

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^{٢٠٩} return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever changes 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
209	Are	they waiting	that	Allah comes to them	in (the) shadows
مِّنَ الْغَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ الْأَمْرُ	وَإِلَى اللَّهِ		
of	[the] clouds,	and the Angels,	and the matter is decreed?	And to	Allah
تَرْجِعُ	الْأُمُورَ	سَلِّ	بَنَى	إِسْرَائِيلَ	كَمْ
return	(all) the matters.	210	Ask	(the) Children	(of) Israel, how many
أَتَيْتَهُمْ	مِّنْ آيَةٍ بَيِّنَةٍ	وَمَنْ	يُبَدِّلْ	نِعْمَةً	اللَّهُ
We gave them	of	(the) clear Sign(s).	And whoever	changes	(of) Allah
مِنْ بَعْدِ	مَا	جَاءَتْهُ	فَإِنَّ	اللَّهَ	شَدِيدُ
after	[what]	it (has) come to him -	then indeed,	Allah	(is) severe
الْعِقَابِ	زَيْنٌ	لِّلَّذِينَ	كَفَرُوا	الْحَيَاةِ	
in [the] chastising.	211	Beautified	for those who	disbelieve[d]	(is) the life
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ	آمَنُوا	وَالَّذِينَ	اتَّقَوْا
(of) the world,	and they ridicule	[of]	those who	believe[d].	And those who
فَوْقَهُمْ	يَوْمَ	الْقِيَمَةِ	وَاللَّهُ	يَرْزُقُ	مَنْ
(they will be) above them	(on the) Day	(of) Resurrection.	And Allah	provides	whom
يَشَاءُ	بَغَيْرِ	حِسَابٍ	كَانَ	النَّاسُ	أُمَّةً
He wills	without	measure.	212	Was	mankind
فَبَعَثَ اللَّهُ	النَّبِيِّينَ	مُبَشِّرِينَ	وَمُنْذِرِينَ		
then Allah raised up	[the] Prophets	(as) bearers of glad tidings	(as) warners,		and (as)
وَأَنْزَلَ	مَعَهُمُ	الْكِتَابَ	بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ النَّاسِ
and sent down	with them	the Book	in [the] truth	to judge	[the] people
فِيمَا	اختلفُوا	فِيهِ	وَمَا	اختلفَ	فِيهِ إِلَّا الَّذِينَ
they differed	in what	[in it].	And (did) not	differ[ed]	in it
أُوتُوهُ	مِنْ بَعْدِ	مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا
were given it	after	[what]	came to them	the clear proofs,	(out of) jealousy
بَيْنَهُمْ	فَهَدَى اللَّهُ	الَّذِينَ	آمَنُوا	لَهَا	
among themselves.	And Allah guided	those who	believe[d]	regarding what	

اٰخْتَلَفُوْا	فِيْهِ	مِّنَ الْحَقِّ	بِاٰذْنِهٖ	وَاللّٰهُ	يَهْدِيْ	مَنْ
whom	guides	And Allah	with His permission.	the Truth	of	[in it] they differed
يَشَآءُ	اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ	ۚ	اَمْ حَسِبْتُمْ	اَنْ تَدْخُلُوْا		
you will enter	that (do) you think	Or	213	a straight path.	to	He wills
اَلْجَنَّةِ	وَلَمَّا	يَاْتِكُمْ	مِّثْلُ	اَلَّذِيْنَ	خَلَوْا	
passed away	those who	like (came to)	(has) come to you	while not	Paradise	
مِّنْ قَبْلِكُمْ	مَسْتَهْمٌ	اَلْبَاسَاءُ	وَالضَّرَآءُ	وَزُلْزِلُوْا		
and they were shaken	and [the] hardship,	[the] adversity	Touched them	before you?		
حَتّٰى	يَقُوْلَ	الرَّسُوْلُ	وَالَّذِيْنَ	اٰمَنُوْا	مَعَهٗ	مَتٰى
"When	with him,	believed	and those who	the Messenger	said	until
نَصْرُ	اَللّٰهِ	اَلَا	اِنَّ نَصْرَ	اَللّٰهِ	قَرِيْبٌ	ۙ
214	(is) near.	(of) Allah	help	[Indeed]	Unquestionably,	(will) Allah's help (come)?"
يَسْأَلُوْنَكَ	مَاذَا	يُفْقِنُوْنَ	قُلْ	مَا	اَنْفَقْتُمْ	مِّنْ حَيْرٍ
good,	of	you spend	"Whatever	Say,	they (should) spend.	what
فَلِلّٰوَالِدِيْنَ	وَالْاَقْرَبِيْنَ	وَالْيَتٰى	وَالْمَسْكِيْنَ	وَابْنِ السَّبِيْلِ		
and the wayfarer.	and the needy,	and the orphans,	and the relatives,	(is) for parents,		
وَمَا	تَفْعَلُوْا	مِّنْ حَيْرٍ	فَاِنَّ	اَللّٰهَ	بِهٖ	عَلِيْمٌ
215	(is) All-Aware.	of it	Allah	So indeed,	good.	of you do
كُتِبَ	عَلَيْكُمْ	اَلْقِتَالُ	وَهُوَ	كُرْهُ	لَكُمْ	وَعَسٰى
But perhaps	to you.	(is) hateful	while it	[the] fighting	upon you	Is prescribed
اَنْ تَكْرَهُوْا	شَيْئًا	وَهُوَ	حَيْرٌ	لَكُمْ	وَعَسٰى	اَنْ تُحِبُّوْا
you love	[that]	and perhaps	for you;	(is) good	and it	a thing
شَيْئًا	وَهُوَ	شَرٌّ	لَكُمْ	وَاللّٰهُ	يَعْلَمُ	وَاَنْتُمْ
(do) not know.	while you	knows	And Allah	for you.	(is) bad	and it
ۙ	يَسْأَلُوْنَكَ	عَنِ الشَّهْرِ	اَلْحَرَامِ	قِتَالٍ	فِيْهِ	
in it.	(concerning) fighting	[the] sacred -	the month	about	They ask you	216
قُلْ	قِتَالٌ	فِيْهِ	كَبِيْرٌ	وَصَدٌّ	عَنْ سَبِيْلِ	
(the) way	from	but hindering (people)	(is) a great (sin);	therein	"Fighting	Say,
اَللّٰهُ	وَقُرْءٌ	بِهٖ	وَالْمَسْجِدِ	اَلْحَرَامِ		
and (preventing access to)	Al-Masjid Al-Haraam,	in Him	and disbelief	(of) Allah,		

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 you 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-Haraam

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 Oft-Forgiving, Most 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.

وَاخْرَاجْ أَهْلَهُ مِنْهُ أَكْبَرَ عِنْدَ اللَّهِ وَالْفِتْنَةُ	And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out
أَكْبَرَ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى	until	(to) fight with you	they will cease	And not	[the] killing.”	than	(is) greater
يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ	turns away	And whoever	they are able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَسْتَوْفَى وَهُوَ كَافِرٌ فَأُولَٰئِكَ	for those	(is) a disbeliever	while he	then dies	his religion,	from	among you
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ	And those	and the Hereafter.	the world	in	their deeds	became worthless	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝٢١٧ إِنَّ	Indeed,	217	(will) abide forever.	in it	they	(of) the Fire,	(are) companions
الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ	(of) Allah -	(the) way	in	and strove	emigrated	and those who	believed
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	Most Merciful.	(is) Oft-Forgiving,	And Allah	(of) Allah.	(for) Mercy	they hope	those,
۝٢١٨ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218	
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ	for [the] people.	and (some) benefits	great,	(is) a sin	“In both of them		
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا 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
الْأَيْتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝٢١٩ فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may	[the] Verses	
وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ	“Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.	
لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَأُوَّانُهُمْ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them		

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ	And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise."
لَاَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise." (is) All-Mighty, Allah Indeed, surely He (could have) put you in difficulties.
وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ	220 And (do) not [you] marry [the] polytheistic women until they believe.
وَلَا مَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ	And a believing bondwoman is better than a polytheistic woman [and] even if
أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ	she pleases you. And (do) not give in marriage (your women) to [the] polytheistic men
حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ	until they believe, and a believing bondman is better than a polytheistic man
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 وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ	to His Verses And He makes clear by His permission. and [the] forgiveness Paradise
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۚ وَيَسْأَلُونَكَ عَنِ	for the people so that they may take heed. 221 And they ask you about
الْمَحِيضِ قُلْ هُوَ أَذًى لَا فَاعْتَرِلُوا النِّسَاءَ	[the] menstruation. Say, "It is a hurt, so keep away from [the] women
فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى	during (their) [the] menstruation. And (do) not approach them until
يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ	they are cleansed. Then when they are purified, then come to them from
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ	where Allah has ordered you." Indeed, Allah loves those who turn in repentance
وَيُحِبُّ الْمُتَطَهِّرِينَ ۚ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ	and loves those who purify themselves. 222 Your wives are a tilth for you,
فَاتُوا حَرْثَكُمْ أُنِى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ	so come to your tilth when you wish, and send forth (good deeds) for yourselves.

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, 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 take heed.

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 ordered 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.

And be conscious of Allah and know that you will meet **Him**. And give glad tidings to the believers.

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

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.

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.

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

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 husbands) over them

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ					
And give glad tidings	(will) meet Him .	that you	and know	And be conscious (of) Allah	
الْمُؤْمِنِينَ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً					
an excuse	Allah's (name)	make	And (do) not	223	(to) the believers.
لَا يَبَإِنِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ					
between	and make peace	and be righteous	you do good,	that	in your oaths
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ لَا					
Not	224	All-Knowing.	(is) All-Hearing,	And Allah	[the] people.
يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْبَانِكُمْ وَلَكِنْ					
[and] but	your oaths,	in	for (what is) unintentional	will Allah take you to task	
يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ					
And Allah	your hearts.	(have) earned	for what	He takes you to task	
غَفُورٌ حَلِيمٌ لِلَّذِينَ يُولُونَ مِنْ					
from	swear (off)	For those who	225	Most Forbearing.	(is) Oft-Forgiving,
نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ					
Allah	then indeed,	they return -	then if	months, four	(is a) waiting (of) their wives
غَفُورٌ رَّحِيمٌ وَإِنْ عَزَمُوا الطَّلَاقَ					
(on) [the] divorce -	they resolve	And if	226	Most Merciful.	(is) Oft-Forgiving,
فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ وَالْمُطَلَّقَاتُ					
And the women who are divorced	227	All-Knowing.	(is) All-Hearing,	Allah	then indeed,
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ					
lawful	And (it is) not	monthly periods.	(for) three	concerning themselves	shall wait
لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ					
they	if	their wombs,	in	Allah (has) created	what they conceal that for them
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتُهُنَّ أَحَقُّ					
(have) better right	And their husbands	[the] Last.	and the Day	in Allah	believe
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا					
(for) reconciliation.	they wish	if	that (period)	in	to take them back
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ					
(is) on them	(of) that which	(is the) like	And for them (wives)		

بِالْمَعْرُوفِ	وَاللِّرِّجَالِ	عَلَيْهِنَّ	دَرَجَةً
in a reasonable manner,	and for the men	over them (wives)	(is) a degree.
وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	أَلَّا تَبْلُغُوا
And Allah	(is) All-Mighty,	All-Wise.	228
بِمَعْرُوفٍ	أَوْ تَسْرِيبُهُ	بِإِحْسَانٍ	وَلَا يَحِلُّ
in a reasonable manner	or	with kindness.	to release (her)
لَكُمْ	أَنْ تَأْخُذُوا	مِمَّا	اتَّيَسَّرَ لَكُمُ
for you	that	you take (back)	anything.
إِلَّا أَنْ يَخَافَا	أَلَّا يُقَيِّمَا	حُدُودَ اللَّهِ	فَإِنْ
except	if	both fear	that not
خِفْتُمْ	أَلَّا يُقَيِّمَا	حُدُودَ اللَّهِ	فَلَا جُنَاحَ
you fear	that not	they both (can) keep	(the) limits of Allah
عَلَيْهِمَا	فِيمَا افْتَدَتْ	بِهِ	تِلْكَ حُدُودُ اللَّهِ
on both of them	in what	she ransoms	concerning it.
فَلَا تَعْتَدُوهَا	وَمَنْ يَتَعَدَّ	حُدُودَ اللَّهِ	فَأُولَئِكَ
so (do) not	transgress them.	And whoever	transgresses
هُمْ	الظَّالِمُونَ	فَإِنْ	طَلَّقَهَا
they	(are) the wrongdoers.	229	Then if
تَحِلُّ لَهُ	مِنْ بَعْدِ حَتَّى تَنْكِحَ	زَوْجًا	غَيْرَهُ
lawful	for him	after (that)	until
طَلَّقَهَا	فَلَا جُنَاحَ عَلَيْهِمَا	أَنْ يَتَرَاجَعَا	إِنْ
he divorces her	then no	sin	on them
ظَنَّا	أَنْ يُقَيِّمَا	حُدُودَ اللَّهِ	وَتِلْكَ
they believe	that	they (will be able to) keep	(the) limits of Allah.
حُدُودَ اللَّهِ	يُبَيِّنُهَا	لِقَوْمٍ	يَعْلَمُونَ
(are the) limits of Allah.	He makes them clear	to a people	who know.
230	And when	you divorce	the women
وَإِذَا طَلَّقْتُمُ	النِّسَاءَ	فَبَلَغْنَ	أَجَلَهُنَّ
And when	you divorce	the women	and they reach
فَأَمْسِكُوهُنَّ	بِمَعْرُوفٍ	أَوْ سَرِّحُوهُنَّ	بِمَعْرُوفٍ
then retain them	in a fair manner	or	release them
And (do) not	in a fair manner.		

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

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229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) 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 divorces her (the third time) 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 women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors 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 All-Knower of everything.

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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

تُسْكُوهُنَّ ضَرَارًا	لِتَعْتَدُوا	وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ
(to) hurt	so that you transgress.	then indeed, that, does
تَسْكُوهُنَّ ضَرَارًا	وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا	ظَلَمَ نَفْسَهُ
himself.	And (do) not	(in) jest, (of) Allah (the) Verses take
وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ	وَاتَّقُوا اللَّهَ وَاعْلَمُوا	الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ
and remember	of to you (is) revealed and what upon you (the) Favors of Allah	and know And fear Allah with it.
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	وَإِذَا طَلَّقْتُمْ	النِّسَاءِ فَبَلَغْنَ أَجَلَهُنَّ
Allah (is) that	you divorce And when 231 All-Knower.	thing of every Allah (is) that
النِّسَاءِ فَبَلَغْنَ أَجَلَهُنَّ	فَلَا تَعْصُوهُنَّ	أَنْ يَتَرَكَنَّ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
[the] women	hinder them then (do) not their (waiting) term, and they reached	between themselves they agree when their husbands (from) marrying [that]
بِالْمَعْرُوفِ	ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ	بِاللَّهِ وَالْيَوْمِ الْآخِرِ
That in a fair manner.	believes among you [is] whoever with it is admonished	and more purer. for you (is) more virtuous that [the] Last; and the Day in Allah
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	وَالْوَالِدَتُ يُرْضَعْنَ	أُولَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
And Allah knows And you (do) not know. 232	shall suckle And the mothers	complete to wishes for whoever complete, (for) two years their children
الرِّضَاعَةَ	وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ	بِالْمَعْرُوفِ لَا تُكْفَى نَفْسٌ إِلَّا وَسْعَهَا لَا تُضَارَّ
the suckling.	and their clothing (is) their provision (on) him the father And upon	made to suffer Not its capacity except any soul is burdened Not in a fair manner.
وَالِدَاتُ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهَا	وَعَلَى	الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ
(the) mother	And on because of his child. (the) father and not because of her child	through weaning they both desire Then if that. (is a duty) like the heirs