77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: “O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh).”

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

79. Then he [Sâlih] turned from them, and said: “O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.”

80. And (remember) Lût (Lot), when he said to his people: “Do you commit the worst sin such as none preceding you has committed in the 'Âlamîn (mankind and jinn)?

81. “Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).”

82. And the answer of his people was only that they said: “Drive them out of your town, these are indeed men who want to be pure (from sins)! ”

83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

84. And We rained down on them a rain (of stones). Then see what was the end of the Mujrimûn (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: “O my people! Worship Allâh! You have no other Ilâh (God) but Him. [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)].” Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the
earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsidin (mischiefmakers, corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allah judges between us, and He is the Best of judges." [1]

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[1] (V.7:87):
A). Narrated `Abdullah bin `Umar رضی الله عنهما: Allah’s Messenger صلى الله عليه وسلم said, “Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband’s home and of his children and is responsible for them; and the slave of a man is a guardian of his master’s property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges.” (Sahih Al-Bukhari, Vol. 9, Hadith No. 252).

B). Narrated TARIF ABī TAMMIMAH: I saw Safwān and Junub and Safwān’s companions when Junub was advising. They said, "Did you hear something from Allah’s Messenger صلى الله عليه وسلم when he was advising?" Junub said, "I heard him saying, ‘Whoever does a good deed in order to show-off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.’ “ The people said (to Junub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." [Sahih Al-Bukhari, Vol. 9, Hadith No. 265].

C). Narrated ANAS BIN MĀLİK: While the Prophet صلى الله عليه وسلم and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allah’s Messenger! When will be the Hour?" The Prophet صلى الله عليه وسلم asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allah’s Messenger! I haven’t prepared for it much of Saum (fasts), Salāt (prayers) or charitable gifts but I love Allah and His Messenger." The Prophet صلى الله عليه وسلم said, “You will be with the one whom you love.” [Sahih Al-Bukhari, Vol. 9, Hadith No. 267].

D). Narrated ABU DHARR: Once I went to him (the Prophet صلى الله عليه وسلم) and he said, "By Allah in Whose Hand my life is (or probably said, "By Allah, except whom none has the right to be worshipped") whoever had camels or cows or sheep and did not pay their Zakāt, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will treat him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the punishments amongst the people." [Sahih Al-Bukhari, Vol. 2, Hadith No. 539].
88. The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu‘aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it!?”

89. “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”

90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu‘aib, be sure then you will be the losers!”

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

92. Those who belied Shu‘aib, became as if they had never dwelt there (in their homes). Those who belied Shu‘aib, they were the losers.

93. Then he (Shu‘aib) turned from them and said: “O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction).”

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).

95. Then We changed the evil for the good, until they increased in number and in wealth, and said: “Our fathers were touched with evil (loss of health and calamities) and
with good (prosperity).” So We seized them all of a sudden while they were unaware.

96. And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they believed (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?

98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh does seal up the hearts of the disbelievers (from every kind of religious guidance).

102. And most of them We found not true to their covenant, but most of them We found indeed Fâsiqûn (rebellious, disobedient to Allâh).

103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir‘aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Mufsidûn (mischief-makers, corrupters).
104. And Mūsâ (Moses) said: “O Fir‘aun (Pharaoh)! Verily, I am a Messenger from the Lord of the ‘Ālamîn (mankind, jinn and all that exists).

105. “Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.”

106. [Fir‘aun (Pharaoh)] said: “If you have come with a sign, show it forth, if you are one of those who tell the truth.”

107. Then [Mūsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

109. The chiefs of the people of Fir‘aun (Pharaoh) said: “This is indeed a well-versed sorcerer;

110. “He wants to get you out of your land, so what do you advise?”

111. They said: “Put him and his brother off (for a time), and send callers to the cities to collect—

112. “That they bring to you all well-versed sorcerers.”

113. And so the sorcerers came to Fir‘aun (Pharaoh). They said: “Indeed there will be a (good) reward for us if we are the victors.”

114. He said: “Yes, and moreover you will (in that case) be of the nearest (to me).”

115. They said: “O Mūsâ (Moses)! Either you throw (first), or shall we have the (first) throw?”

116. He [Mūsâ (Moses)] said: “Throw you (first).” So when they threw, they bewitched the eyes of the people, and struck
terror into them, and they displayed a great magic.

117. And We revealed to Mūsā (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehood which they showed.

118. Thus truth was confirmed, and all that they did was made of no effect.

119. So they were defeated there and returned disgraced.

120. And the sorcerers fell down prostrate.

121. They said: “We believe in the Lord of the ‘Ālamin (mankind, jinn and all that exists).

122. “The Lord of Mūsā (Moses) and Hārūn (Aaron).”

123. Fir‘aun (Pharaoh) said: “You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

124. “Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.”

125. They said: “Verily, we are returning to our Lord.

126. “And you take vengeance on us only because we believed in the Ayāt (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.”

127. The chiefs of Fir‘aun’s (Pharaoh) people said: “Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?” He said: “We will kill their sons, and let live their women, and we have indeed irresistible power over them.”
128. Mūsā (Moses) said to his people: “Seek help in Allāh and be patient. Verily, the earth is Allāh’s. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttaqūn (the pious — see V.2:2).”

129 They said: “We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.” He said: “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?”

130. And indeed We punished the people of Fir‘aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: “Ours is this.” And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not.

132. They said [to Mūsā (Moses)]: “Whatever Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you.”

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimūn (criminals, polytheists, sinners).

134. And when the punishment fell on them they said: “O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.”

135. But when We removed the punishment from them to a fixed term, which
they had to reach, behold! they broke their word!

136. So We took retribution from them. We drowned them in the sea, because they believed Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir‘aun (Pharaoh) and his people erected.

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: “O Mūsā (Moses)! Make for us an ilāh [1] (a god) as they have ālihah (gods).” He said: “Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists).”

139. [Mūsā (Moses) added:] “Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.”

140. He said: “Shall I seek for you an ilāh (a god) other than Allāh, while He has given you superiority over the ‘Ālamīn (mankind and jinn of your time).”

141. And (remember) when We rescued you from Fir‘aun’s (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

[1] (V.7:138) ilāh: Who has all the right to be worshipped.
142. And We appointed for Mūsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsâ (Moses) said to his brother Hārûn (Aaron): “Replace me among my people, act in the Right Way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the Mufsîdûn (mischief-makers).”

143. And when Mūsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: “O my Lord! Show me (Yourself), that I may look upon You.” Allāh said: “You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.” So when his Lord appeared to the mountain[11], He made it collapse to dust, and Mūsâ (Moses) fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.”

144. (Allāh) said: “O Mūsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.”

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fāsiqûn (the rebellious, disobedient to Allāh).

146. I shall turn away from My Ayāt (verses of the Qur’ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayāt (proofs, evidences, verses, lessons, signs, revelations,

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[1](V.7:143) The appearance of Allāh to the mountain was very little of Him. It was approximately equal to the tip of one’s little finger as explained by the Prophet صلى الله عليه وسلم when he recited this Verse. (This Hadith is quoted by Tirmidhī).
etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection), vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zālimūn (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: “If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.”

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: “What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?” And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hārūn (Aaron) said: “O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zālimūn (wrong-doers).”

151. Mūsā (Moses) said: “O my Lord! Forgive me and my brother, and admit us into
Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.

153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqūn (the pious — See V.2:2), and give Zakāt; and those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs and revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John
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xiv, 16) — he commands them for Al-Ma'rif (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayribat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah’s Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur’an) which has been sent down with him, it is they who will be successful.

158. Say (O Muhammad صلى الله عليه وسلم): “O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur’an), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” — and he was, i.e. Issâ (Jesus) son of Maryam (Mary), ًأَلْهَهُمَا َسُلَيْمَانَ وَسُلَيْمَانَ بُنِيَ مُوسَىَ وَيَا مُوسَىَ َلَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا لَمْ تُبْعَلَ بِنَا Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur’an), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” — and he was, i.e. Issâ (Jesus) son of Maryam (Mary), ًأَلْهَهُمَا َسُلَيْمَانَ وَسُلَيْمَانَ بُنِيَ مُوسَىَ وَيَا مُوسَىَ َلَمْ تُبْعَلَ بِنَا Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur’an), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” — and he was, i.e. Issâ (Jesus) son of Maryam (Mary), ًأَلْهَهُمَا َسُلَيْمَانَ وَسُلَيْمَانَ بُنِيَ مُوسَىَ وَيَا مُوسَىَ َلَمْ تُبْعَلَ بِنَا Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur’an), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” — and he was, i.e. Issâ (Jesus) son of Maryam (Mary), ًأَلْهَهُمَا َسُلَيْمَانَ وَسُلَيْمَانَ بُنِيَ مُوسَىَ وَيَا مُوسَىَ َلَمْ تُبْعَلَ بِنَا Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur’an), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” — and he was, i.e. Issâ (Jesus) son of Maryam (Mary), ًأَلْهَهُمَا َسُلَيْمَانَ وَسُلَيْمَانَ بُنِيَ مُوسَىَ وَيَا مُوسَىَ َلَمْ تُبْعَلَ B). See (V.57:28), and its footnote.

(A) "O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) and confirming what is (already) with you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).
159. And of the people of Musâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Musâ (Moses) when his people asked him for water (saying): “Strike the stone with your stick”, and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna and the quails (saying): “Eat of the good things with which We have provided you.” They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: “Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, ‘(O Allah) forgive our sins’; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers.”

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings.\[2]\

163. And ask them (O Muhammad صلى الله عليه وسلم about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah’s Command (disobey Allah) [see the Qur’án: V.4:154 and its footnote].

164. And when a community among them said: “Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?” (The preachers) said: “In
order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh.”

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allâh’s Command (disobey Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: “Be you monkeys, despised and rejected.”

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh’s Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh’s Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): “(Everything) will be forgiven to us.” And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the

[1] (V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them.*

* See the footnote of (V.9:112).
home of the Hereafter is better for those who are Al-Muttaqûn (the pious — See V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (Iqâmat-as-Salât), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him.”

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.”

173. Or lest you should say: “It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?” (Tafsir At-Tabari).

174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).

175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitân (Satan) followed him up, and he became of those who went astray.
176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allâh[1], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

[1] (V.7:180) Allâh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah : Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allâh is Witr (one) and loves ‘the Witr’. (Sahih Al-Bukhâri, Vol. 8, Hadith No. 419).
184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say: “The knowledge thereof is with My Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with Allâh (Alone), but most of mankind know not.”[1]

188. Say (O Muhammad صلى الله عليه وسلم): “I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ’ (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam’s offspring – as stated by Ibn Kathir in his Tafsir) had sexual relation with her (the polytheist’s wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): “If You give us a Sâlih [1] (V.7:187): Narrated 'Abdullâh رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “The keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware.” (V.31:34). (Sahih Al-Bukhârî, Vol. 6, Hadith No. 151).
(good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. (Tafsir Ibn Kathîr).

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they ears wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): “Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!

196. Verily, my Wâli (Protector, Supporter, and Helper) is Allâh Who has revealed the Book (the Qur’ân), and He protects (supports and helps) the righteous.

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).

200. And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.
201. Verily, those who are *Al-Muttaqūn* (the pious — see V.2:2), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish-pagans’) proposal], they say: “Why have you not brought it?”[1] Say: “I but follow what is revealed to me from my Lord. This (the Qur’ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.”

204. So, when the Qur’ān is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrat Al-Fātihah*), and also when he is delivering the Friday-prayer *Khutbah*. (Tafsīr At-Tabari).]

205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.[2]

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

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[1] (V.7:203): Narrated Anas رضي الله عنه that the Makkān people (Quraish-pagans) requested Allāh’s Messenger صلی الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (Sahih Al-Bukhārī, Vol.4. Hadith No.831).

1. They ask you (O Muhammad مصلى الله عليه وسلم) about the spoils of war. Say: “The spoils are for Allâh and the Messenger.” So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad ﷺ صلى الله عليه وسلم), if you are believers.

2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord ( Alone);

3. Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).

5. As your Lord caused you (O Muhammad صلّى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it,

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words
and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate it.

9. (Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession.”

10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rīj* (whispering, evil-suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.”

13. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is Severe in punishment.

14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.
15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!

17. You killed them not, but Allah killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.

18. This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers.

19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allah is with the believers.

20. O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.

21. And be not like those who say: "We have heard," but they hear not.

22. Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, who understand not (i.e. the disbelievers).

23. Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen,
they would but have turned away with aversion (to the truth).

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when He (صلى الله عليه وسلم) calls you\(^\text{[1]}\) to that which will give you life,\(^\text{[2]}\) and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.

25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).\(^\text{[3]}\)

28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.

29. O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out

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\(^{[1]}\) (V.8:24) See the footnote of (V.1:2).

\(^{[2]}\) (V.8:24) i.e., one is alive, — a true believer (of Islamic Monotheism) who is obedient to Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and follows the Qur'an and Prophet's Sunnah practically, and he goes out for Jihad in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

\(^{[3]}\) (V.8:27) See the footnote (A) of (V.3:164).
from every difficulty), and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.

30. And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

31. And when Our Verses (of the Qur'ân) are recited to them, they say: “We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients.”

32. And (remember) when they said: “O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.”

33. And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh’s) Forgiveness.

34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious — See V.2:2), but most of them know not.

35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka’bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for
37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.

40. And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter) — (what) an Excellent Maulâ, and (what) an Excellent Helper!

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[1] (V.8:39) It is mentioned by some of the Islamic religious scholars that, that will be at the time when ‘Isâ (Jesus), son of Maryam (Mary), will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islamic Monotheism).

[2] (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضي الله عنه Allah’s Messenger صلی الله علیه و سلم said, “By Him (Allâh) in whose Hand my soul is, surely, the son of Maryam (Mary) [‘Isâ (Jesus)] عليه السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur’ân (as a just ruler), and will break the cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This Jizyah tax will not be accepted by ‘Isâ (Jesus)] عليه السلام and all mankind will be required to embrace Islâm with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts.” (See Fath Al-Bari, Vol. 7, Pages No.304 and 305 for details). (Sahih Al-Bukhârî, Vol.3, Hadith No.425)