friends act in tough times

 A big reminder:

Not everyone who talks like a friend truly is one.

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### 4 Section Four – General Advice

- Direct reminders for **all Muslims**
  - Learn from past mistakes
  - Strengthen your faith and actions
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### 5 Section Five – Ayah 21

- Describes the **power of the Qur'an**
- If the Qur'an were sent on a mountain, it would break from fear of Allah
- Shows how strong Allah's words are

 Imagine how powerful the Qur'an is for our hearts!

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### 6 Section Six – Ayah 22–24

- Beautiful Names of Allah (Asma'ul Husna)
- Teaches who Allah truly is
- Helps us love, fear, and trust Him more

## A Special Kind of Surah: *Musabbihat*

Surah Al-Hashr is one of the **Musabbihat Surahs**.

That means:

- It **starts** with glorifying Allah
- It also **ends** with glorifying Allah

 From beginning to end → Allah is praised.

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# ★ Amazing Rewards for Reading Surah Al-Hashr

The Prophet ﷺ said:

من قرأ سورة الحشر لم يبق جنة و لا نار و لا عرش و لا كرسى و لا حجاب و لا السماوات السبع و لا الارضون السبع و الهوام و الرياح و الطير و الشجر و الدواب و الشمس و القمر و الملائكة الا صلوا عليه، و استغفروا له و ان مات من يومه او ليلته مات شهيدا!

“Whoever recites Surah Al-Hashr, there does not remain any Paradise or Hell, nor Throne or Kursi, nor veil, nor the seven heavens and the seven earths, nor insects, nor winds, nor birds, nor trees, nor animals, nor the sun, nor the moon, nor the angels — except that **they send blessings upon him and ask forgiveness for him; and if he dies that day or that night, he dies as a martyr.**”

*(Majma' al-Bayan, vol. 9, p. 255; also mentioned by Qurtubi at the beginning of this Surah.)*

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Imam Ja'far al-Sadiq (a) said:

من قرأ اذا امسى الرحمن و الحشر وكل الله بداره ملكا شاهرا سيفه حتى يصبح:

“Whoever recites Surah Ar-Rahman and Surah Al-Hashr in the evening, Allah appoints an angel with an unsheathed sword to guard his house until morning.”

*(Majma' al-Bayan, vol. 9, p. 256)*

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## 💡 Big Takeaways

These rewards don't come just from reading fast.

They come from:

- Understanding the message
- Thinking about the lessons

- Living by what the Surah teaches

 Surah Al-Hashr helps us:

- Stand with truth
- Avoid hypocrisy
- Trust Allah completely

## 🌟🌱 Surah Al-Hashr (59): Ayat 1–5 🌟🌱

### The End of Banu Nadir's Plot in Madinah — and Lessons for Us

# Ayah 1

## 🌍 Everything in the Universe Praises Allah

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ 🟢

**Everything in the heavens and the earth glorifies Allah, and He is the Mighty, the Wise.**

Allah starts this Surah with an amazing truth: the whole universe is busy praising Allah. Angels, humans, animals, plants, and even rocks and mountains glorify Allah.

Allah is Mighty, meaning no one can defeat Him, and Wise, meaning everything He does has a perfect reason.

This is also a powerful introduction to the story of Banu Nadir. They were people who had wrong beliefs about Allah's power, trusted their own strength, and made plots against the Prophet صلی اللہ علیہ وسلم.

### 🌟 How do things praise Allah?

- Some creations praise Allah with words, in a way we cannot hear.
- Others praise Allah through the way they are created. The perfect design of every creature shows Allah's knowledge, power, greatness, and wisdom.
- Many scholars say every creature has some level of understanding and awareness, even if we do not understand it. The entire world is full of Allah's praise, even if we are unaware.

### 💭 Reflection Time

- If everything in the universe is praising Allah, what can I do today to praise Allah more?

### ✅ Practical Life Point

- When you see something beautiful (sunset, trees, stars), whisper: *SubhanAllah*.

## The Big Story Behind These Ayat

### Why did Banu Nadir become enemies of the Prophet

صلی اللہ  
علیہ وسلم ?

In Madinah, three Jewish tribes lived:

- **Banu Nadir**
- **Banu Qurayzah**
- **Banu Qaynuqa'**

Many historians and scholars said these tribes were not originally from the Hijaz. They moved to Madinah because their religious books mentioned that a Prophet would appear there. They came expecting to find him.

But when Prophet Muhammad صلی اللہ علیہ وسلم actually came, many of them rejected him. Instead of joining him, they became jealous, proud, and angry. They did not want to accept a Prophet from outside their own group. That pride turned into hatred, and hatred turned into plots.

When the Prophet صلی اللہ علیہ وسلم migrated to Madinah, he made a treaty with them. The treaty meant they would not attack Muslims and would not help Muslim enemies. But whenever they found a chance, they broke their promise.

### Who was Ka'b ibn Ashraf, and why was he so dangerous?

**Ka'b ibn Ashraf** was a major leader from the Jews and one of the powerful figures connected to **Banu Nadir**. He was very influential and used his words like weapons.

After the Battle of Uhud (which happened in the 3rd year after Hijrah), Ka'b ibn Ashraf came to Makkah with forty Jewish riders. He went straight to Quraysh and made an agreement with them that they would unite to fight Prophet Muhammad صلی اللہ علیہ وسلم.

Then something even more serious happened. Abu Sufyan came with forty men from Makkah, and Ka'b came with forty from the Jews, and they entered Masjid al-Haram. Next to the Ka'bah, they made their alliance stronger and confirmed their pact together. Allah informed the Prophet صلی اللہ علیہ وسلم through revelation.

Ka'b ibn Ashraf was not only insulting Islam—he was building real war plans and encouraging attacks. That made him extremely dangerous to the safety of Muslims.

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## **The Assassination Attempt: A Plot to Kill the Prophet** صلی اللہ علیہ وسلم

One day the Prophet صلی اللہ علیہ وسلم went with a group of companions and leaders to Banu Nadir, who lived near Madinah.

The Prophet صلی اللہ علیہ وسلم wanted help or a loan for a serious reason: to pay the blood-money for two people from Banu 'Amir who had been killed by one Muslim named 'Amr ibn Umayyah. This was part of justice and keeping peace between tribes.

At the same time, it is also possible that the Prophet صلی اللہ علیہ وسلم and his companions wanted to check the situation of Banu Nadir closely, so Muslims would not be surprised by an attack later.

The Prophet صلی اللہ علیہ وسلم was outside their fortress speaking with Ka'b ibn Ashraf when the Jews began a secret plan. They said to each other:

“You will not get a better chance than this. He is sitting next to your wall. Let someone go to the roof and throw a huge stone on him so we can be finished with him!”

A man named **'Amr ibn Jahhash** volunteered and went to the roof to carry out the murder.

But Allah warned the Prophet صلی اللہ علیہ وسلم through revelation. The Prophet صلی اللہ علیہ وسلم stood up and left immediately and returned to Madinah without saying anything to his companions at that moment. The companions thought he would return soon, but later they realized he had already reached Madinah. They went back too.

Now the betrayal was completely clear. Banu Nadir had broken the treaty in the worst way—by trying to assassinate the Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم ordered Muslims to prepare.

Some narrations also mention that one of the poets of Banu Nadir insulted and mocked the Prophet صلی اللہ علیہ وسلم, which was another clear sign of their betrayal.

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## **Why did the Prophet** صلی اللہ علیہ وسلم **order Ka'b ibn Ashraf to be killed?**

The Prophet صلی اللہ علیہ وسلم ordered **Muhammad ibn Maslamah**—who knew Ka'b ibn Ashraf—to kill him, in any way possible. He did, after preparing the plan.

This was done to stop a major danger. Ka'b was not just speaking badly—he was making alliances with Quraysh, encouraging war, spreading hatred, and supporting attacks against Muslims. His actions were like someone today secretly working with an enemy army to destroy a country from inside.

After Ka'b was killed, fear spread among the Jews and their confidence shook.

## Ayah 2



### The Fortresses Didn't Save Them

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

**He is the One who expelled those who disbelieved among 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 protect them from Allah. But Allah came to them from where they did not expect and cast fear into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take a lesson, O people of insight.**

This ayah describes how Allah expelled Banu Nadir from their homes.

The word “**hashr**” means gathering and moving a group out from their place, like moving them toward a battlefield. Here it can mean:

- Muslims gathering and moving from Madinah toward the forts, or
- Jews gathering to defend and fight.

It is called the first hashr because it was the first event of this type and it also hints that future events would happen with other Jewish groups like Khaybar.

The Muslims did not expect them to leave. The Jews did not expect it either, because they trusted their fortresses and power.

But Allah came to them from a direction they never expected. Allah sent an invisible army: fear. This fear took over their hearts and removed their ability to fight.

They were prepared to fight an army from outside, but Allah sent an army from inside.

## Why were they destroying their own homes?

The clearest meaning in the tafseer is this: Muslims were breaking parts of the fortresses from the outside to enter, and the Jews were destroying parts from the inside so that the buildings would not fall into Muslim hands in good condition. So both sides were involved in destruction, and the result was that their strong defenses collapsed.

Other interpretations were also mentioned, but this first explanation fits best.

At the end, Allah says: take a lesson, people of insight.

## What does “Take a lesson” mean?

The word “اعتبار” comes from “عبور,” which means to move from one thing to another. Taking a lesson means you look at a real event and move from that event to a bigger rule for life.

“People of insight” means people who observe deeply, not just with eyes but with understanding.

## Reflection Time

- What happens when someone trusts power instead of Allah?
- What happens when a person breaks promises and plots harm?

## Practical Life Point

- Do not be proud because of your strength, popularity, or money. All of it can disappear quickly.

 Hadith from Imam Ja'far al-Sadiq (عليه السلام):

“Most of Abu Dhar’s worship was thinking and taking lessons.”

Source: Al-Khisal (as quoted in Nur al-Thaqalayn, vol. 5, p. 274)

 Saying of Imam ‘Ali (عليه السلام):

“The successful person is the one who learns a lesson from others.”

Source: Nahj al-Balaghah, Sermon 86

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## Ayah 3

### Exile Was Their Punishment

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

**If Allah had not decreed exile for them, He would have punished them in this world. And for them in the Hereafter is the punishment of the Fire.**

Exile was already a painful punishment. They had to leave behind much of what they spent their whole lives building.

If exile had not been decreed, they would have faced another punishment, like being killed or captured.

Allah wanted them to be scattered across different lands. This wandering was even more painful because they would constantly remember the homes, farms, gardens, forts, and wealth they lost due to betrayal and plotting.

But this is only the punishment of this world. The punishment of the Hereafter is the Fire for those who choose arrogance and injustice.

## Ayah 4

### Why Did This Happen?

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ●

**That happened because they opposed Allah and His Messenger. And whoever opposes Allah, then Allah is severe in punishment.**

They were punished because they chose to oppose Allah and His Messenger.

“Shāqqū” comes from the idea of separating and standing on the opposite side. It means they put themselves in the enemy position.

Notice that the ayah first says opposing Allah and the Messenger, but then ends by mentioning opposing Allah only. This shows that opposing the Messenger is not separate from opposing Allah.

Allah is the Most Merciful where mercy is needed, and severe in punishment where punishment is needed.

## Ayah 5

### Why Were Palm Trees Cut?

مَا قَطَعْتُمْ مِنْ لِيْنَةٍ أَوْ تَرَكْتُمْوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ●

**Whatever palm trees you cut or left standing on their trunks was by Allah’s permission, and so that He may disgrace the disobedient.**

Banu Nadir complained when some palm trees were cut. They said: “O Muhammad, weren’t you the one who used to forbid this?”

Allah answered: cutting or leaving the palms was by Allah’s permission, and one of the goals was to disgrace the disobedient.

Why were the palm trees cut?

Two main possibilities were mentioned:

- The Jews loved their wealth strongly, so cutting some palms could pressure them emotionally and bring them out for a face-to-face confrontation.
- The palm trees could also be blocking the movement of the Muslim army around the fortress, so they needed to be removed.

This action was limited, not for destruction without reason. It was a special exception to the general Islamic rule that normally forbids destroying farms and cutting trees during conflict, except when necessary.

“**Līnah**” refers to a valuable type of date palm, or noble palm trees with soft branches and delicious fruit, or the valuable kinds of palm trees.

Some Muslims differed: some cut better trees to anger the enemy, while others cut less valuable ones to keep the valuable ones for future use. Allah revealed this ayah to show that both actions were within Allah’s permission in that limited situation.

One goal was to break the enemy’s pride and spirit and make the disobedient feel humiliated.

## 🌟🌟 Surah Al-Hashr (59): Ayat 6–10 🌟🌟

Justice After Betrayal • How Islam Handles Wealth • What True Believers Look Like

# Ayah 6

## 🗡️ Victory Without War – Who Owns the Wealth?

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ ۚ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And whatever Allah restored to His Messenger from them—you did not spur for it any horses or camels, but Allah gives authority to His messengers over whom He wills. And Allah has power over all things.

### 📖 What happened after Banu Nadir left Madinah?

When **Banu Nadir** were expelled from Madinah, they left behind:

- Houses
- Farms and gardens
- Land
- Large amounts of wealth

Some Muslim leaders came to the Prophet ﷺ and said something that was common in the **Jahiliyyah (pre-Islamic) tradition**:

“Take the best parts of the wealth and one-fourth of it, and give the rest to us so we can divide it among ourselves.”

They were thinking of **old customs**, not Islamic law.

### ⚖️ Allah corrected this immediately

Allah revealed these ayat to make it very clear:

- This wealth was **not gained through fighting**

- Muslims did **not** ride horses or camels into battle
- No swords were used
- No one risked their life in war

So this wealth was **not war booty**.

Because of that, **it all belonged to the Messenger of Allah** ﷺ, not to individual fighters or leaders.

But this does **not** mean the Prophet ﷺ would use it for himself.

As the **leader of the Islamic community**, he had the responsibility to distribute it **fairly and wisely**.

### **How did the Prophet** ﷺ **distribute it?**

The Prophet ﷺ :

- Gave most of it to the **Muhajireen**, who had no wealth in Madinah
- Gave some to a **few Ansar** who were in severe need
- Did **not** keep it for personal use

### **Big lesson from this ayah**

Allah is teaching Muslims:

- Victory does not always come from fighting
- Some victories come from **Allah's unseen help**
- Success is not always connected to weapons or strength

This victory over Banu Nadir happened through:

- Fear placed in their hearts
- Loss of confidence

- Allah’s invisible support

### Reflection Time

- Do I think success only comes from strength and effort?
- Do I remember Allah controls outcomes?

### Practical Life Point

- Before important events, rely on Allah—not just preparation.

## Ayah 7

### Islam’s Rule: Wealth Must Not Stay with the Rich

● مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Whatever Allah restored to His Messenger from the people of the towns belongs to Allah, the Messenger, his relatives, the orphans, the poor, and the traveler—so that wealth does not circulate only among the rich among you. Whatever the Messenger gives you, take it; and whatever he forbids you, stop. And be mindful of Allah; indeed Allah is severe in punishment.

### Who is this wealth for?

Allah clearly lists **six groups**:

1. Allah (meaning public welfare)
2. The Messenger (as leader)
3. The Prophet’s relatives

4. Orphans
5. The poor
6. Travelers who are stranded

This is **not** like normal war booty, where fighters receive a large share.

### **Why did Allah make this rule?**

Allah explains the reason clearly:

**So wealth does not keep circulating only among the rich**

Islam respects **private ownership**, but Islam **does not allow wealth to become trapped** in the hands of a few powerful people.

Islamic economics is built on:

- Justice
- Caring for the weak
- Preventing extreme inequality

### **A very important rule for ALL of Islam**

Allah then gives a rule that applies to **every part of life**:

- Whatever the Prophet صلى الله عليه وسلم commands → **do it**
- Whatever he forbids → **stay away from it**

This shows clearly:

- The **Sunnah of the Prophet** صلى الله عليه وسلم **is binding**
- Obeying the Prophet صلى الله عليه وسلم is part of obeying Allah

### **Reflection Time**

- Do I accept the Prophet's guidance even when it's hard?
- Do I follow Islam only when it suits me?

### ✓ Practical Life Point

- Learn one Sunnah this week and apply it.
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## Ayah 8

### The Muhajireen – Faith That Was Proven by Action

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ هُمُ الصَّادِقُونَ

This wealth is for the poor emigrants who were expelled from their homes and wealth, seeking Allah's bounty and pleasure, and helping Allah and His Messenger. Those are the truthful ones.

### Who were the Muhajireen?

They were Muslims who:

- Were forced out of Makkah
- Lost homes, money, businesses, and safety
- Migrated only for Allah and Islam

They were not refugees for comfort—they were refugees for **faith**.

Allah describes them with three qualities:

1. **Sincerity** – they wanted Allah's pleasure
2. **Struggle** – they sacrificed everything

3. **Truthfulness** – their actions proved their belief

### Reflection Time

- Does my faith show in my actions?
- What am I willing to sacrifice for Allah?

### Practical Life Point

- Give charity from something you love.

## Ayah 9

### The Ansar – Loving Others More Than Themselves

وَالَّذِينَ تَبَوَّعُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And those who settled in Madinah and believed before them love those who migrated to them, feel no jealousy for what they were given, and prefer others over themselves even when they are in need. Whoever is protected from greed—those are the successful ones.

### Why were the Ansar special?

They:

- Prepared their **homes and hearts** before the Muhajireen arrived
- Loved the Muhajireen sincerely
- Felt no jealousy over wealth
- Practiced **ithār** (self-sacrifice)

When the Prophet ﷺ gave them a choice:

- Keep everything for themselves
- Or share homes and wealth with the Muhajireen

They chose to share **everything**.

Allah praises them for:

- Love
- Generosity
- Freedom from greed

 **Hadith – Imam Ja'far al-Sadiq (عليه السلام):**

**“Greed is worse than stinginess. A greedy person wants what others have and is never satisfied with what Allah gives.”**

### Reflection Time

- Do I feel happy when others receive blessings?
- Can I give even when I have little?

## Ayah 10

### Believers After Them – That Means Us

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

And those who came after them say: Our Lord, forgive us and our brothers who came before us in faith, and do not place hatred in our hearts toward the believers. Our Lord, You are Kind and Merciful.

This ayah includes **all Muslims until the Day of Judgment**.

True believers:

- Pray for earlier Muslims
- Respect people of faith
- Remove jealousy and hatred
- Want goodness for others

Islam is built on **clean hearts**, not grudges.



## The Companions in the Scale of the Qur'an and History

### ✓ What do these ayat teach us about “true companions”?

Some commentators insist that **every single Sahabi (companion)** must be treated as completely perfect—no matter what they did—so they excuse mistakes that happened during the Prophet's ﷺ life or after him. They say: if someone lived in that time and is counted among the companions, then we should respect them blindly.

But these ayat give a strong answer to that idea.

These ayat do not say: “Everyone is automatically perfect.”

Instead, the Qur'an gives **clear standards** and **specific qualities** that define the real groups it praises:

### ☀ 1) True Muhajireen (Emigrants)

The Qur'an describes the real Muhajireen with:

- **Ikhlas (sincerity)**
- **Jihad / continuous striving for Allah**
- **Sidq (truthfulness in faith and actions)**

So “Muhajir” is not just a title. It is proven by character and sacrifice.

## ☀️ 2) True Ansar (Helpers of Madinah)

The Qur'an describes the real Ansar with:

- **Love for the Muhajireen**
- **Ithar (preferring others over themselves)**
- **Staying away from greed, stinginess, and selfishness**

So “Ansari” is not just a label. It is proven by generosity and clean hearts.

## ☀️ 3) True Tabi'een (Those who came after)

The Qur'an describes the real Tabi'een with:

- **Self-building (working on themselves)**
- **Respecting the early believers who came before them**
- **Avoiding hatred, jealousy, and grudges**

So being from later generations does not make someone better or worse automatically—what matters is the heart and actions.

## 🧠 The Qur'anic way of being fair

These ayat teach us a balanced and intelligent approach:

- We respect the early Muslims and the pioneers in faith.
- But we also understand that people have actions, choices, and responsibilities.
- So we do not judge blindly or with emotions only.

Instead, we look at actions **with the Qur'an's standards**:

- Who stayed loyal to Allah and the Prophet ﷺ ?

- Who kept their promises?
- Who stayed sincere and truthful?
- Who broke ties, caused harm, or changed paths?

We strengthen our connection with those who remained faithful to their covenant, and we distance ourselves from those who broke their loyalty during the Prophet's ﷺ time or after him.

This is the logic that matches:

- The Qur'an
- عقل (reason)
- Justice and truth

---

### Reflection Time

- Do I judge people by titles and labels, or by character and actions?
- Am I trying to build the qualities Allah praised: sincerity, sacrifice, generosity, and a clean heart?

### Practical Life Point

Before you respect someone as a role model, ask:

- Do they have the qualities Allah loves?
- Do their actions match their words?

## 🌿 ✨ Surah Al-Hashr (59): Ayah 11–20 ✨ 🌿

### Hypocrisy, False Promises, and the Path of True Success

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#### 📖 Ayah 11

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

“Have you not seen the hypocrites who say to their brothers from the People of the Book who disbelieved: ‘If you are expelled, we will surely leave with you, and we will never obey anyone against you. And if you are fought, we will surely help you.’ But Allah bears witness that they are liars.”

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#### 🕵️ What Really Happened?

Some hypocrites in Madinah — led by ‘**Abdullah ibn Ubayy**’ — secretly sent messages to the Jews of **Banu Nadir**.

They promised them three big things:

1. *“If you are forced to leave Madinah, we will leave with you.”*
2. *“We will never obey the Prophet ﷺ against you.”*
3. *“If Muslims fight you, we will fight alongside you.”*

These promises made Banu Nadir feel strong and confident again.

But Allah clearly says: **they were lying**.

Hypocrites talk big, but when danger comes, they disappear.

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#### 📖 Ayah 12

لَنْ يُخْرِجُوا لَّا يَخْرُجُونَ مَعَهُمْ وَلَنْ يُقَاتِلُوا لَّا يُنصُرُونَهُمْ وَلَنْ نَصْرُوهُمْ لِيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

“If they are expelled, they will not leave with them. And if they are fought, they will not help them. And even if they were to help them, they would surely turn their backs and flee. Then they would not be helped.”

## The Truth About Hypocrites

Allah exposes the reality:

- They **will not** leave with Banu Nadir
- They **will not** fight for them
- Even if they try to help, they **will run away first**

Hypocrites care only about **their own safety**, not loyalty or truth.

## Ayah 13

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“You are more feared in their hearts than Allah. That is because they are a people who do not understand.”

## Why Are They So Afraid?

Hypocrites fear **people** more than **Allah**.

Because they do not truly understand:

- Allah’s power
- Accountability

- The hereafter

When someone does not fear Allah, they end up fearing **everything else**.

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## Ayah 14

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ  
شَتَّىٰ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

“They will not fight you all together except within fortified towns or from behind walls. Their strength among themselves is fierce, but you think they are united while their hearts are divided. That is because they are a people who do not reason.”

---

## United on the Outside, Broken Inside

- They only fight **behind walls**
- They argue and fight **among themselves**
- They look united, but their hearts are divided

Why?

Because their unity is based on **money, power, and selfish interests** — not faith.

True unity comes from **iman and values**, not fear.

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## Ayah 15

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“They are like those before them who recently tasted the consequences of their actions, and for them is a painful punishment.”

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## A Warning from History

This refers to **Banu Qaynuqa'**, another Jewish tribe expelled earlier.

They were:

- Wealthy
- Confident
- Threatening

Yet they were defeated and expelled.

History repeats itself when lessons are ignored.

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## Ayah 16

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

“They are like Satan when he says to a human: ‘Disbelieve.’ But when he disbelieves, Satan says: ‘I am free from you. I fear Allah, Lord of the worlds.’”

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## The Rotten Rope of Shayṭan

Shayṭan and hypocrites work the same way:

- They encourage others to sin
- They promise help and success
- When trouble comes, they abandon them

Never trust someone who invites you to disobey Allah.

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## Ayah 17

فَكَانَ عَاقِبَتُهُمَا أَنْهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

“So the end of both is that they will be in the Fire, remaining there forever. That is the punishment of the wrongdoers.”

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## The Final Outcome

Shayṭan and those who follow him share the same ending:

- Failure in this life
- Punishment in the next

False alliances always collapse.

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## Ayah 18

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O believers! Be mindful of Allah, and let every soul look at what it has sent ahead for tomorrow. And be mindful of Allah. Surely Allah is fully aware of what you do.”

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## What Are You Sending Ahead?

Your real savings are:

- Your actions
- Your intentions

- Your choices

Think about **tomorrow (Aakhirah)**, not just today.

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## Ayah 19

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

“And do not be like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.”

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## The Worst Loss: Forgetting Yourself

Forgetting Allah leads to:

- Forgetting your purpose
- Forgetting your values
- Forgetting your humanity

Self-forgetfulness is spiritual destruction.

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## Ayah 20

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

“The people of the Fire and the people of Paradise are not equal. The people of Paradise are the successful ones.”

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## Final Choice

There are only **two paths**:

- Remember Allah → success
- Forget Allah → loss

True victory is not money or power —  
**it is Jannah.**

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### **Reflection Time**

- Who do I trust when things get hard?
- Am I building my future for this world or the next?

### **Life Lesson**

Never follow empty promises.  
Follow truth, even when it's difficult.

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## 🌿 ✨ Surah Al-Hashr (59): Ayah 21–24 ✨ 🌿

### When the Qur'an Speaks, Hearts Should Tremble

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#### 📖 Ayah 21

##### 🏔️ If the Qur'an Came Down on a Mountain

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

“If We had sent down this Qur'an upon a mountain, you would have seen it humbled and breaking apart from the fear of Allah. These are the examples We present to people so that they may reflect.”

##### 📌 Tafseer Explanation

After speaking in many powerful ways to reach human hearts, Allah now reveals a **deep truth about the Qur'an itself**.

The Qur'an has such **power and influence** that:

- If it were revealed to a **mountain**
- That mountain would **shake**
- It would become **humble**
- It would **split apart** out of fear of Allah

Yet Allah points out something shocking:

Sometimes the **human heart hears the Qur'an and does not move at all**.

This example is given so people **stop and think**.

Some scholars explain this example literally:

- All creations, including mountains, have a form of awareness

- The Qur'an itself tells us that some stones crack open and water flows from them
- Some stones fall down out of fear of Allah

If stones can respond — **why shouldn't hearts?**

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☀️ Knowing Allah: The Beginning of Guidance

## Ayah 22

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

**“He is Allah—there is no god except Him. Knower of the unseen and the seen. He is the Most Merciful, the Most Compassionate.”**

📌 Tafsīr Explanation

After reminding us of the power of the Qur'an, Allah now introduces **Himself**.

Everything begins with **Tawhīd**:

- There is **only one God**
- No one shares His power

Allah knows:

- What we **see**
- What we **cannot see**
- What is hidden in hearts
- What will happen in the future

Then Allah gives hope:

- **Ar-Rahmān** → His mercy covers *all creation*

- **Ar-Rahīm** → His special mercy is for *believers*

This reminds us:

Allah’s power should not push us away —

**His mercy should pull us closer.**

👑 The King with No Flaws

## 📖 Ayah 23

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

“He is Allah—there is no god except Him: the King, the Most Pure, the Source of Peace, the Giver of Security, the Protector, the Mighty, the Compeller, the Supreme. Glorified is Allah above whatever they associate with Him.”

📌 Tafseer Explanation

Allah now describes **His greatness** using powerful names:

- **Al-Malik** → The true King, owner of everything
- **Al-Quddūs** → Completely pure, free from all flaws
- **As-Salām** → The source of peace and safety
- **Al-Mu’min** → The giver of security to His servants
- **Al-Muhaymin** → The one who watches and protects everything
- **Al-‘Azīz** → The undefeatable, always victorious
- **Al-Jabbār** → The one whose will always happens, who fixes what is broken
- **Al-Mutakabbir** → The truly Great — greatness belongs only to Him

Greatness is **praiseworthy only for Allah**.

When humans act arrogant, it becomes ugly and wrong.

The ayah ends by reminding us again:  
Allah is **far above any partner or equal**.

 The Creator of Everything

## Ayah 24

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

“He is Allah, the Creator, the Maker, the Designer. To Him belong the most beautiful names. Everything in the heavens and the earth glorifies Him. And He is the Mighty, the Wise.”

 Tafseer Explanation

Allah completes His description:

- **Al-Khāliq** → He creates everything
- **Al-Bāri'** → He creates without any example before
- **Al-Muṣawwir** → He gives each creation its perfect form

Allah's names are **limitless**, just like His perfection.

Everything in the universe:

- The sky
- The earth
- Living and non-living  
is constantly **glorifying Allah**, even if we cannot hear it.

The surah ends by repeating two powerful names:

- **Al-'Azīz** → Perfect power

- **Al-Ḥakīm** → Perfect wisdom

Nothing Allah creates is random.  
Everything has a purpose.

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 Final Reflection

- If mountains would shake from the Qur'an, what should it do to *my* heart?
- Do I listen to the Qur'an... or truly *reflect* on it?

 Final Lesson

The Qur'an is not just words to be read.  
It is a message meant to **change hearts**.

## Surah Al-Hashr – Key Vocabulary Chart (150 Words)

Arabic Word	Transliteration	Simple Meaning
سَبَّحَ	sabbaḥa	glorified / praised (Allah)
لِلَّهِ	lillāh	for Allah
السَّمَاوَاتِ	as-samāwāt	the heavens
الْأَرْضِ	al-arḍ	the earth
الْعَزِيزُ	al-‘Azīz	the Mighty / Unbeatable
الْحَكِيمُ	al-Ḥakīm	the Wise
أَخْرَجَ	akhraja	expelled / drove out
كَفَرُوا	kafarū	disbelieved
أَهْلِ الْكِتَابِ	ahl al-kitāb	People of the Book

دِيَارِهِمْ	diyārihim	their homes
لِأَوَّلِ	li-awwali	for the first
الْحَشْرِ	al-ḥashr	gathering / removal
ظَنَنْتُمْ	ẓanantum	you thought
حُصُونُهُمْ	ḥuṣūnuhum	their fortresses
فَأَتَاهُمْ	fa-atāhum	then came to them
يَحْتَسِبُوا	yaḥtasibū	they expected
قَذَفَ	qadhafa	cast / threw
قُلُوبِهِمْ	qulūbihim	their hearts

الرُّعْبَ	ar-ru‘b	fear / terror
يُخْرِبُونَ	yukhribūn	they destroy
بُيُوتَهُمْ	buyūtahum	their houses
بِأَيْدِيهِمْ	bi-aydīhim	with their hands
الْمُؤْمِنِينَ	al-mu‘minīn	the believers
فَاعْتَبِرُوا	fa‘tabirū	take a lesson
أُولِي الْأَبْصَارِ	ulī al-abṣār	people of insight
كَتَبَ	kataba	decreed / wrote
الْجَلَاءِ	al-jalā’	exile / forced leaving

عَذَّبَهُمْ	‘adhhabahum	punished them
الدُّنْيَا	ad-dunyā	this world
الْآخِرَةَ	al-ākhirah	the Hereafter
عَذَابُ	‘adhāb	punishment
النَّارِ	an-nār	the Fire
شَاقُّوا	shāqqū	opposed / stood against
شَدِيدُ	shadīd	severe
الْعِقَابِ	al-‘iqāb	punishment
قَطَعْتُمْ	qaṭa‘tum	you cut

لِينَةٍ	līnah	noble date palms
تَرَكْتُمُوهَا	taraktumūhā	you left it
قَائِمَةً	qā'imah	standing
أُصُولِهَا	uṣūlihā	its roots / trunks
بِإِذْنِ اللَّهِ	bi-idhnillāh	by Allah's permission
لِيُخْزِيَ	liyukhzī	to disgrace / humiliate
الْفَاسِقِينَ	al-fāsiqīn	the disobedient
أَفَاءً	afā'a	restored / returned (wealth)
أَوْجَفْتُمْ	awjaftum	you charged / rushed (into battle)

خَيْلٍ	khayl	horses
رِكَابٍ	rikāb	camels / riding animals
يُسَلِّطُ	yusalliṭu	gives power / makes dominant
قَدِيرٌ	qadīr	All-Powerful
فَضْلًا	faḍlan	bounty / extra gift
أَهْلِ الْقُرَىٰ	ahl al-qurā	people of the towns
الْقُرْبَىٰ	al-qurbā	close relatives
الْيَتَامَىٰ	al-yatāmā	orphans
الْمَسَاكِينَ	al-masākīn	the poor / needy
ابْنِ السَّبِيلِ	ibn as-sabīl	traveler in need

كَيْ لَا	kay lā	so that not
دَوْلَةً	dūlah	something circulating (only among a group)
الْأَغْنِيَاءِ	al-aghniyā'	the rich
آتَاكُمْ	ātākum	he gave you
فَاخْذُوهُ	fakhudhūhu	then take it
نَهَاكُمْ	nahākum	he forbade you
فَأَنْتَهُوا	fantahū	then stop / avoid
اتَّقُوا	ittaqu	be mindful / have taqwā
شَدِيدُ الْعِقَابِ	shadīd al-'iqāb	severe in punishment
الْفُقَرَاءِ	al-fuqarā'	the poor

الْمُهَاجِرِينَ	al-muhājirīn	the emigrants
أُخْرِجُوا	ukhrijū	were expelled
أَمْوَالِهِمْ	amwālihim	their wealth
يَبْتَغُونَ	yabtaghūn	they seek
رِضْوَانَنَا	riḍwānā	Allah's pleasure
يَنْصُرُونَ	yanṣurūn	they help / support
الصَّادِقُونَ	aṣ-ṣādiqūn	the truthful
تَبَوَّأُوا	tabawwa'ū	settled / made a home
الدَّارَ	ad-dār	the home / place

الْإِيمَانَ	al-īmān	faith
يُحِبُّونَ	yuḥibbūn	they love
يَهَاجِرَ	hājara	migrated
صُدُورِهِمْ	ṣudūrihim	their hearts / chests
حَاجَةً	ḥājah	need / desire
يُؤْتِرُونَ	yu'thirūn	they prefer others
أَنْفُسِهِمْ	anfusihi	themselves
خَاصَّةً	khaṣāṣah	extreme need
شُحٍّ	shuḥḥ	greed (deep selfishness)

يُوقَ	yūqa	is protected / saved
الْمُفْلِحُونَ	al-mufliḥūn	the successful
الَّذِينَ جَاءُوا	alladhīna jā'ū	those who came
رَبَّنَا	rabbanā	our Lord
اعْفُرْ	ighfir	forgive
إِخْوَانِنَا	ikh'wānanā	our brothers
سَبَقُونَا	sabaqūnā	came before us
الْإِيمَانَ	al-īmān	faith
غِلًّا	ghillā	hatred / jealousy in the heart

رَعُوفٌ	ra'ūf	very kind
رَحِيمٌ	rahīm	merciful
نَافِقُوا	nāfaqū	they were hypocrites
لِإِخْوَانِهِمْ	li-ikhwānihim	to their “brothers”
لَكَاذِبُونَ	lakādhībūn	surely liars
يَفْقَهُونَ	yafqahūn	understand deeply
مُحَصَّنَةٌ	muḥaṣṣanah	fortified / protected
شَتَّىٰ	shattā	scattered / divided

نَافِقُوا	nāfaqū	acted hypocritically
لَئِنْ	la'in	if indeed
أُخْرِجْتُمْ	ukhrijtum	you are expelled
لَنُخْرِجَنَّ	lanakhrujanna	we will surely leave
نُطِيعُ	nuṭī' u	we obey
قُوتِلْتُمْ	qūtiltum	you are fought
لَنَنْصُرَنَّكُمْ	lananṣurannakum	we will surely help you
كَاذِبُونَ	kādhībūn	liars
يَوَلُّونَ	yawallūn	they turn away
الْأَدْبَارَ	al-adbār	backs (retreating)
رَهْبَةً	rahbah	fear

صُدُورِهِمْ	ṣudūrihim	their chests / hearts
يَفْقَهُونَ	yafqahūn	understand deeply
يُقَاتِلُونَكَمُ	yuqātilūnakum	they fight you
جُدُرٍ	judur	walls
بِأَسْهُمٍ	ba'suhum	their fighting strength
شَدِيدٍ	shadīd	intense
قُلُوبِهِمْ	qulūbuhum	their hearts
شَتَّىٰ	shattā	divided
يَعْقِلُونَ	ya'qilūn	use reason

وَبَالَ	wabāl	evil consequence
أَلِيمٌ	alīm	painful
الشَّيْطَانَ	ash-shayṭān	Satan
اَكْفُرُ	ukfur	disbelieve
بَرِيءٌ	barī'	free / innocent
عَاقِبَتُهُمَا	'āqibatuhumā	their final outcome
خَالِدِينَ	khālidayn	remaining forever
الظَّالِمِينَ	aḏ-ẓālimīn	wrongdoers
اتَّقُوا	ittaqu	be mindful (have taqwā)

قَدَّمَتْ	qaddamat	sent ahead
غَدٍ	ghad	tomorrow (Hereafter)
خَبِيرٌ	khabīr	fully aware
نَسُوا	nasū	forgot
أَنْفُسَهُمْ	anfusahum	themselves
الْفَاسِقُونَ	al-fāsiqūn	disobedient
لَا يَسْتَوِي	lā yastawī	are not equal
أَصْحَابُ	aṣḥāb	people / companions
الْجَنَّةِ	al-jannah	Paradise

الْفَائِزُونَ	al-fā'izūn	the successful
خَاشِعًا	khāshi'an	humble
مُتَصَدِّعًا	mutaṣaddi'an	splitting apart
خَشْيَةً	khashyah	deep fear
يَتَفَكَّرُونَ	yatafakkarūn	reflect deeply
الْغَيْبِ	al-ghayb	the unseen
الشَّهَادَةِ	ash-shahādah	the seen
الْمَلِكِ	al-Malik	the King
الْقُدُّوسِ	al-Quddūs	the Most Pure

الْمُهَيِّمِ

al-Muhaymin

the Protector

الْمُصَوِّرِ

al-Muṣawwir

the Designer

يُسَبِّحُ

yusabbiḥu

glorifies Allah



## Multiple-Choice Quiz

1. Surah Al-Hashr was revealed in which city?

- A. Makkah
- B. Ta'if
- C. Madinah
- D. Jerusalem

**Correct Answer: C**

---

2. Which Jewish tribe is mainly discussed in Surah Al-Hashr?

- A. Banu Quraysh
- B. Banu Qaynuqa'
- C. Banu Nadir
- D. Banu Thaqif

**Correct Answer: C**

---

3. Why did the Jewish tribes originally move to Madinah?

- A. For business opportunities
- B. Because of fertile land
- C. Because they read in their books that a prophet would appear there
- D. To escape war

**Correct Answer: C**

---

4. What agreement did Banu Nadir make with the Prophet ﷺ?

- A. To accept Islam
- B. To fight with Muslims
- C. To remain neutral and not harm Muslims
- D. To leave Madinah

**Correct Answer: C**

---

5. Which action was a major betrayal by Banu Nadir?

- A. Refusing trade
- B. Mocking Muslims
- C. Planning to kill the Prophet ﷺ
- D. Leaving Madinah peacefully

**Correct Answer: C**

---

6. Who was Ka'b ibn Ashraf?

- A. A Muslim leader
- B. A hypocrite from Madinah
- C. A leader from Banu Nadir who plotted against the Prophet ﷺ
- D. A Qurayshi chief

**Correct Answer: C**

---

7. Why did the Prophet ﷺ command action against Ka'b ibn Ashraf?

- A. He insulted Islam privately
- B. He broke treaties and incited war against Muslims
- C. He refused to pay zakat
- D. He migrated to Makkah

**Correct Answer: B**

---

8. Why did Banu Nadir destroy their own homes?

- A. To rebuild elsewhere
- B. To prevent Muslims from benefiting from them
- C. Because of an earthquake
- D. Because Allah commanded them directly

**Correct Answer: B**

---

9. What caused fear to enter the hearts of Banu Nadir?

- A. A large Muslim army
- B. Hunger
- C. An unseen help from Allah
- D. A long war

**Correct Answer: C**

---

10. What does the word “ḥaṣhr” mean in this surah?

- A. Resurrection on the Day of Judgment
- B. A gathering and forced movement
- C. A peaceful migration
- D. A religious celebration

**Correct Answer: B**

---

11. Who promised help to Banu Nadir but lied?

- A. The Quraysh
- B. The Anṣār
- C. The hypocrites of Madinah
- D. The Romans

**Correct Answer: C**

---

12. What did the hypocrites promise Banu Nadir?

- A. Food and weapons
- B. Money
- C. That they would fight and leave Madinah with them
- D. Protection from Allah

**Correct Answer: C**

---

13. According to the Qur'an, what is the reality of the hypocrites' promises?

- A. They are brave
- B. They are truthful
- C. They are weak and liars
- D. They are misunderstood

**Correct Answer: C**

---

14. Why are hypocrites afraid of people more than Allah?

- A. They lack knowledge
- B. They lack weapons
- C. They do not truly understand faith
- D. They love wealth

**Correct Answer: C**

---

15. The Qur'an compares hypocrites to whom?

- A. Pharaoh
- B. Shayṭān
- C. Qarun
- D. Abu Lahab

**Correct Answer: B**

---

16. What lesson does the example of Shayṭān teach?

- A. Shayṭān always wins
- B. Shayṭān helps believers
- C. Shayṭān abandons people after misleading them
- D. Shayṭān fears humans

**Correct Answer: C**

---

17. What is "fay"?

- A. Charity
- B. War booty gained through fighting

- C. Wealth gained without fighting
- D. Zakat

**Correct Answer: C**

---

18. Why did Allah command that fay' should not stay only among the rich?

- A. To punish the rich
- B. To create equality and care for the needy
- C. To reward soldiers
- D. To increase trade

**Correct Answer: B**

---

19. Which group is praised for loving others more than themselves?

- A. Muhājirīn
- B. Hypocrites
- C. Anṣār
- D. Disbelievers

**Correct Answer: C**

---

20. What quality is praised in the followers who came after the Sahaba?

- A. Wealth
- B. Power
- C. Making du'ā' for earlier believers and having clean hearts
- D. Leadership

**Correct Answer: C**

---

21. What would happen if the Qur'an were revealed to a mountain?

- A. It would disappear
- B. It would melt
- C. It would humble itself and split from fear of Allah
- D. Nothing would happen

**Correct Answer: C**

---

22. What does Ayah 19 warn against?

- A. Forgetting people
- B. Forgetting yourself
- C. Forgetting Allah
- D. Forgetting history

**Correct Answer: C**

---

23. What happens when people forget Allah?

- A. They gain freedom
- B. They forget their true purpose
- C. They become powerful
- D. They become knowledgeable

**Correct Answer: B**

---

24. Who are the successful ones according to Surah Al-Hashr?

- A. The wealthy
- B. The powerful
- C. The people of Jannah
- D. The leaders

**Correct Answer: C**

---

25. What is the main message of Surah Al-Hashr?

- A. History of Madinah
- B. Military strategy
- C. The danger of betrayal and hypocrisy, and the power of sincere faith
- D. Laws of trade

**Correct Answer: C**

---

**26. What does the word سَبَّحَ (sabbaḥa) mean in the phrase سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ؟**

- A. To fight
- B. To praise and glorify Allah
- C. To ask for forgiveness
- D. To obey

Correct Answer: B

---

**27. What does the word الْحَشْرِ (al-ḥashr) mean in the phrase 59:2) (لَأَوَّلِ الْحَشْرِ)؟**

- A. Resurrection on the Day of Judgment
- B. A general meeting for worship
- C. A forced gathering and removal from homes
- D. A peaceful migration

Correct Answer: C

---

**28. What does the word حُصُونُهُمْ (ḥuṣūnuhum) mean in the phrase مَانِعَتُهُمْ حُصُونُهُمْ؟**

- A. Weapons
- B. Wealth
- C. Strong fortresses
- D. Soldiers

Correct Answer: C

---

**29. What does the word الرُّعْبَ (ar-ru‘b) mean in the phrase قَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ؟**

- A. Anger
- B. Hunger
- C. Fear and terror
- D. Sadness

Correct Answer: C

---

**30. What does the word يُخْرِبُونَ (yukhribūn) mean in the phrase يُخْرِبُونَ بُيُوتَهُمْ؟**

- A. They decorate
- B. They build
- C. They destroy
- D. They sell

Correct Answer: C

---

**31. What does the command فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (i'tabirū) mean in the phrase فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ?**

- A. Remember history
- B. Take lessons and reflect
- C. Be patient
- D. Obey leaders

Correct Answer: B

---

**32. Who are referred to as أُولِي الْأَبْصَارِ (ulī al-abṣār)?**

- A. People with physical strength
- B. Scholars only
- C. People with insight and understanding
- D. Leaders

Correct Answer: C

---

**33. What does the word الْجَلَاءِ (al-jalā') mean in the phrase كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءِ?**

- A. Death
- B. Voluntary travel
- C. Forced exile and leaving one's homeland
- D. Prison

Correct Answer: C

---

**34. What does the term فَيءٌ (fay') refer to in Surah Al-Hashr?**

- A. Charity
- B. War booty gained after fighting
- C. Wealth gained without fighting
- D. Zakat

Correct Answer: C

---

**35. Who are the الْمُهَاجِرِينَ (al-muhājirīn) mentioned in the surah?**

- A. People born in Madinah
- B. Muslims who left their homes for Allah
- C. Hypocrites
- D. Soldiers only

Correct Answer: B

---

**36. Who are the الْأَنْصَارِ (al-anṣār)?**

- A. Helpers of Islam from Madinah
- B. Migrants from Makkah
- C. Jewish tribes
- D. Hypocrites

Correct Answer: A

---

**37. What does the word يُؤْتِرُونَ (yu'thirūn) mean in the phrase وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ?**

- A. They compete
- B. They ignore
- C. They prefer others over themselves
- D. They command

Correct Answer: C

---

**38. What does the word خَصَاصَةً (khaṣāṣah) mean in the phrase وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ?**

- A. Strength
- B. Wealth
- C. Extreme need or poverty
- D. Fear

Correct Answer: C

---

**39. What does the word شُحٌّ (shuḥḥ) mean as explained in the tafsīr?**

- A. Simple stinginess
- B. Extreme greed and selfishness
- C. Fear
- D. Laziness

Correct Answer: B

---

**40. What does the word غِلًّا (ghillan) mean in the phrase وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا?**

- A. Fear
- B. Hatred and jealousy
- C. Doubt
- D. Sadness

Correct Answer: B

---

**41. What does the word نَافِقُونَ (nāfaqū) describe?**

- A. Open disbelief
- B. Hypocrisy: showing belief while hiding disbelief
- C. Weak faith
- D. Mistakes

Correct Answer: B

---

**42. What does the word لَكَاذِبُونَ (lakādhībūn) mean in the phrase وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ؟**

- A. They are confused
- B. They are mistaken
- C. They are liars
- D. They are weak

Correct Answer: C

---

**43. What does the word رَهْبَةً (rahbah) mean in the phrase أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ؟**

- A. Love
- B. Fear and dread
- C. Respect
- D. Sadness

Correct Answer: B

---

**44. What does the word شَتَّى (shattā) mean in the phrase قُلُوبُهُمْ شَتَّى؟**

- A. Strong
- B. United
- C. Divided and scattered
- D. Calm

Correct Answer: C

---

**45. What does the word وَبَالَ (wabāl) mean in the phrase دَافُوا وَبَالَ أَمْرِهِمْ؟**

- A. Reward
- B. Light punishment
- C. Bad consequence
- D. Surprise

Correct Answer: C

---

**46. What does the phrase يَوْمِ الْآخِرِ (yawm al-ākhir) mean?**

- A. Last day of life
- B. Day of Eid

- C. The Day of Judgment
- D. A historical day

Correct Answer: C

---

**47. What does the phrase نَسُوا اللَّهَ (nasū Allāh) mean?**

- A. They forgot people
- B. They forgot Allah
- C. They ignored rules
- D. They were unaware

Correct Answer: B

---

**48. What does the phrase فَآَنَسَاهُمْ أَنفُسَهُمْ (fa-ansāhum anfusahum) mean?**

- A. Allah made them forget others
- B. Allah forgave them
- C. Allah made them forget their true selves
- D. Allah guided them

Correct Answer: C

---

**49. What does the word الْفَائِزُونَ (al-fā'izūn) mean?**

- A. The powerful
- B. The rich
- C. The successful and saved
- D. The leaders

Correct Answer: C

---

**50. What does the name الْمُصَوِّرُ (al-Muṣawwir) mean in the phrase هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ?**

- A. The One who forgives sins
- B. The One who gives life

- C. The One who gives every creation its unique form and shape
- D. The One who provides food

Correct Answer: C

---

**51. What does the word خَاشِعًا (khāshi'an) mean in the phrase لِرَأْيِنَهُ خَاشِعًا 59:21?**

- A. Strong and firm
- B. Humble and submissive
- C. Angry
- D. Broken

Correct Answer: B

---

**52. What does the word مُتَّصِدًّا (mutaşaddi'an) mean in the phrase مِنْ مُتَّصِدًّا مِنْ خَشْيَةِ اللَّهِ؟**

- A. Standing tall
- B. Becoming silent
- C. Cracking and breaking apart
- D. Moving slowly

Correct Answer: C

---

**53. What does the phrase خَشْيَةِ اللَّهِ (khashyat Allāh) mean?**

- A. Fear of punishment only
- B. Respect mixed with deep fear of Allah
- C. Doubt
- D. Sadness

Correct Answer: B

---

**54. What does the word الْغَيْبِ (al-ghayb) mean in the phrase عَالِمِ الْغَيْبِ وَالشَّهَادَةِ؟**

- A. The past
- B. The unseen

- C. The visible world
- D. Dreams

Correct Answer: B

---

**55. What does the word الشَّهَادَةُ (ash-shahādah) mean in the phrase عَالَمُ الْغَيْبِ وَالشَّهَادَةِ?**

- A. Testimony
- B. Faith
- C. The seen and visible world
- D. Judgment

Correct Answer: C

---

**56. What does the name الْمَلِكُ (al-Malik) mean in Surah Al-Hashr 59:23?**

- A. The Judge
- B. The Owner and King of everything
- C. The Provider
- D. The Creator

Correct Answer: B

---

**57. What does the name الْقُدُّوسُ (al-Quddūs) mean?**

- A. The Forgiver
- B. The Powerful
- C. The One completely pure and free from all faults
- D. The Guide

Correct Answer: C

---

**58. What does the name الْمُهَيِّمِ (al-Muhaymin) mean?**

- A. The One who provides food
- B. The One who controls weather

- C. The One who watches, protects, and oversees everything
- D. The One who forgives sins

Correct Answer: C

---

**59. What key difference between believers and hypocrites is highlighted by the phrase قُلُوبُهُمْ شَتَّى (their hearts are divided)?**

- A. Believers argue more
- B. Hypocrites lack unity of faith and purpose
- C. Believers are fewer in number
- D. Hypocrites are stronger

Correct Answer: B

---

**60. What does the word يُسَبِّحُ (yusabbiḥu) mean in the phrase يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ?**

- A. Argues
- B. Praises and glorifies Allah
- C. Obeys leaders
- D. Travels

Correct Answer: B