

His verses [i.e., ordinances] to the people that perhaps they may remember.

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives⁷¹ during menstruation. And do not approach them until they are pure. And when they have purified themselves,⁷² then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves."
223. Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allāh and know that you will meet Him. And give good tidings to the believers.
224. And do not make [your oath by] Allāh an excuse against being righteous and fearing Allāh and making peace among people. And Allāh is Hearing and Knowing.
225. Allāh does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allāh is Forgiving and Forbearing.
226. For those who swear not to have sexual relations with their wives⁷³ is a waiting time of four months, but if they return [to normal relations] – then indeed, Allāh is Forgiving and Merciful.
227. And if they decide on divorce – then indeed, Allāh is Hearing and Knowing.
228. Divorced women remain in waiting [i.e., do not remarry] for three periods,⁷⁴ and it is not lawful for them to conceal what Allāh has created in their wombs if they believe in Allāh and

⁷¹i.e., refrain from sexual intercourse.

⁷²By taking a complete bath (*ghusl*).

⁷³Without divorcing them. By such an oath the woman is deprived of her right in marriage but is not free to marry another. She may not be kept in such a condition beyond the four-month limit.

⁷⁴Either menstrual periods or periods of purity between menstruation. See also 65:1-7.

the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation.⁷⁵ And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable.⁷⁶ But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allāh is Exalted in Might and Wise.

229. Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allāh.⁷⁷ But if you fear that they will not keep [within] the limits of Allāh, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allāh, so do not transgress them. And whoever transgresses the limits of Allāh – it is those who are the wrongdoers [i.e., the unjust].
230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.⁷⁸ And if he [i.e., the latter husband] divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allāh. These are the limits of Allāh, which He makes clear to a people who know [i.e., understand].
231. And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever

⁷⁵The husband may return her to himself during the *'iddah* period of a first and second divorce without a new marriage contract.

⁷⁶The wife has specific rights upon her husband, just as the husband has rights upon her.

⁷⁷i.e., deal fairly with each other.

⁷⁸With the intention of permanence, not merely in order to return to the previous husband.