

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 ظُلُلٍ						
in (the) shadows	Allah comes to them	that	[except]	they waiting	Are	209				
مِّنَ	الْعَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ الْأَمْرُ	وَإِلَى اللَّهِ						
Allah	And to	and the matter is decreed?	and the Angels,	[the] clouds,	of					
تَرْجِعُ	الْأُمُورُ	سَلِّ	بَنِي إِسْرَءِيلَ	كَمْ						
how many	(of) Israel,	(the) Children	Ask	210	(all) the matters.	return				
اتَّيْنَهُمْ	مِّنْ آيَةٍ	بَيِّنَةٍ	وَمَنْ	يُبَدِّلُ نِعْمَةَ اللَّهِ						
(of) Allah	Favor	changes	And whoever	(the) clear Sign(s).	of	We gave them				
مِّنْ بَعْدِ	مَا	جَاءَتْهُ	فَإِنَّ اللَّهَ	شَدِيدٌ						
(is) severe	Allah	then indeed,	it (has) come to him -	[what]	after					
الْعِقَابِ	رُئِينَ	لِلَّذِينَ	كَفَرُوا	الْحَيَاةِ						
(is) the life	disbelieve[d]	for those who	Beautified	211	in [the] chastising.					
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ	آمَنُوا	وَالَّذِينَ	اتَّقَوْا					
fear (Allah),	And those who	believe[d].	those who	[of]	and they ridicule	(of) the world,				
فَوْقَهُمْ	يَوْمَ	الْقِيَمَةِ	وَاللَّهُ	يَرْزُقُ مَنْ						
whom	provides	And Allah	(of) Resurrection.	(on the) Day	(they will be) above them					
يَشَاءُ	بِغَيْرِ حِسَابٍ	كَانَ النَّاسُ	أُمَّةً	وَاحِدَةً						
single,	a community	mankind	Was	212	measure.	without	He wills			
فَبَعَثَ اللَّهُ	النَّبِيِّنَ	مُبَشِّرِينَ	وَمُنْذِرِينَ							
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	اختلفُوا	فِيهِ	وَمَا	اختلفَ	فِيهِ	إِلَّا الَّذِينَ				
those who	except	in it	differ[ed]	And (did) not	[in it].	they differed	in what			
أُوتُوهُ	مِّنْ بَعْدِ	مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغْيًا					
(out of) jealousy	the clear proofs,	came to them	[what]	after	were given it					
بَيْنَهُمْ	فَهَدَى اللَّهُ	الَّذِينَ	آمَنُوا	لَهَا						
regarding what	believe[d]	those who	And Allah guided	among themselves.						

اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن	whom	guides	And Allah	with His	permission.	the Truth	of	[in it]	they differed
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا	you will enter	that	(do) you think	Or	213	a straight path.	to	He	will
الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا	passed away	those who	like (came to)	(has) come to you	while not	Paradise			
مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا	and they were shaken	and [the] hardship,	[the] adversity	Touched them	before you?				
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى	"When	with him,	believed	and those who	the Messenger	said	until		
نَصْرُ اللَّهِ ۚ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۝	214	(is) near.	(of) Allah	help	[Indeed]	Unquestionably,	(will) Allah's help (come)?"		
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ	good,	of	you spend	"Whatever	Say,	they (should) spend.	what	They ask you	
فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ	and the wayfarer.	and the needy,	and the orphans,	and the relatives,	(is) for parents,				
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝	215	(is) All-Aware.	of it	Allah	So indeed,	good.	of	you do	And whatever
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَى	But perhaps	to you.	(is) hateful	while it	[the] fighting	upon you	Is prescribed		
أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا	you love	[that]	and perhaps	for you;	(is) good	and it	a thing	you dislike	[that]
شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	(do) not know.	while you	knows	And Allah	for you.	(is) bad	and it	a thing	
ع ۚ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ	216	in it.	(concerning) fighting	[the] sacred -	the month	about	They ask you		
قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ	(the) way	from	but hindering (people)	(is) a great (sin);	therein	"Fighting	Say,		
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ	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.

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
يُردُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ	turns away	And whoever	they are able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ 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 those who
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	Most 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 وَمَنْفَعَةٌ 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
الْأَيِّتِ 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 فَإِخْوَانُكُمْ	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."
لَاَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise." (is) All-Mighty, Allah Indeed, surely He (could have) put you in difficulties.
وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ	they believe. until [the] polytheistic women [you] marry And (do) not 220
وَلَا مَؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْغَفْرِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٢١ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى لَا تُقْرَبُونَ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢ فَاتُّوا حَرْثَكُمْ لَأَنْفُسِكُمْ	(to) [the] polytheistic men give in marriage (your women) And (do) not she pleases you. a polytheistic man than (is) better and a believing bondman they believe, until invites and Allah the Fire, to they invite [Those] he pleases you. [and] even if to His Verses And He makes clear by His permission. and [the] forgiveness Paradise to about And they ask you 221 take heed. so that they may for the people [the] women so keep away (from) (is) a hurt, "It Say, [the] menstruation. during (their) [the] menstruation. And (do) not until approach them they are purified, Then when they are cleansed those who turn in repentance loves Allah Indeed, Allah has ordered you." where for you, (are) a tilth Your wives 222 those who purify themselves. and loves 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.

وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا أَنَّكُمْ	مُلَاقُوهُ	وَبَشِّرِ
And be conscious (of) Allah	that you	(will) meet Him .	And give glad tidings

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.

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

لَا يُبَايِعُكُمْ	أَنْ	تَبْرُوا	وَتَتَّقُوا	وَتُصْلِحُوا	بَيْنَ
in your oaths	that	you do good,	and be righteous	and make peace	between

النَّاسِ	وَاللَّهُ	سَيِّئٌ	عَلَيْهِمْ	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	أَيْبَانِكُمْ	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.

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

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

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

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

فَإِنَّ	اللَّهُ	سَيِّئٌ	عَلَيْهِمْ	وَالْمُطَلَّقَاتُ
then indeed,	Allah	(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 husbands) over them

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

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

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

بِرَدِّهِنَّ	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

بِالْمَعْرُوفِ ۖ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ					
(is) a degree.	over them (wives)	and for the men	in a reasonable manner,		
وَاللَّهُ عَزِيزٌ حَكِيمٌ ۚ الطَّلَاقُ مَرَّتَيْنِ ۖ فَاَمْسَاكُ					
Then to retain	(is) twice.	The divorce	228	All-Wise.	(is) All-Mighty, And Allah
بِمَعْرُوفٍ أَوْ تَسْرِيجٌ إِحْسَانٌ وَلَا يَجُلُ					
lawful	And (it is) not	with kindness.	to release (her)	or	in a reasonable manner
لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا					
anything,	you have given them (wives)	whatever	you take (back)	that	for you
إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ ۚ					
But if	(the) limits of Allah.	they both (can) keep	that not	both fear	if except
sin	then (there is) no	(the) limits of Allah	they both (can) keep	that not	you fear
فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۚ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَيْثُ تَتَزَوَّجُ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنًّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ۚ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا					
(are the) limits of Allah,	These	concerning it.	she ransoms	in what	on both of them
then those -	(the) limits of Allah	transgresses	And whoever	transgress them.	so (do) not
then (she is) not	he divorces her,	Then if	229	(are) the wrongdoers.	they
Then if	other than him.	a spouse	she marries	until	after (that) for him lawful
if	they return to each other	if	on them	sin	then no he divorces her
And these	(the) limits of Allah.	they (will be able to) keep	that	they believe	
230	who know.	to a people	He makes them clear	(are the) limits of Allah.	
وَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا					
And (do) not	in a fair manner.	release them	or	in a fair manner	then retain them

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

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

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