

for yourselves; and fear Allāh and know that you shall meet Him; and give good tidings to those who obey.

225. And make not Allāh a target for your oaths that you may *thereby* abstain from doing good and acting righteously and making peace between men. And Allāh is All-Hearing, All-Knowing.

226. Allāh will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned. And Allāh is Most Forgiving, Forbearing.

227. For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allāh is Most Forgiving, Merciful.

228. And if they decide upon divorce, then surely, Allāh is All-Hearing, All-Knowing.

229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوْنَ ۝

وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٥﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

أَنْ تَبْزُورُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ

النَّاسِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ

قُلُوبُكُمْ ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ

أَرْبَعَةِ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ

غَفُورٌ رَحِيمٌ ﴿٢٢٧﴾

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ

سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ

ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ

يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ

إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ

إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ

الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ ۚ

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ

Allāh is Mighty, Wise.

R. 29.

230. Such divorce may be pronounced twice; then, either retain *them* in a becoming manner or send *them* away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribed by Allāh. But, if you fear that they cannot observe the limits prescribed by Allāh, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by Allāh, so transgress them not; and whoso transgresses the limits prescribed by Allāh, it is they that are the wrongdoers.

231. And if he divorce her the *third time*, then she is not lawful for him thereafter, until she marries another husband; and, if he also divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits prescribed by Allāh. And these are the limits prescribed by Allāh which He makes clear to the people who have knowledge.

232. And when you divorce‡ your wives and they approach the end of their appointed period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may

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عَزِيزٌ حَكِيمٌ ﴿٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكِ بِمَعْرُوفٍ
اَوْ تَسْرِیْهِ بِاِحْسَانٍ ۚ وَلَا يَحِلُّ لَكُمْ
اَنْ تَاْخُذُوْا مِمَّا اَتَيْتُمُوْهُنَّ شَيْئًا
اِلَّا اَنْ يَخَافَاْ اَلَّا يَقِيْمَا حُدُوْدَ اللّٰهِ ۚ
فَاِنْ خِفْتُمْ اَلَّا يَقِيْمَا حُدُوْدَ اللّٰهِ ۖ فَلَا
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ ۚ
تِلْكَ حُدُوْدُ اللّٰهِ ۚ فَلَا تَعْتَدُوْهَا ۚ
وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ
هُمُ الظَّالِمُوْنَ ﴿٣٠﴾

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ بَعْدِ
حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ۚ فَاِنْ
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ
يَتَرَاجَعَا اِنْ ظَنَّا اَنْ يَقِيْمَا
حُدُوْدَ اللّٰهِ ۚ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا
لِقَوْمٍ يَعْلَمُوْنَ ﴿٣١﴾

وَ اِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ
اَجَلَهُنَّ فَاِمْسِكُوْهُنَّ بِمَعْرُوفٍ
اَوْ سَرِّحُوْهُنَّ بِمَعْرُوفٍ ۚ وَلَا
تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ

‡ The revocable divorce.

transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allāh, and remember the favour of Allāh upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you. And fear Allāh and know that Allāh knows all things well.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ
مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٣٠﴾

R. 30.

233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allāh and the Last Day. It is more blessed for you and purer; and Allāh knows but you do not know.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَعْنَ أَجَلَهُنَّ
فَلَا تَعْصِلُوهُنَّ أَن يَنْكِحْنَ أَزْوَاجَهُنَّ
إِذَا تَرَاصُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ۚ ذَٰلِكَ
يُوعِظُ بِهِ مَن كَانَ مِنْكُم يُوْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ
لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٣١﴾

234. And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both

وَالْوَالِدَتُ يُرْضَعْنَ أَوْلَادَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَن أَرَادَ أَن يُتِمَّ
الرِّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تَكْلَفُ
نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تَضَارُّ الْوَالِدَةُ
بَوْلِيدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۚ وَعَلَى
الْوَارِثِ مِثْلُ ذَٰلِكَ ۚ فَإِن أَرَادَا
فَصَالًا عَنِ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ