

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever alters the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا	أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ		
All-Wise.	(is) All-Mighty,	Allah	that	then know	from the clear proofs,	came to you	
هَلْ يَنْظُرُونَ	إِلَّا	أَنْ يَأْتِيَهُمُ	اللَّهُ	فِي ظِلِّ	السَّحَابِ	وَالْمَلَائِكَةِ	
with the shadows	Allah comes to them	that	[except]	they waiting	Are	209	
مَنْ أَلْغَمَهُ	وَالْمَلَائِكَةَ	وَقُضِيَ	الْأَمْرُ	وَإِلَى	اللَّهِ	تَرْجِعُ	
Allah	And to	and the matter is decreed?	and the Angels,	[the] clouds,	of		
تَرْجِعُ	الْأُمُورَ	سَلِّ	بَنِي	إِسْرَائِيلَ	كَمْ		
how many	of Israel,	the Children	Ask	210	(all) the matters.	return	
ءَاتَيْنَاهُمْ	مِنْ	ءَايَةٍ	بَيِّنَةٍ	وَمَنْ	يُبَدِّلُ	نِعْمَةَ	
of Allah	Favor	alters	And whoever	(the) clear Sign(s).	of	<b>We</b> gave them	
مِنْ بَعْدِ	مَا	جَاءَتْهُ	فَإِنَّ	اللَّهَ	شَدِيدُ		
(is) severe	Allah	then indeed,	(it has) come to him -	[what]	after		
الْعِقَابِ	زِينِ	لِلَّذِينَ	كَفَرُوا	الْحَيَاةِ			
(is) the life	disbelieve[d]	for those who	Beautified	211	in [the] chastising.		
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ	ءَامَنُوا	وَالَّذِينَ	اتَّقَوْا		
fear (Allah),	And those who	believe[d].	those who	[of]	and they ridicule	of the world,	
فَوْقَهُمْ	يَوْمَ	الْقِيَامَةِ	وَاللَّهُ	يَرْزُقُ	مَنْ		
whom	provides	And Allah	of [the] Resurrection.	on the Day	(they will be) above them		
يَشَاءُ	بِغَيْرِ	حِسَابٍ	كَانَ	النَّاسُ	أُمَّةً	وَاحِدَةً	
single,	a community	mankind	Was	212	measure.	without	<b>He</b> wills
فَبَعَثَ	اللَّهُ	النَّبِيِّنَ	مُبَشِّرِينَ	وَمُنذِرِينَ			
and (as) warners,	(as) bearers of glad tidings	[the] Prophets	then Allah raised up				
وَأَنْزَلَ	مَعَهُمُ	الْكِتَابَ	بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ	النَّاسِ	
[the] people	between	to judge	in [the] truth	the Book	with them	and sent down	
فِيمَا	اُخْتَلَفُوا	فِيهِ	وَمَا	اُخْتَلَفَ	فِيهِ	إِلَّا	
those who	except	in it	differ[ed]	And (did) not	[in it].	they differed	in what
أُوتُوهُ	مِنْ بَعْدِ	مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا		
(out of) jealousy	the clear proofs,	came to them	[what]	after	were given it		
بَيْنَهُمْ	فَهَدَى	اللَّهُ	الَّذِينَ	ءَامَنُوا	لِمَا		
regarding what	believe[d]	those who	And Allah guided	among themselves.			

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, "When will Allah's help come?" Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, "Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, "Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haram

أَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ	whom guides And Allah with His permission. the Truth of [in it] they differed
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	you will enter that (do) you think Or 213 a straight path. to He wills
الْجَنَّةِ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا ۗ حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ	passed away those who like (came to) (has) come to you while not Paradise
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	and they were shaken and [the] hardship, [the] adversity Touched them before you?
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	"When with him, believed and those who the Messenger [say] (said) until
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	214 (is) near. of Allah help [Indeed] Unquestionably, (will) Allah's help (come)?"
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	good, of you spend "Whatever Say, they (should) spend. what They ask you
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	and the wayfarer. and the needy, and the orphans, and the relatives, (is) [so] for parents,
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	215 (is) All-Aware. of it Allah [So] indeed, good. of you do And whatever
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	But perhaps to you. (is) hateful while it [the] fighting upon you (Is) prescribed
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	you love [that] and perhaps for you; (is) good and it a thing you dislike [that]
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (do) not know. while you knows And Allah for you. (is) bad and it a thing
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	in it. (concerning) fighting [the] sacred - the month about They ask you 216
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ ۗ وَالْمَسْجِدِ الْحَرَامِ
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	the way from but hindering (people) (is) a great (sin); therein "Fighting Say, and (preventing access to) Al-Masjid Al-Haram, in Him and disbelief of Allah,

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing." They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is All-Forgiving, All-Merciful.

219. They ask you about intoxicants and the games of chance. Say, "In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits." And they ask you about what they should spend. Say, "Whatever you can spare." Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, "Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ	And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى	until	(to) fight with you	they will cease	And not	[the] killing."	than	(is) greater
يُرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ	turns away	And whoever	they (are) able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ	for those	(is) a disbeliever	while he	then dies	his religion,	from	among you
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ	And those	and the Hereafter.	the world	in	their deeds	became worthless	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ إِنَّ	Indeed,	217	(will) abide forever.	in it	they	of the Fire,	(are) companions
الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ	of Allah -	the way	in	and strove	emigrated	and those who	believed those who
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	All-Merciful.	(is) Oft-Forgiving,	And Allah	of Allah.	(for) Mercy	they hope	[those],
يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218	
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ	for [the] people.	and (some) benefits	great,	(is) a sin	"In both of them		
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ	And they ask you	(the) benefit of (the) two."	than	(is) greater	But sin of both of them		
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ	to you	Allah makes clear	Thus	"The surplus."	Say,	they (should) spend.	what
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may	[the] Verses	
وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ	"Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.	
لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them		

And Allah knows the corrupter from the amender. And if Allah had willed **He** could have put you in difficulties. Indeed, Allah is All-Powerful, All-Wise.”

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by **His** permission. And **He** makes clear **His** Verses for people so that they may be mindful.

222. And they ask you about menstruation. Say, “It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has enjoined upon you.” Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ	Allah (had) willed	And if	the amender.	from	the corrupter	knows	And Allah
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.”	(is) All-Mighty,	Allah	Indeed,	surely <b>He</b> (could have) put you in difficulties.		
وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ	they believe.	until	[the] polytheistic women	[you] marry	And (do) not	220	
وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ	[and] even if	a polytheistic woman	than	(is) better	And a believing bondwoman		
أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ	(to) [the] polytheistic men	give in marriage (your women)	And (do) not	she pleases you.			
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ	a polytheistic man	than	(is) better	and a believing bondman	they believe,	until	
وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو	invites	and Allah	the Fire,	to	they invite	[Those]	he pleases you. [and] even if
إِلَى الْجَنَّةِ وَالْمَغْفِرَةَ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ	His Verses	And <b>He</b> makes clear	by <b>His</b> permission.	and [the] forgiveness	Paradise	to	
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ وَيَسْأَلُونَكَ عَنِ	about	And they ask you	221	(be) mindful.	so that they may	for the people	
الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْرِزُوا النِّسَاءَ	[the] women	so keep away (from)	(is) a hurt,	“It	Say,	[the] menstruation.	
فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ	until	approach them	And (do) not	(their) [the] menstruation.	during		
يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ	from	then come to them	they are cleansed,	Then when	they are cleansed		
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ	those who turn in repentance	loves	Allah	Indeed,	Allah has enjoined you.”	where	
وَيُحِبُّ الْمُتَطَهِّرِينَ	for you,	(are) a tilth	Your wives	222	the ones who purify themselves.	and loves	
فَأْتُوا حَرْثَكُمْ أَنْتُمْ شَاءْتُمْ وَقَدِّمُوا	for yourselves.	and send (good deeds) forth	you wish,	when	(to) your tilth	so come	

And be conscious of Allah and know that you (are destined) to meet **Him**. And give glad tidings to the believers.

وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا أَنَكُمْ	مُلَاقُوهُ	وَبَشِّرِ
And be conscious (of) Allah	and know	(will) meet <b>Him</b> .	that you

224. And do not make Allah's name an excuse in your oaths against doing good and acting piously and making peace between people. And Allah is All-Hearing, All-Knowing.

الْمُؤْمِنِينَ	وَلَا تَجْعَلُوا	اللَّهَ	عُرْضَةً
to the believers.	And (do) not	Allah's (name)	an excuse

لَا يَمْنِكُمْ	أَنْ تَبْرُوا	وَتَتَّقُوا	وَتُصْلِحُوا	بَيْنَ
in your oaths	that	and act piously	you do good,	between

النَّاسِ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	لَا
[the] people.	And Allah	(is) All-Hearing,	All-Knowing.	Not

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

يُؤَاخِذُكُمْ	اللَّهُ	بِاللَّغْوِ	فِي	أَيْمَانِكُمْ	وَلَكِنْ
(will) Allah take you to task	for (what is) unintentional	in	your oaths,	[and] but	

يُؤَاخِذُكُمْ	بِمَا	كَسَبَتْ	قُلُوبُكُمْ	وَاللَّهُ
(He) takes you to task	for what	(have) earned	your hearts.	And Allah

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

غَفُورٌ	حَلِيمٌ	لِلَّذِينَ	يُؤْلُونَ	مِنْ
(is) Oft-Forgiving,	Most Forbearing.	For those who	swear (off)	from

نِسَائِهِمْ	تَرْبُصُ	أَرْبَعَةَ	أَشْهُرٍ	فَإِنْ	فَاءُوا	فَإِنَّ	اللَّهَ
their wives	(is a) waiting of	four	months,	then if	they return -	then indeed,	Allah

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

غَفُورٌ	رَحِيمٌ	وَإِنْ	عَزَمُوا	الطَّلَاقَ
(is) Oft-Forgiving,	Most Merciful.	And if	they resolve	(on) [the] divorce -

فَإِنَّ	اللَّهَ	سَمِيعٌ	عَلِيمٌ	وَالْمُطَلَّقاتُ
Allah	then indeed,	(is) All-Hearing,	All-Knowing.	And the women who are divorced

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of men) over them

يَرْتَبِصْنَ	بِأَنْفُسِهِنَّ	ثَلَاثَةَ	قُرُوءٍ	وَلَا	يَحِلُّ
shall wait	concerning themselves	(for) three	monthly courses.	And (it is) not	lawful

لَهُنَّ	أَنْ يَكْتُمْنَ	مَا	خَلَقَ	اللَّهُ	فِي	أَرْحَامِهِنَّ	إِنْ	كُنَّ
that	they conceal	what	Allah (has) created	in	their wombs,	if	they	believe

يُؤْمِنَنَّ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَبِعَوْلِهِنَّ	أَحَقُّ
believe	in Allah	and the Day	[the] Last.	And their husbands	(have) better right

رُدِّيَهُنَّ	فِي	ذَلِكَ	إِنْ	أَرَادُوا	إِصْلَاحًا
to take them back	in	that (period)	if	they wish	(for) reconciliation.

وَلَهُنَّ	مِثْلُ	الَّذِي	عَلَيْهِنَّ
And for them (wives)	(is) the like	(of) that which	(is) on them

according to what is reasonable, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

229. Divorce is twice.

Then retain (them) in a reasonable manner or release with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he finally divorces her then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce the women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

بِالْمَعْرُوفِ						وَلِلرِّجَالِ						عَلَيْهِنَّ						دَرَجَةً																																			
(is) a degree.						over them (wives)						and for the men						(according to what is) reasonable,																																			
وَاللَّهُ						عَزِيزٌ						حَكِيمٌ						الطَّلُقُ						مَرَّتَانٍ						فَإِمْسَاكُ																							
And Allah						(is) All-Mighty,						All-Wise.						228						The divorce						(is) twice.						Then to retain																	
بِمَعْرُوفٍ						أَوْ						تَسْرِيحُ						بِإِحْسَانٍ						وَلَا						يَحِلُّ																							
in a reasonable manner						or						to release (her)						with kindness.						And (it is) not						lawful																							
لَكُمْ						أَنْ						تَأْخُذُوا						مِمَّا						ءَاتَيْتُمُوهُنَّ						شَيْئًا																							
for you						that						you take (back)						whatever						you have given them (wives)						anything,																							
إِلَّا						أَنْ						يَخَافَا						أَلَّا						يُقِيمَا						حُدُودَ						اللَّهِ						فَإِنْ											
except						if						both fear						that not						they both (can) keep						the limits of Allah.						But if																	
خِفْتُمْ						أَلَّا						يُقِيمَا						حُدُودَ						اللَّهِ						فَلَا						جُنَاحَ																	
you fear						that not						they both (can) keep						the limits of Allah						then (there is) no						sin																							
عَلَيْهِمَا						فِيمَا						أَفْدَتَتْ						بِهِ						تِلْكَ						حُدُودَ						اللَّهِ																	
on both of them						in what						she ransoms						concerning it.						These						(are) the limits of Allah,																							
فَلَا						تَعْتَدُوهَا						وَمَنْ						يَنْعَدَّ						حُدُودَ						اللَّهِ						فَأُولَئِكَ																	
so (do) not						transgress them.						And whoever						transgresses						the limits of Allah						then those -																							
هُمْ						الظَّالِمُونَ						فَإِنْ						طَلَّقَهَا						فَلَا																													
they						the wrongdoers.						229						Then if						(he) divorces her (finally),						then (she is) not																							
يَحِلُّ						لَهُ						مِنْ						بَعْدِ						حَتَّى						تَنْكِحَ						زَوْجًا						غَيْرَهُ						فَإِنْ					
lawful						for him						after that						until						she marries						a spouse						other than him.						Then if											
طَلَّقَهَا						فَلَا						جُنَاحَ						عَلَيْهِمَا						أَنْ						يَتَرَاجَعَا						إِنْ																	
he divorces her						then no						sin						on them						if						they return to each other						if																	
ظَنَّا						أَنْ						يُقِيمَا						حُدُودَ						اللَّهِ						وَتِلْكَ																							
they believe						that						they (will be able to) keep						the limits of Allah.						And these																													
حُدُودَ						اللَّهِ						يُبَيِّنُهَا						لِقَوْمٍ						يَعْلَمُونَ																													
(are) the limits of Allah.						He makes them clear						to a people						who know.						230																													
وَإِذَا						طَلَّقْتُمُ						النِّسَاءَ						فَبَلَغْنَ						أَجَلَهُنَّ																													
And when						you divorce						the women						and they reach						their (waiting) term,																													
فَإِمْسَاكُهُنَّ						بِمَعْرُوفٍ						أَوْ						سَرِّحُوهُنَّ						بِمَعْرُوفٍ						وَلَا																							
then retain them						in a fair manner						or						release them						in a fair manner.						And (do) not																							

And do not retain them to hurt them so that you transgress. And whoever does that, then indeed, he wronged himself. And do not take the Verses of Allah in jest, and remember the Favours of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is the Knower of everything.

232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother's and child's) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father's) heirs is (a duty) like that. Then if they both desire weaning through

ثُمَّ سَكُوهُنَّ ضَرَارًا	لِنَعْنَدُوا	وَمَنْ	يَفْعَلْ ذَلِكَ	فَقَدْ
then indeed,	that,	does	And whoever	so that you transgress.
تَمْسِكُوهُنَّ ضَرَارًا	لِنَعْنَدُوا	وَمَنْ	يَفْعَلْ ذَلِكَ	فَقَدْ
to hurt	retain them			
ظَلَمَ	نَفْسَهُ	وَلَا	تَتَّخِذُوا	آيَاتِ اللَّهِ
(in) jest,	of Allah	the Verses	take	And (do) not
هَزْوًا	نَفْسَهُ	وَلَا	تَتَّخِذُوا	آيَاتِ اللَّهِ
he wronged	himself.	And (do) not	take	himself.
وَأَذْكُرُوا	نِعْمَتَ اللَّهِ	عَلَيْكُمْ	وَمَا	أَنْزَلَ
of	to you	(is) revealed	and what	upon you
مِنَ	نِعْمَتِ اللَّهِ	عَلَيْكُمْ	وَمَا	أَنْزَلَ
the Favours of Allah	and remember			
الْكِتَابِ	وَالْحِكْمَةِ	يُعِظُكُمْ	بِهِ	وَاتَّقُوا
and know	And fear Allah	with it.	He instructs you	and [the] wisdom;
وَأَعْلَمُوا	وَالْحِكْمَةَ	يُعِظُكُمْ	بِهِ	وَاتَّقُوا
the Book				
أَنَّ اللَّهَ	بِكُلِّ شَيْءٍ	عَلِيمٌ	وَإِذَا	طَلَّقْتُمْ
you divorce	And when	231	All-Knower.	thing
أَنَّ اللَّهَ	بِكُلِّ شَيْءٍ	عَلِيمٌ	وَإِذَا	طَلَّقْتُمْ
of every	Allah is	that		
النِّسَاءِ	فَبَلَغْنَ	أَجَلَهُنَّ	فَلَا	تَعْضُلُوهُنَّ
hinder them	then (do) not	their (waiting) term,	and they reached	[the] women
النِّسَاءِ	فَبَلَغْنَ	أَجَلَهُنَّ	فَلَا	تَعْضُلُوهُنَّ
أَنْ	يَنْكِحْنَ	أَزْوَاجَهُنَّ	إِذَا	تَرَاضَوْا
between themselves	they agree	when	their husbands	they marry
أَنْ	يَنْكِحْنَ	أَزْوَاجَهُنَّ	إِذَا	تَرَاضَوْا
from [that]				
بِالْمَعْرُوفِ	ذَلِكَ	يُوعَظُ	بِهِ	مَنْ
believes	among you	[is]	whoever	with it
بِالْمَعْرُوفِ	ذَلِكَ	يُوعَظُ	بِهِ	مَنْ
is admonished	That	in a fair manner.		
بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	ذَلِكَ	أَزْكَى
and more purer.	for you	(is) more virtuous	that	[the] Last;
بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	ذَلِكَ	أَزْكَى
and the Day	in Allah			
وَاللَّهُ	يَعْلَمُ	وَأَنْتُمْ	لَا	تَعْلَمُونَ
shall suckle	And the mothers	232	(do) not know.	and you
وَاللَّهُ	يَعْلَمُ	وَأَنْتُمْ	لَا	تَعْلَمُونَ
knows	And Allah			
يُرْضِعْنَ	حَوْلَيْنِ	كَامِلَيْنِ	لِمَنْ	أَرَادَ
complete	to	wishes	for whoever	complete,
يُرْضِعْنَ	حَوْلَيْنِ	كَامِلَيْنِ	لِمَنْ	أَرَادَ
(for) two years	their children			
الرِّضَاعَةَ	وَعَلَى	الْمَوْلُودِ	لَهُ	رِزْقُهُنَّ
and their clothing	(is) their provision	the father	And upon	the suckling.
الرِّضَاعَةَ	وَعَلَى	الْمَوْلُودِ	لَهُ	رِزْقُهُنَّ
بِالْمَعْرُوفِ	لَا	تُكَلَّفُ	نَفْسٌ	إِلَّا
made to suffer	Not	its capacity	except	any soul
بِالْمَعْرُوفِ	لَا	تُكَلَّفُ	نَفْسٌ	إِلَّا
is burdened	Not	in a fair manner.		
وَالِدَةٌ	بِوَلَدِهَا	وَلَا	مَوْلُودٌ	لَهُ
And on	because of his child.	(the) father	and not	because of her child
وَالِدَةٌ	بِوَلَدِهَا	وَلَا	مَوْلُودٌ	لَهُ
(the) mother				
الْوَارِثِ	مِثْلُ	ذَلِكَ	فَإِنْ	أَرَادَا
through	weaning	they both desire	Then if	that.
الْوَارِثِ	مِثْلُ	ذَلِكَ	فَإِنْ	أَرَادَا
(is a duty) like	the heirs			

This document was created with Win2PDF available at <http://www.daneprairie.com>.  
The unregistered version of Win2PDF is for evaluation or non-commercial use only.