

46 And as an inviter to Allāh by His permission, and as a light-giving sun.<sup>a</sup>

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

47 And give the believers the good news that they will have great grace from Allāh.

وَبَشِيرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

48 And obey not the disbelievers and the hypocrites, and disregard their annoying talk,<sup>a</sup> and rely on Allāh. and Allāh is enough as having charge (of affairs).

وَلَا تُطِيعِ الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْوَاهُمْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

49 O you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term which you should reckon.<sup>a</sup> But make provision for them and set them free in a goodly manner.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَاحًا جَمِيلًا ﴿٤٩﴾

50 O Prophet, We have made lawful to thee thy wives<sup>a</sup> whom thou hast given their dowries, and those whom

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَمْزُوجًا لَكَ الَّتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ

46a. The words clearly imply that one who could give light to others and raise them from the depth of vice and immorality to the height of purity and perfection could not himself be in the darkness of impurity.

The Prophet is here spoken of first as one bearing witness to lost humanity, to men who had lost all idea of God-consciousness, that there is a God. More than that he was a *bearer of good news* to humanity that God still remembered mankind, and that He had sent His Prophet to make this fallen humanity rise to spiritual eminence by holding communion with Him, but at the same time he was a *warnor*, too, and told them that, if they persisted in their evil ways, they would suffer evil consequences; thus he was an *Inviter* to Allāh and the *Sun of righteousness*.

48a. In the mention of *annoying talk* there is a clear reference to the carpings of his petty-minded critics, who try to misrepresent the greatest source of righteousness which the world has ever witnessed, as an evil. The Prophet is told to disregard this annoying talk, as the time would come when the question would be asked, as it is already being asked, how is it that the Prophet illumined the world and opened the flood-gates of light to a benighted world, if it was darkness that reigned supreme in his own mind?

49a. The reason for putting this ordinance here, in speaking of the Holy Prophet's marriages, seems to apply to the Holy Prophet's marriage with a woman named Asmā', daughter of Nu'mān Kindī. Before he went in to her she asked for a divorce, and the Prophet released her as she had desired. It is related that 'Umar decided against her being regarded as a wife of the Prophet.

50a. That his wives were lawful for the Prophet goes without saying. It appears that this revelation came after 4:3, which limits the number of wives a man can take under exceptional circumstances to four. The Prophet was, however, told that he should not divorce the excess number for this reason.

thy right hand possesses, out of those whom Allāh has given thee as prisoners of war, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts who fled with thee; and a believing woman, if she gives herself to the Prophet, if the Prophet desires to

يَبِيئِكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَدَتِ  
عَمَّكَ وَبَدَتِ عَمَّتِكَ وَبَدَتِ خَالَكَ  
وَبَدَتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ  
وَأَمْرًا مُمُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا  
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ

The marriages of the Holy Prophet have furnished his critics with the chief implement of attack on him, and the low-minded missionary has gone so far as to call him a voluptuary on that account, though he dare not apply that word to the husband of a hundred wives. Therefore I give below full particulars regarding the Prophet's marriages. His life as regards his marriages may be divided into four periods. Briefly these are: (1) A celibate life up to twenty-five. (2) A married state with one wife from 25 to 54. (3) Several marriages from 54 to 60. (4) No further marriage after 60. As regards the first period, the life of a celibate youth living in a warm country till 25, the testimony of a hostile writer like Sir William Muir is that "all authorities agree in ascribing to the youth of Muḥammad a modesty of deportment and purity of manners rare among the people of Mecca". In fact, in Arabia at the time profligacy was the order of the day and it was among people who prided themselves on loose sexual relations that the Prophet led a life of transcendent purity.

Then comes the second period from 25 to 54. His first marriage was contracted while he was twenty-five years of age, and the widow Khadijah whom he married was forty years old, i.e., fifteen years his senior. It was with her, and her alone, that he passed all the years of his youth and manhood until she died three years before the Hijrah, when he was already an old man of fifty. This circumstance alone is sufficient to give the lie to those carpers who call him a voluptuary. After her death, while still at Makkah, he married Saudah, a widow of advanced age. He also married 'Ā'ishah, his only virgin wife, while still at Makkah, but her marriage was consummated five years afterwards in the 2nd year of the Hijrah.

Then followed the flight to Madinah, and subsequent to the Flight he had to fight many battles with his enemies, the Quraish, or such tribes as sided with the Quraish. The result of these battles was a great discrepancy between the number of males and females, and as his favourite followers fell in the field of battle fighting with his enemies, the care of their families devolved upon the Prophet and his surviving companions. In the battle of Badr fell Khunais, son of Hudhāfah, and the faithful 'Umar's daughter Ḥafṣah was left a widow. 'Umar offered her to 'Uthmān and Abū Bakr in turn, and she was at last married by the Holy Prophet in the third year of the Hijrah. 'Abd Allāh, son of Jaḥsh, fell a martyr at Uḥud, and his widow Zainab, daughter of Khuzaimah, was taken in marriage by the Prophet in the same year. In the next year Abū Salamah died, and his widow, Umm Salamah, was taken to wife by the Prophet. The events are narrated in the last section, leading to Zainab's divorce by Zaid; the Prophet married her in the fifth year of the Hijrah under circumstances already narrated. Umm Ḥabibah was one of his devoted followers who fled to Abyssinia with her husband, 'Ubaid Allāh, who there became a Christian, and when he died his widow found comfort in being taken as a wife by the Holy Prophet in the seventh year of the Hijrah.

Besides these widows of his faithful followers whom it fell to his lot to take under his protection, the Prophet took three widows of his enemies in marriage, and in each case this step led to the union and pacification of a whole tribe. These three, Juwairiyah, Maimūnah and Ṣafiyah, he married in the years six and seven of the Hijrah. Regarding

marry her. (It is) especially for thee, not for the believers<sup>b</sup> — We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to thee. And Allāh is ever Forgiving, Merciful.

**51** Thou mayest put off whom thou pleasest of them, and take to thee whom thou pleasest. And whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee. This is most proper so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them.<sup>a</sup> And Allāh knows what is in your hearts. And Allāh is ever Knowing, Forbearing.

عَلِمْنَا مَا قَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ  
وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ  
عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥١

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْتِي الْبَيْكَ  
مَنْ تَشَاءُ وَمِنْ ابْتِغَايَتِ مَمَّنْ عَزَلْتَ  
فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ  
أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا  
آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي  
قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ٥١

one of these, it is sufficient to note that, when the Prophet took Juwairiyah for a wife, over a hundred families of the tribe of the Banī Muṣṭaliq, to which tribe she belonged, were at once liberated by the Muslims.

The fourth period is that when war came to an end; a reference to this is contained in v. 52: "It is not allowed to thee to take wives after this".

Thus it will be seen that all the marriages of the Prophet were due either to feelings of compassion for the widows of his faithful followers or to put a stop to bloodshed and ensure union with some tribe. Compare also 4:3a, where it is shown that the permission for polygamy was given under similar circumstances; in fact, many of the companions had to follow the example of the Prophet.

**50b.** As pointed out in the beginning of the last note, the Prophet was specially allowed to retain all his wives when the number allowed was brought down to four in the case of other believers. This was the only privilege allowed to the Prophet and it is to this that the words, *especially for thee*, refer. What God *ordained for the believers* is contained in 4:3, and on the revelation of that verse any Muslim who had more than four wives had to divorce the excess number.

**51a.** This verse must be read along with vv. 28 and 29, where a choice is given to the Prophet's wives to remain with him or to depart. A similar choice is given here to the Prophet. And when his wives preferred to lead simple lives with him rather than seek worldly goods by leaving him, the Prophet was no less considerate for their feelings; for notwithstanding the choice given to him to retain such of his wives as he liked, he did not exercise this choice to the disadvantage of anyone of them, but retained them all, as they had chosen to remain with him. A reference is, indeed, contained to vv. 28 and 29 in the words *that they should be pleased, all of them, with what thou givest them*, which indicate that this was altogether a new arrangement in which both parties were given free choice and both sacrificed all other considerations to the sanctity of the marriage-tie.

52 It is not allowed to thee to take wives after this,<sup>a</sup> nor to change them for other wives,<sup>b</sup> though their beauty be pleasing to thee, except those whom thy right hand possesses.<sup>c</sup> And Allāh is ever Watchful over all things.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ  
تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَكُؤُوعَجَبِكُمْ  
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ رَاقِبًا ﴿٥٢﴾

### SECTION 7: Rules of Conduct in Domestic Relations

53 O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished — but when you are invited, enter, and when you have taken food, disperse — not seeking to listen to talk. Surely this gives the Prophet trouble, but he forbears from you, and Allāh forbears not from the truth. And when you ask of them any goods, ask of them from behind a curtain.<sup>a</sup> This is purer for your hearts and their hearts. And it behoves you not to give trouble to the Messenger of Allāh, nor to marry his wives after

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ  
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامِهِ  
غَيْرَ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ  
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا  
مُسْتَأْنَسِينَ لِحَدِيثِهِ <sup>ط</sup> إِنَّ ذَلِكُمْ كَانَ  
يُؤْذَى النَّبِيَّ فَيَسْتَعِجِ مِنْكُمْ وَاللَّهُ  
لَا يَسْتَعِجِ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ  
مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ <sup>ط</sup>  
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ <sup>ط</sup> وَمَا  
كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا

52a. When the Prophet's wives chose to remain with him, limitation was placed upon the Holy Prophet, viz., that he should not take any other wife. The Prophet did not contract any marriage after the seventh year of the Hijrah, when this verse was revealed.

52b. This is another limitation, viz., that it was not after this allowed to the Prophet to divorce anyone of those who had chosen to remain with him.

52c. By *those whom thy right hand possesses* are indicated the wives of the Prophet whom he had lawfully married.

53a. Bigoted critics discover personal motives even in these beautiful rules of conduct. It must be borne in mind that any rule of conduct to be observed in relation to the Holy Prophet is really a rule that must be observed in all social relations. The Qur'an teaches not only high morals, but also good manners, for it is meant for all men. In this verse it disparages the custom of giving trouble to the owner of a house who invites his friends to a dinner by coming before the appointed time or staying after dinner to indulge in idle talk. This is a rule which the Muslims were desired to observe towards one another as well as towards the Holy Prophet. Similarly, the rule relating to strangers speaking to women from behind a curtain applies equally to all, and is not to be observed only towards the Prophet's wives. Every stranger is not free to enter another Muslim's house and disturb the privacy of those residing in it.

him ever.<sup>b</sup> Surely this is grievous in the sight of Allāh.

**54** If you do a thing openly or do it in secret, then surely Allāh is ever Knower of all things.

**55** There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their right hands possess — and (ye women) keep your duty to Allāh. Surely Allāh is ever Witness over all things.

**56** Surely Allāh and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation.<sup>a</sup>

**57** Surely those who annoy<sup>a</sup> Allāh and His Messenger, Allāh has cursed them in this world and the Hereafter, and He has prepared for them an abasing chastisement.

**58** And those who annoy believing men and believing women undeser-

أَنْ تَنْكَحُوا أَزْوَاجَهُمْ مِنْ بَعْدِهِ أَبَدًا ۗ  
إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝

إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ  
وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا  
أَبْنَاءَ أَخَوَاتِهِمْ وَلَا نِسَاءَهُمْ وَلَا  
مَا مَلَكَتْ أَيْمَانُهُمْ ۗ وَالتَّقِينِ اللَّهُ ۗ  
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۗ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا ۝

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ  
لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ  
لَهُمْ عَذَابًا مُهِينًا ۝

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

53b. The respect due to the Prophet is alone a sufficient reason for the injunction, but a little consideration will show that the absence of the injunction would have led to difficulties. One of the objects which the Prophet's marriages served was the faithful communication of incidents that play an important part in the life of a man, but whose knowledge is only limited to a man's family circle. The remarriage of any of the Prophet's widows would have surely impaired this object to a great degree, as it would have had a possible effect upon the independence of opinion of the lady who entered into marital obligations with another man.

56a. The invocation of Divine blessings on the Holy Prophet is mentioned in connection with the false imputations against him as regards his marital relations, the implication being that all such imputations would be brought to naught by the blessings which Allāh would shower on him, showing that he is pure and holds communion with the fountain-head of purity.

57a. The word *yu'dhūn* occurring here is from the root *adhā*, which occurs in v. 48 in this chapter and in 3:186, and means the annoying talk of the disbelievers and the hypocrites in the form of false imputations against the Holy Prophet. This sense of the word is made clear in the next verse, where the same word is used about the believers, and is explained in the concluding words of the verse as indicating a false accusation against them.

vedly, they bear the guilt of slander and manifest sin.

بِغَيْرِ مَا كُتِبُوا فَقَدْ اِحْتَمَلُوا  
بُهْتَانًا وَاِثْمًا مُّبِينًا ۝

### SECTION 8: Those who spread Evil Reports

**59** O Prophet, tell thy wives and thy daughters and the women of believers to let down upon them their over-garments. This is more proper, so that they may be known, and not be given trouble. And Allāh is ever Forgiving, Merciful.<sup>a</sup>

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ  
وَأَنسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ  
مِنْ جَلَابِئِهِنَّ ذَٰلِكَ أَدْنَىٰ أَلَّا  
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ  
عَفُورًا رَّحِيمًا ۝

**60** If the hypocrites and those in whose hearts is a disease and the agitators in Madinah desist not, We shall certainly urge thee on against them, then they shall not be thy neighbours in it but for a little while —

لِّإِنَّ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ  
فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي  
الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا  
يُجَادِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝

**61** Accursed, wherever they are found they will be seized and slain.<sup>a</sup>

مَّا مَوْءُونٍ ۚ إِنَّمَا تُقْبَلُوا خِيَدًا وَقُبُلًا  
تَقْتِيلًا ۝

**62** That was the way of Allāh concerning those who have gone before; and thou wilt find no change in the way of Allāh.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ  
وَكَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝

**63** Men ask thee about the Hour. Say: The knowledge of it is only with Allāh. And what will make thee comprehend that the Hour may be nigh?<sup>a</sup>

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا  
عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ  
السَّاعَةَ تَكُونُ قَرِيبًا ۝

**64** Surely Allāh has cursed the disbelievers and prepared for them a burning Fire,

إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝

59a. The injunction to wear an over-garment is here given with the object that free women may be distinguished from slaves, so that they may not be annoyed and followed by men inclined to evil, who would come to know by this mark of distinction that these were pure and chaste women who would not tolerate insult or ill-treatment.

61a. This verse and the one that follows relate to hypocrites as well as to certain Jews who spread evil reports concerning the Muslims. Before the Prophet died, Madinah was cleared of these mischievous elements.

63a, see next page.

65 To abide therein for a long time; they will find no protector nor helper.

خَلِيدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا  
وَلَا نَصِيرًا ﴿٦٥﴾

66 On the day when their leaders are turned back into the Fire, they say: O would that we had obeyed Allāh and obeyed the Messenger!

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ  
يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ ﴿٦٦﴾

67 And they say: Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path.

وَ قَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبَرَاءَنَا  
فَأَصَلَبْنَاكَ يَا رَبَّنَا ﴿٦٧﴾

68 Our Lord, give them a double chastisement and curse them with a great curse.

رَبَّنَا أَنْتَهُمُ الضَّعِيفِينَ مِنَ الْعَذَابِ  
وَ الْعَنْتَهُمْ لَمَّا كُفِرُوا ﴿٦٨﴾

#### SECTION 9: An Exhortation to the Faithful

69 O you who believe, be not like those who maligned Moses, but Allāh cleared him of what they said. And he was worthy of regard with Allāh.<sup>a</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ  
أَذْرُوا مُوسَىٰ فَابْتَدَاهُ اللَّهُ مِنَّا وَاللَّوَاهِ  
وَ كَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

70 O you who believe, keep your duty to Allāh and speak straight words:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا  
قَوْلًا سَدِيدًا ﴿٧٠﴾

71 He will put your deeds into a right state for you, and forgive you your sins. And whoever obeys Allāh and His Messenger, he indeed achieves a mighty success.

يُضَلِّحْ لَكُمْ أَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ  
ذُنُوبَكُمْ وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ  
فَقَدْ قَامَ قَوْمًا عَظِيمًا ﴿٧١﴾

72 Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَ أشفقنَ مِنْهَا وَ حَمَلَهَا

63a. By the *Hour* is meant the *hour of their doom*, as prophesied in the previous verses.

69a. For a false imputation against Moses by his own people, and even his own sister, see Num. 12. As this chapter deals with false imputations, the case of a false imputation against the prophet in whose likeness the Holy Prophet came is cited, and attention is drawn to the fate of those who had taken part in the accusation. The false accusations against the Holy Prophet are all forged by his opponents.

and man has turned unfaithful to it. Surely he is ever unjust, ignorant<sup>a</sup> —

73 That Allāh may chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allāh will turn (mercifully) to the believing men and the believing women. And Allāh is ever Forgiving, Merciful.

الْإِنْسَانُ ظَلُومًا جَهُولًا ۝

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

72a. *Ḥamala-l-amānata* (lit., *he bore the trust*) means *he was unfaithful to the trust* (LL). T explains *yaḥmilna-hā* as meaning *they were unfaithful to it*, and *ḥamala-ha-l-insānu* as meaning *man was unfaithful to it*. *Not bearing the trust* signifies *that they paid it back, and everyone who is unfaithful to a trust is said to have borne it* (T). The meaning is that nature is true to its laws which bring about its evolution, but man is not true to the laws on which depends his real happiness.