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 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
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 you do of good, 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-Haram.
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.”

"Setting right (their affairs)" Say, the orphans, about them you ask and the Hereafter.

Then they (are) your brothers. And if (is) best for them you associate with them, And if (is) best for them to you Allah makes clear Thus “The surplus.” Say, they (should) spend. what in the world Concerning ponder, so that you may [the] Verses

Surah 2: The cow (v. 218-220)
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.”

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.

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 are cleansed, approach them from where Allah has ordered you.” Indeed, Allah loves those who turn in repentance and those who purify themselves.

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

Surah 2: The cow (v. 221-223)
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.
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 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 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.

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